



AN  
EXPOSITION  
Vpon the FIFT  
OF IOHN.

IOHN 5. VER. I, 2.

*After this there was a feaft of the Iewes, and Iefus went up to Ierufalem.*

*Now there is at Ierufalem by the ſheepe-market, a poole, which is called in the Hebrew tongue Betheſda, hauing fine porches.*



He foure Euangelifts doe write the hiftorie of Chriſt, which is of 4008. whereof 3974 are briefly paſſed ouer in his pedegree beginning at *Adam*, *Luke 3.* So that there is 24. remaining: And of theſe about 30. he ſpent in priuate, the other foure in his publicke miniſterie.

This Harmonie was firſt diuided into fixe parts:

1. From the beginning of the Goſpell to Chriſts baptiſme.

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2. From his baptisme, which was his installation into his ministrie, to the first Passouer, when hee began to manifest himselfe plainly.

3. From the first Passouer to the second.

4. From the second to the third.

5. From the third to the fourth.

6. From the fourth to his ascension.

This present history is the first history of the third part of the Harmonie, and of the second yeare of Christ his publicke ministry.

The reason why wee doe end the first yeare with the former History of *Matthews* calling, and begin the second yeare with this, is

Because there is no History recorded after the former, but some circumstance moueth vs to thinke it was done after this Passouer.

2. That circumstance which is set downe, *Mar. 3. 23.* sheweth that story to be after this Passouer: for corne was then ripe, which was about Pentecost, and therefore after the Passouer, which was about March: and that is the meaning of *Luke*, when he saith, *Chap. 6. 1.* the second Sabbath after the first, viz. the Passouer.

But here a question may be moued concerning *Mathew* his entertainment of Christ, which seemes to haue beene presently after his conuersion.

*Ans.* If we consider the circumstances, we shall finde it otherwise; for *Mat. 9. 18* it is said, While Christ spake these things &c. namely, while he was reasoning and disputing with the Pharisees & the disciples of *Iohn* concerning companying with Publicans, and fasting, Then came Iairus the Ruler unto him. Now he came not till a long time after this passeouer, as appeareth by *Marke. 5.* and *Luke. 8.* as we shall shew when we come to speake of it, and therefore it followeth that the feast of *Mathew*, vpon occasion whereof that dispute arose, was not till after this time.

But why then is *Mathew's* calling and his feast both ioyned

ioyned together by the Euangelists?

*Ans.* 1. There is no necessary connection.

2. It is because of the matter, which, concerning one man, is also set downe together. So *Iohn* his imprisonment and beheading are put together: though hee were long time in prison before he was beheaded.

This History in generall sheweth what Christ did at the Passouer in Ierusalem the second time of his coming thither: and it containeth,

1. A famous *Miracle*, from the beginning to the fifteenth verse.

2. A disputation vpon it, unto the end of the Chapter.

In the *Miracle* are these branches.

1. The time. 2. The place. 3. The Party cured. 4. The occasion. 5. The manner of working. 6. The manifestation of it to be a true *Miracle*. 7. The effects.

1. The *Time* is set downe indefinitely: *There was a feast of the Iewes*: whereupon some doubt is made what Feast it was. Some say it was the feast of Tabernacles, and some Pentecost. But to omit the answering of their reasons, which themselves confesse to be but coniecturall: it will appeare plainly that this was the Passeouer. *Iohn*

2. 14. there is mention made of a Passouer, after which Christ preached in Iudæa, and therenc passed ouer the Feast of Tabernacles and Pentecost. For *Ioh. 4. 51.* Christ saith there were foure moneths to harvest, which was about our Whitsonide: therefore Christ spake that betweene December and Ianuary, and the feast of Tabernacles was in September: and so Whitsonide or Pentecost was past long before.

Moreouer the Passeouer is called *ἡ ἑορτή*, by a propriety, a feast, thirteene times in the new Testament; by the Euangelists twelue times, and once *Act. 18. 21.* and it was the principall feast, because it was the first, and was instituted for the remembrance of the greatest benefite, and also was the most linely type of Christ his sacrifice.

Now in that Christ went to Ierusalem to celebrate his

Passouer, we learn, That Christ was conscionable in keeping all the ordinances of God, and that according to the manner prescribed by God. He went to Ierusalem, and kept not this feast in Galilee: wherein wee ought to imitate Christ.

2. The *occasion* in generall is laid downe, v. 6. in which we may consider these parts. 1. The place. 2. The party cured. 3. The occasion it selfe. 4. A conference that Christ had with the man.

1. The place is described, 1. By the situation of it. 2. The name. 3. The roomes of it. 4. The company.

1. The Situation in generall is in Ierusalem, a famous City, whither all the Tribes resorted thrice in a yeare, as also the dispersed Iewes among the Gentiles, and moreover many Profelites of all nations.

*Dost.* God doth by his wisdom and providence so dispose of his great workes, as they may be most famous: thus he sent the holy Ghost, *Act.* 2. when such a multitude of all nations were come vp to Ierusalem, &c. so were the Churches planed first in most famous Cities, as Corinth. &c. For first, hereby Gods Name comes to be more known, & he gets the greater glory: secondly, the Church is the more edified.

In Particular it is noted to be by the place of the sheepe, *ἐν τῇ προβάτῳ*, some vnderstand *ἀγορά* market, some say the sheep-gate; which is most probable, because mention is made of such a gate nigh the Temple, *Neh.* 3. 1. where the Seuentie translate it so, vsing the same word. However, it was a place where sheepe were kept for sacrifice. And this sheweth the reason why there was a poole there, *viz.* to wash and water the sheepe that were brought thither: which was done in a pious and religious respect to the sacrifice of God, although afterwards through covetousnesse it grew to such excesse, that they did sell for gain in the verie Temple. And thus should they that haue authoritie be carefull to provide such things as are fit in the Church &c. for the setting forth of the worship of God.

2. The



2 The Name : *Bethesda*, a house of pouring out ; whereby it should appeare , that the poole was not of standing water , but such as came running in, in great abundance from some Spring head : but in the Syriack it is called *Bethchesda*, by adding *n*. and it is a vsuall thing in translating of such words as haue *n* in them, into Greeke, to leaue out that letter. This signifieth a house of mercie ; which name might be giuen vnto it in remembrance of this gracious worke of the Lord , in giuing such vertue to this water : and this shewes the care of the people, to retaine in memorie the workes of the Lord. Thus did Abraham, for the sauing of his sonne Isaac, *Gen. 22:14.* and Iacob, *Gen. 28.19.*

3 The Roomes. Fiue Porches or Galleries , *said* : it signifieth a spacious place to walke in. These were made for the reliefe and good of those poore people, that they might be drie from winde and weather, because they were to tarrie a great while before they could be healed ; and according as the number of them did increase , so they builded mo porches. There were *fiue porches*. This is recorded as a commendable worke of charitie, for our imitation, that God hauing giuen vs abundance, we should in thankfulness to him , and charitie to relieue them that want, bestow something on the poore.

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Verf. 3. *In these lay a great multitude of sicke folke, of blinde, halt, and withered, waiting for the moving of the water.*

Verf. 4. *For an Angell went downe at a certaine season into the poole, and troubled the water : whoſoever then first after the troubling of the water, stepped in, was made whole of whatſoever diſeaſe he had.*

**F**ourthly, the companie which was there: which is described, first, by their number, secondly, their condition, thirdly, the end of their being there.

1 Their number is expressed, when it is said that there

was a great multitude: which shewes, that in those dayes they were many whom the Lord scourged, and laid his heauie hand on them; as may appeare by this, and also in that notwithstanding Christ did daily cure so manie, yet still many more resorted vnto him.

This came to passe, first, because of their owne sinne, secondly, for the manifestation of Gods power and glorie now at the comming of Christ: thirdly, that it being a thing so common, euerie one might the better apply it to himselfe, and take notice of his owne condition.

2 Their condition: their distresses are here said to be of foure kinds; there were, first, sicke folke, weake and feeble persons, such as were vnable to helpe themselves, and so weakned through sicknesse, that they were past ordinarie cure; secondly, Blinde, thirdly, Halt, fourthly, Withered, all which diseases could not be cured by ordinary meanes.

This is first, to shew that this cure was miraculous, secondly, hereby God would pull downe the pride of the Iewes, that euen in the midst of their glorious citie, such a companie of distressed persons was to be seene, as a spectacle of their own condition; which vse we are to make of the sicke that are amongst vs; thirdly, it shewes the great goodnesse and pittie of Christ, that he would come amongst them. which teacheth vs also not to cast our eyes asquint vpon poore sicke persons, but rather to goe vnto them, if we haue any meanes of helpe; like the Samaritan.

3 The end why they lay here, which was to wait for the mouing of the water: and the reason of this end is in the fourth verse, that by stepping into the water at such a time, they might be cured.

Hence we learn, That they who were distressed in body, had a care to vse the meanes of recouerie. So we see when Christ did manifest himselfe to haue diuine power to cure diseases, how all such as were sick resorted vnto him; and the reason was, because they were sensible of their bodily diseases. To apply this to our spirituall diseases, this condemnes

demnes vs, that we being sicke and dead in sinne, doe not yet regard the meanes of cure.

The reason of their wayting, set downe verſ. 4. contains the story of a great miracle; whereof there are two parts, 1. the meanes of working this cure, which was, troubled water. 2. the meanes of attaining to it, viz, the stepping in.

In the meanes of working this cure, first, there was water vsed. Hence, to omit the allegories of some vpon this place, why water is here vsed, in generall we may learne, That God doth vse meanes in the working of his extraordinary workes. Not but that he could doe them without meanes: but it so pleaseth him to vse them, for the triall of our obedience. and it teacheth vs to bee carefull, in the vse of all meanes that God hath appointed for the effecting of any thing. Secondly, it was Troubled water. Now troubled waters are not wholsome, and good for cure as cleere waters are; but this was to shew Gods extraordinary power, and that the cure came from him, not from the water. Hence the Doctrine is, That God can make any meanes powerfull for the effecting of that which hee will haue done; yea, though the things bee neuer so vnlikely and contrary: as wood to bring vp iron, 2. Kings 6. 6. Salt to make water sweet, 2. Kings 2. 21. 22. Clay and spittle to cure the blinde.

For the worke is only from the Lord, and not from the meanes: but God doth it to draw our minds from the meanes, to the consideration of a higher author. Wherefore we are not to tie Gods power vnto the meanes; or in those meanes that God hath appointed, to dispute of the fittest and goodnesse of them, as Naaman did.

To apply this to the meanes of saluation, it teacheth vs to consider the ordinance of God, and not the weaknesse of the meanes. The want of which consideration made both Iewes & Gentiles to stumble at the Gospel of Christ, and not to reape that benefit by the ministry of the Apostles as otherwise they might.

3. The Cause of the troubling of the water is here expressed to bee an Angel. Some reade the text, an Angel of God; but that he was so, is plainly implied by this diuine and good worke whereabout hee was sent. Many questions are here moued about this Angel; which seeing they are but curiosities and meere coniectures, wee will omit. In general we may learn, That God hath made these glorious Angels to be his ministers for the good of men: so are they called ministring Spirits; and so we reade they were sent from time to time to the children of God to comfort, to defend them, &c.

But a particular reason of the sending of an Angell here, was that they might know, that the vertue to cure came not from the goodnesse of the water, but that it was a diuine worke, seeing that the water could not cure till the messenger of God from Heauen was come.

2. It was for the honour and glory of God to haue such glorious messengers.

3. This was a great honour which God doth to men, in sending Angels to them; which should teach vs to respect this honour, and by way of gratefulnesse to honour him againe, by hauing our hearts filled with an holy admiration of Gods great workes, as *Psal. 8.* and yet take wee heed of giuing this honour due to God vnto the Angels, a sinne whereunto we are much subiect, *Col. 2. 18.*

4. The Time when this water was troubled is indefinitely set downe, [*at a certaine season.*]

*Quest.* A question is made, whether the time were set and fixed when the Angel did come downe; as at euery solemne Feast, or on the Sabbath day, &c.

*Ans.* There was no set time, as appeares, first, because there were so many continually waiting for the mouing of the water; which they needed not to haue done, seeing they might haue come at the set time onely. Secondly, because there was a signe giuen of the Angels comming downe, *viz.* the water was troubled, which needed not, if they had knowne that hee did come downe at a certaine

houre.

howre. Thirdly, the long time of their abiding and waiting here, and the word *καιρος*, translated season, implies no certaine time, but is indefinitely taken here, and so vsed in many other places.

The reason why this was vncertaine is, that they might wait, which thing they did. So must wee, seeing the Spirit bloweth where it listeth, attend still vpon the preaching of the Word, because if one time we find not comfort, another time we may, so that we ought to come still. The like must we doe in all things, whereof the season is kept close vnto the Lord, and vnkowne to vs. So much for the meanes of working this cure.

2. The second point, is the meanes of attaining vnto this cure; which was *Stepping into the water*. And this is amplified, First, by the Restraine, *he onely was cured that first stepped in*. Secondly, by the issue and effect of it; *he was made whole, &c.* The water was the meanes wherby the cure was wrought, and they that would bee cured must steppe in. Hence the Doctrine is, That they that obtaine a blessing must vse the meanes: *Act. 27. 32.*

Now in temporal things al men are ready to vse the meanes of obtaining any good: but in things spirituall, wee all stumble and faile. Wherefore seeing God hath appointed his Word and Sacraments the meanes for our saluation, we ought to be concionable in the vse of them. And whereas many flee vnto Predestination, that they need not vse the meanes, seeing if God haue elected them, they shall be saued; we must consider, that God, who chooseth vs vnto this end, hath ordained meanes to bring vs vnto it. Neither doth this vse of the meanes withdraw our hearts from depending on the prouidence of God, but in a moderate vse of them, our hearts are more lifted vp to the consideration thereof.

The Restraine stands in this, that but one was cured at once, he that went in first: not because God was able to cure no more, but first, to shew, that the vertue came not from the water, but was in the will of God. Secondly, to cause the to strue to goe in first. Thirdly, to shew, that this was not so much for

a corporall good as for a spirituall or to draw their mind to consider of his power and presence among them. We may here apply this to the meanes of saluation, that as there was here a strife to enter into the water: so in vs there should be a strife after the Word of God, and an endeauour to follow it, as it was in *Iohns* time, when the kingdome of Heauen suffered violence, But the instruction that naturally ariseth herce, is this; That meanes are not further powerfull, then God doth giue a blessing vnto them. So here, it being the will of God that but one should be cured, he that came in after the first found no helpe, the water was but common water to him. So the Sea that was a wall to the Israelites, drowned the *Egyptians*. So *1. Cor. 3. 7.*

For although God haue appointed the meanes, yet he still retaines his power ouer them. And without the will of God, the creature is neither willing, or able to doe vs good.

Wherefore in the vse of the meanes, let vs pray to God for a blessing, and depend on him, not doting vpon the meanes, as *Asa* did on his Phisitions.

Yet further, in this Restraint obserue also an extent: for although but the first were cured; yet whosoeuer this First were, and of whatsoeuer disease he were sick, he was certainly cured, which shewes.

That God in bestowing of his gifts, is no respecter of persons. And the reason, for that the ground of his workes is in himselfe; and from his owne goodnes, and not from any thing in man. Which may serue for an Incouragement to all to come to God.

The Issue, or effect may be considered, first, in it selfe; 2. in the Extent.

The former is; That he that stepped into the water was surely cured. Whence in generall ariseth this Doctrine: That a right vse of the meanes appointed by God, and vsed in that manner that God hath appointed, shall assuredly be effectuell as appeares by the example of *Naaman*: and the blinde man whom Christ bad goe and wash.

Reason

Reason is, because Gods honour and truth is herein ingaged hee hauing promised so much. Wherefore wee may rest on it.

*Obiect.* But many heare the Word and reape no benefit by it.

*Answer.* It is because they heare it not as they ought. For nor he that went into the water, but hee that went in first was cured : so they only receiue profit by the word, that heare it attentiuely and reverently, and mixing it with faith. *Hebr.* 4.2.

Wherefore this is a rule, That if themeanes be not effectual, we faile in the vse of them.

The Extent is, that they were cured of whatsoever disease they had.

*Dott.* God is able to cure all diseases. Which is a matter of consolation to vs whatsoever our distresse bee.

Now for the *Manifestation* of this to be a true miracle, these circumstances may be alleadged : First, that the water was troubled, and so not so fit for cure, as cleare water. Secondly, that this was wrought by an Angell comming downe from Heauen ; which shewes it to be a diuine worke. 3. That the cure was restrayned only to that time ; which shewes, it was not naturall, seeing nether before, nor after, it could worke the like effect. 4. that none but the first could be cured. 5. that all diseases, whatsoever they were, were here cured. All which shew it to be a true miracle, and also a great miracle, and also a great miracle, the like whereof we doe not read recorded, and it is wonder that there is no where mention made of it but only in this place. By it we may consider of the goodnes of God toward his people the Iewes ; who were now without a Prophet, and so had continued a great while before the coming of Christ, to the end, that their mindes might be the more raysed vp to looke vnto Christ. God therefore for a token, and euidence of his presence among them, that hee was yet their God, and that he had not reiected them, giueth vnto them this extraordinary miracle, and that in the City of Ierusalem, that all might the better take notice of it. 2. God wrought this great

worke for a confirmation of the true worship of him.

*Doct.* So long as a People doe remaine the people of God, he alwaies giues some signe of his presence amongst them.

*Verf. 5. And a certaine man was there, which had infirmitie thirty and eight yeeres.*

**W**E are now come to the 3. Part of this miracle, *viz.* the Party endured who is set downe indefinitely to be a certaine man. Secondly he is described his condition, that he was diseased 38.yeeres.

In that he is only called a certaine man, it implies, that hee was a man of no great name or note, but that he was a poore man; as also appeares, in that he had layne here so long without helpe; for if he had been a rich man, he might haue hired some to put him in. Yet Christ makes choice of this man, to shew his power on him. Which shewes the freenesse of his grace: a point often noted.

Moreouer of all the company that was here, he made choice of one onely to cure him: which he did, First, because it was sufficient for him to shew what he was able to doe vpon one as well as vpon many. Secondly, that it might be an encouragement to others to seeke vnto him. So that if no other but this man were here cured, it was their owne fault, in not comming vnto Christ. For we neuer read that he refused any that came vnto him for helpe and comfort. Thirdly, to shew that he was bound to none, but what he did, he did voluntarily, and so he chuseth a poore man, one that deserued least.

Here we are to take notice of Gods dealing, how he bestoweth his fauour but vpon few, in respect of the multitude: as in the Deluge. So of many thousands that came out of Ægypt, two only entred into Canaan: of foure grounds that receiue seed, only one bringeth forth fruit. See *Math. 20. 16.* many come to the word, but few are cured by the ministry thereof. Neither let me here expostulate, and contend with God, for it is Gods goodnes that he hath appointed meanes, and that hee  
doth



doth make them effectually to any. And so that may be answered to them, that Christ doth, *Matth. 20. 15.* 2. The consciences of wicked men shall tell them, that they haue not done all that which they might, and haue not vsed that ability which God gaue them to doe good. But for those on whom God sheweth fauour, who are conuerted by the word, this is, First, to magnifie the goodnesse of God, that but of a few it hath pleased him to make choice of them. Secondly, to catch them to honour God, who hath so much honoured them by a godly life, and not to be like vnto the multitude.

The Condition by which this man is described, is, that *hee had an infirmity 38. yeeres. &c.* If the circumstances be considered, we shall say that he was of all the company one of the most miserable; First, in that it is sayd, *he was diseased*; that is, as the originall signifieth, the disease had so long growne vpon him, and so much infected him, that he was vnable to helpe himselfe. Secondly, in that it is sayd, he was [*in*] this weaknesse; that is, the disease had ouerwhelmed him, and wholly possessed him in all parts. Thirdly, in that he found no helpe at all to succour him. Fourthly, that to his disease there was added pouerty; and pouerty ioyned with sicknesse makes it much the more grieuous. Fifthly, The continuance of it, that he had been sicke 38. yeeres, shewes the greatnesse of his misery.

*Dott.* Christ makes choice of the most wretched and miserable to succour them: a point to be obserued in most of his miracles. Which hee doth for the magnifying of his mercy both in it selfe, for the greatnes of misery doth amplifie the greatnes of mercy. 2. And also in the apprehension of the party helped that he may the more highly prize and esteeme of it, and the more gracefully accept of it as *Paul* doth, *1. Tim. 1. 13*

*Vse.* To teach vs that the greatnes of our misery should be so farre from making vs doubt, and despaire of succour, as rather to minister to vs hope to be releiued of our misery, being a fit obiect for Christs mercy to work vpon.

Now although this man had lien a long time in this disease, yet at length the Lord sent him helpe. Hence we learne. That

though the Lord suffer men a long time to lie in misery yet at the length he affordeth them comfort and releife. This man was sicke. 38. yeeres; the woman with the bloody issue 12. yeeres; the woman bound by Satan 18. yeeres: the blinde man, *Ioh. 9.* till he came to mansage, as *Verf. 21.* so the Cripple *Act. 4. 2.* yet all cured. The captiuitie was 70. yeres, yet at length they returned: 2. *Chron. last. Exr. 1. Abrahams* seed in bondage 400 yeeres, yet at length deliuered. So Satan hath beene let loose now 600. yeeres *Reu. 20. 7.* yea, the Church hath almost 6000. yeeres been in continuall warfare; yet shall at length triumph in heauen. The reason why God doth thus dispose of it, is; First, in regard of himselfe, that his power, and glory, and mercy may be the more manifested; as *Ioh. 9. 3.* and *11. 4.* Secondly in regard of man, for the triall of his patience: for the continuance of a misery doth more trie a mans patience then the Weight of it.

Neuerthelesse, God doth send helpe first, to manifest his wisdom care and prouidence, that he doth not forsake and forget them though he haue deferred to helpe them. Secondly to minister comfort to those that haue long been in misery, when the y shall see others in like case comforted.

We, is not to be discouraged, because of the long continuance of our afflictions; but that we consider, that their is some end or other, why the Lord doth deferre to help vs. And that God herein aimes at our good, as well as his owne glory that hereby he will haue our hearrs purged, our mindes weaned from the world, and desire of heauen more increased: so that the issue and fruit of our affliction shall recompence the grievousnesse of it. If this man had been cured, before he had not come to that knowledge of Christ and so to remission of sins as now he did; as *Verf. 14.* wherefore we must wait on God with patience: *Hab. 2. 3.* and vphold our selues, First by faith bekiuing that God doth herein deale with vs as a wise God, and a mercifull father. Secondly by Hope to strengthen our faith and to make vs looke for both present assistance in troubles, and future deliuerance from them.

Verf. 6. *When Iesus saw him lie, and knew that he had been now  
a long time in that case——*

**T**He fourth part of this miracle, is the *Occasion* here layd downe, consisting of two branches: First, Christs sight of his present misery. Secondly, his knowledge of his former estate.

From the First, this Doct. ariseth, That the sight of our misery, is a motiue to stirre vp Christ to compassion toward vs. Which ought to minister vnto vs a further ground of patience and comfort in afflictions: a point heretofore often noted in Christs miracles.

From the second, that Christ did only see his miserable estate, but did also take notice of the circumstances of it, or that he had so long continued in it, we learn; That Christ is not ignorant of the circumstances of our misery, the time, the kinde, manner and measure as *Luk. 13. 16. Exod. 3. 7.* This is another ground of great comfort that howsoeuer the greatnes of our misery be vnknowne to men, yet it is all knowne to God, who doth accordingly pitty vs.

Verf. 6. ——— *hee saith vnto him, Wilt thou bee made whole?*

Verf. 7. *The impotent man answered, Sir, I haue no man, when the water is troubled to put me into the Poole: but while I am comming, an other steppeth downe before mee.*

**T**Hese words containe the fifth part of this miracle, *viz.* the Preparation to this miracle. How Christ prepareth this man, and the rest there present, to the obseruation of the miracle, it consists in a conference betweene Christ and the man. Wherein obserue, First, Christ his Question. Secondly, The mans Answer.

Christs Question is, *Wilt thou be made whole?* a strange question, may some thinke. For did not the man come hither for that

that purpose? and was Christ ignorant of that, or doth hee speake it to gall and vexee him. No, but for these reasons:

1. To shew, that it was not in this mans power to heale himselfe; that he did it not voluntarily; that he lay so long heere, but of necessity, because no man would helpe him.

2. To worke in him a desire of cure, and likewise a hope to haue some helpe of Christ.

3. To moue the partie himselfe to attend this worke that he meane to doe vpon him; as also to moue the rest of the company, and those that were present to mark it. For they would thinke: Surely he meanes to doe some thing, that hee doth aske him this question.

4. To shew indeed that he did take compassion on him, and did commiserate his estate.

5. To manifest his owne preuenting grace, in that Christ sought him, before he thought on Christ.

From all these doe arise seuerall instructions: as

1. That they who by necessity, by the hand of God, are brought into miseries are especially to be pittied; and not such as for a little ease doe make themselves miserable, as doe many beggers.

2. That they who are brought to a sight of their misery, and a desire and hope of comfort, are fit to receiue ease and comfort from Christ.

3. That Christ so ordered his great workes as most may take notice of them; and so we are to attend to the workes of God, that they be not lightly ouerslipt.

4. That knowledge of our miseries workes compassion in Christ.

5. that Christ thinkes of helping them, who thinke not of seeking of succour from him. See *Esa* 65. 1. This is to be obserued of vs, because it is verified in the conuersion of euery one of vs. As in the conuersion of *Adam*; God sought him, when he fled from God: so it is euer since: And this is to the end that we may giue all the praise of our conuersion to him.

In the Answer of the man we note 1. The title He giues vn-

to Christ. Secondly, the substance of his Answer.

1. *Sir*: A word giuen to men in occasion of speech, arguing, First, a reuerence that he gaue vnto Christ. A point imitable of vs, because Christianity doth not ouerthrow ciuility, but establish it; especially, this is to bee vsed when a kindnes is offered; for this is a signe of gratefulnesse, and the contrary of Ingratitude; as of *Nabal* to *David*.

2. As this shewed his reuerence, so it argueth his ignorance of Christ, that he knew him not to be Christ; if hee had, hee would haue giuen him another title like *Nathaneel*, *Ioh. 1. 49.* and haue desired helpe of him rather, then shewed the reason why he was not helped before, as now he doth.

*Doctrine.* Ignorance of Christ his Power, his Goodnes, his Nature and Offices, make vs backward, and carelesse in seeking those good things at his hands, which otherwise we might receiue; *Ioh. 4. 10.* for knowledge is the ground of all other graces, and without this we neuer seeke for them. Which condemneth the ignorance of men, and teacheth vs to labour after this grace.

2. In the Substance of his answer consider, First, that although this man had a long time lien here in great misery, yet hauing now occasion to speake of it, he murmures not against God, he is not bitter, hee enuieth not those that went in before him, but only maketh a plaine narration of the matter; which shewes his patience, otherwise then many, who if they finde no helpe will fret and fume, accuse both God and man, &c. an example of such murmurs: see *2. King. 6. 33.*

2. Marke the reason that should moue him thus to declare his case vnto Christ, it was, First, because he had a desire that Christ should helpe him into the Poole. Secondly, for that hee hoped that Christ would doe so. So that all this while hee thought of no other meanes of cure, but of the Poole. Where hauing seen many euidences of Gods power in curing of other, his minde is fixed vpon it, only tying, the power of God vnto this water, and not considering that he was able to cure him by other meanes. So the Israelites, *Psal. 78. 20.* and hence this is the fault of most, That we tie Gods power to those meanes

that he ordaines. Whereas we should account of them but as of particular euidences of Gods Power in generall, whereby he is able to make other meanes effectuall.

More distinctly this answere doth set forth vnto vs. First, the inhumanity of the Spectators and inhabitants about this place, that none would vouchsafe to helpe this poore man, so long and pittifully distressed to put him into the peole; especially this being a place besides the Temple: whether the Scribes and Pharises, who made such pretence of Piety, did daily resort: yet see what want of charity there was in them, which shewes their pietie was but hypocrisie. And we see that Christ doth many times taxe them of crueltye. So in the Parable of the Samaritane, Christ saith that it was the Priest and Leuite that were vnmercifull.

2. This shewes the desire both of the man himselfe, and also of all the rest; that is, to be cured by the water; and for this cause, there was a great strife among them to goe in first. The like desire and endeauour should be in vs after the spirituall meanes of saluation.

*Verf. 16. And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.*

*Verf. 17. But Iesus answered them, My Father worketh hitherto and I worke.*

**T**He effects that followed vpon the miracle was, 1. In regard of the Iewes, who reprooued the man, because he did as Iesus bid, verse 10. 2. In regard of the man himselfe, who iustifies his action by Christs authority, verse 11. 3. In regard of Christ, who first conueies himselfe out of the way for a time, verse 13. Afterwards meeting this man in the Temple, giues him direction how to carry himselfe for the time to come, verse 14. After Christ had made himselfe knowne to the man, he goeth presently to the Iewes, and declares who it was that had healed him, verse 15. Wherein he did

did well, because, 1. The worke was good, *viz.* to publish the workes of Christ, and to manifest his glory. 2. His minde herein was good. 3. And the end, *viz.* to instruct the Jewes, who before he knew to be ignorant. In the sixteenth verse is laide downe a second effect of this miracle, in regard of the Jewes, *viz.* Their persecution of Christ. Whence in generall we may obserue, that malicious and wicked hypocrites will spare none. Their reproofe of the poore man might haue some pretence to shadow it, they comming with a religious pretence of the Sabbath. And because, hee hauing beene so long time sicke, might bee ignorant of what should bee done of the Sabbath. But now in that they persecute Christ also, by whose authority this man had done it; and of whose Diuine Power they had so many euidences, it shewes plainly that the former came from malice, and not from any religious care of the Sabbath. Thus it is the nature of malice at length to shew it selfe like poyson in a mans body, and fire that will not long lie hid. This appeares in Papists, who although they pretend Religion, yet their secret malice doth oft breake out in treasons, rebellions, &c.

Now this as it is laid downe as a second effect, so is it also set downe as a Transition to the second part of this Chapter, and an occasion of that disputation following: more particularly note here.

1. The effect which is two fold. First they did Persecute. Secondly, they sought to slay Christ.

2. The Reason of it.

Here, first marke the Inference how this is brought in vpon the former. The action of the man was good and commendable, *viz.* to Preach Christ, yet therefore did they persecute Christ. Hence the Doctrine is wicked and malicious, men may take occasion from good and commendable actions to bring to passe many mischieuous workes, as is plaine by Cain. *Gen.* 4. 8. and 1. *Iohn* 3. 12. and *Ismael. Gen.* 21. 9. et *Gal.* 4. 29. because *Nazick* was regenerate: and thus did the Jewes against the Prophets and Christ himselfe.

Reason is, because of the poysonous nature in wicked men,

which like the Spider turne the sweetest things into poyson.

*Use* Not to Censure the actions of men, though some evils and mischiefs are raised thereupon by wicked men, but to consider the action whether it be good and iustifiable, and so the occasion only taken and not giuen.

1. They persecute Christ. The word is taken from Hunters, that pursue the beast and suffer him not to be acress, till he be taken. Which notably setteth forth the purpose of the Jewes, that they would bring him before the High Priest, and Rulers, and there accule him, and condemne him. &c. The cause of all this, is their owne malice whetted on by superstition and ambition. *Vse* is, that we doe looke for the like, enduring the Crosse, and despising the shame as Christ did. &c.

2. They sought to slay Christ: note here, first the Extent of their rage in this word *Slay*. Secondly the Restraint of it, in this word *Sought*.

*Doctrine* 1. Persecutors of Gods Ministers are satisfied with nothing but blood, and so are they called blood suckers, and the metaphor of Hunters before used, fitly sheweth this. So *Ier.* 38. 4. 1. *King.* 19. 2. Nothing would satisfie the Jewes, but to haue Christ crucified.

Reason and ground of it is as an immortall hatred and insatiable desire of blood, so also a secret feare that wicked men haue, that they thinke themselves not secure, till such be taken away.

*Use* is therefore, alwaies to look for one trouble after another till we be dead. So though much be past, yet still to prepare for more: vntill we come to that rest, which remaineth for the children of God.

*Doctrine* 2. From the Restraint that they onely sought, but did not effect it: we learne that. Wicked men doe not alwaies preuaile according to their desires and intents: as here these Jewes against Christ, nor *Herod* against *Peter*, as he had against *James*, nor *Iezabel* against *Eliab*, nor the *Jewes* that sought to kill *Paul*.

Reason. For there is one that rules and directs all things, and hath appointed an houre, in which they shall be done: as



*John 7. 30. cum Luke 22. 53.*

*Vse.* This is a ground of great comfort and encouragement to the Godly, that God will at length reſtraine and bridle the enemy, how ſoever in his wiſedome for cauſes that he ſees good he ſuffers them to preuaile a while: this ſhould teach vs to truſt in God, to feare him onely, and to bee conſtant in our profeſſion.

The Reason is ſet downe, becauſe he had done theſe things on the Sabbath day: which the Euangelift layes downe not as if it were the true onely reaſon indeed, but as the reaſon which they pretended. Hereby ſhewing, Firſt their ſuperſtition, that they ſtood ſo much vpon the outward rites, that they neglected the maine workes of the Sabbath. Where we may ſee the nature of ſuperſtition, that it is buſied about ſhadowes, letting goe the ſubſtance: and alſo the danger of it, making men eager perſecutors of ſuch as doe allow of their inuentions. Secondly, their Hypocriſie that they did ſo ſeuerely reprove a man for ſhew of breaking the Sabbath; yet make no conſcience themſelues to perſecute and to ſeek to murder, and that without a cauſe, euen vpon the Sabbath day, as it is probable. And thus alſo deale the Papiſts.

Ver. 17. Here note, Firſt, the Generall Chriſts anſwere. Secondly, what kinde of anſwere this was. Firſt, conſider to whom Chriſt doth make this Apologie: it was to ſuch as were captiouſly and maliciously bent againſt him, to deprave the honour of God in this good worke done to this poore man. Neuertheſſe, in that Chriſt vouchſafeth an anſwere vnto them, we learne: Though Chriſt meet with wicked men, yet their malice could not make him leaue his goodneſſe. Now hee anſwereth them here. Firſt, in regard of God, that the Truth and worke of God might be iuſtified. Secondly, in regard of his Diſciples, and of this poore man, who now began to beleue in him: to ſtrengthen their faith that they ſhould not be moued with the cauſes of the aduerſaries. Thirdly, and of theſe alſo, either to winne them if it might be, or to make them the more inexcusable.

*Vſe.* That this minde be alſo in vs, *Phil. 2. 5.* to be good

and kinde, not only to the kinde, but to malicious and euill men. 2. *Tim.* 2. 25. *Rom.* 12. 21. this is a propertie of Christianitie, nature teacheth vs the other.

In the Apologie it selfe, consider we, first, the meaning of the words.

*My Father*] this is ment of the first Person, it being spoken in relation to Christ. Wherefore he saith [*my*] *worketh*] that is, he sitteth not idly in the Heauens, but he is busied and employed in gouerning and preserving all things.

*Huher to*] from the beginning of the World, continually without intermission vpon euery day, the Sabbath not excepted. For this is a reason, that therefore workes may bee done vpon the Sabbath day. That which might bee objected, *Gen.* 2. 2. is meant only of workes of Creation.

*And I worke*] Here is a similitude, and a likenes implied: as hee worketh continually and is blamelesse, so I hauing the same authority, doe worke and am blamelesse. Secondly, that I worke with the Father, and the Father with me; that which I doe, the Father doth; and what the Father doth, I doe.

So that here are contained two grounds of his defence.

1. The Authority of himselfe.
2. The condition of the worke that he doth.

From the former, the Argument is this: God the Father worketh euery day, euen on the Sabbath; and is not to be blamed. But I am Gods Sonne, and haue the same authoritie with him; Therefore though I worke vpon the Sabbath day, I am not to be blamed.

From the second, the Argument is this: Diuine workes may be lawfully done vpon the Sabbath day: But this is a Diuine worke, wherein the Father worketh, and I with him. Ergo, it may be lawfully done on the Sabbath. We read in the Gospell of diuers kinds of Apologies that Christ vseth, taken some from one thing, some from another. Here he vseth an Apology only proper to himselfe, drawne from great and high mysteries which he doth partly to confirme his authority, partly to confute the conceits of his aduersaries: Because the poore man had alleadged his authority for what he did, and they cauelled

uelled against it maliciously, saying, *What man is this.* Christ therefore doth giue them to vnderstand, that he is no man, but God, equall with the Father, & therfore of sufficient authority to command him, and to iustifie what himselfe hath done, &c.

Obserue here a great incouragement to stand to the truth, so far as it is knowne vnto, because God will still vouchsafe more illightening and confirmation dayly. So Christ doth now reueale himselfe manifestly what hee was vnto this poore man who before had stood for him.

2. This may be a warning to all captious and malicious men, though they may for a while make faire glosses, yet in the end their madnes will be knowne 2. *Tim.* 3. 9.

3. Further here note, how this answer is made of Christ to preuent an obiection that the Iewes might vrge, concerning Gods resting on the seuenth day.

The summe of this apologie is, a Demonstration of the equality betweene the Father and the Sonne. The branches of it are two; First, what the Father doth. Secondly, Christs likeness with him in that.

Of the First, there are two parts.

1. A discription of the first Person, *my Father.*

2. A declaration of his worke. *worketh.*

In the Description wee will shew, First, how this relation of Father is taken commonly. Secondly, how properly in regard, of Christ. For so the word *my*, sheweth a kind of propriety and peculiarity.

It is taken commonly, 1. in reference to all creatures by vertue of creation. So God is called the Father of the Raine. *Iob* 38. 28.

2. In reference to Angels: *Iob* 1. 6. and that, first, in regard of the Image of God in which they were created and still remaine. Secondly, in regard of that speciall loue manifested to them, that God vouchsafeth them to be alwaies in his presence. 3. In reference to men, besides the former respect of creation. First, in a ciuill respect, in regard of their Office whatsoeuer their Quality bee. So Magistrates are called the Sonnes of God. Secondly, in a Spirituall respect; First, by vertue of Adoption God hauing taken them to be his Sonnes. *Rom* 8. Secondly, by

vertue

vertue of Regeneration, he hauing begotten vs againe to himselfe. *Ioh. 1. 12. 13.*

2. It is Proper to Christ in a double respect, First, in regard of eternall generation, as he is God eternall of the same substance with the father. *Heb. 1. 5. 6. Ioh. 3. 16.* Secondly, As he is Mediator, God and Man, by reason of the personall and hypostaticall vnion of the two Natures: *Luk. 1. 32. 35.*

Vesto be made of this, are, First, That Christ being the naturall and true proper Sonne of God, hence it is, that we come to be the Sonnes of God. *Ioh. 8. 36. Ioh. 1. 12.* for whom Christ admits for his brethren, them will God admit for his Sonnes.

2. This is the ground of Christs Intercession; hee is Gods Sonne, and the Sonne of his loue. If God giue vs his Sonne, he will giue vs all things with him, he denies him nothing. *Psal. 2. 8. Rom. 8. 32.*

3. Note here the honour of the Saints, that wee are vnited and made one with him, that is, the Sonne. So are the Saints called Christ. *1. Cor. 12. 12.*

4. This sets forth the loue of God, that he did not spare his only Sonne; and also of Christ, that he would vouchsafe to bee the Sonne of man.

5. This teacheth vs our duty, viz. to kisse the Son, to adore and worship him, &c.

2. The second part was the *Declaration* of the worke and Prouidence of God.

*Doctrine.* God who first made all things by his mighty Word, doth still vphold, gouerne and guide them by his wise & good prouidence: not like a Carpenter that builds a house and leaues it: or like the Ostrich, that layes her egges, and leaues them in sand to be trodden of beasts: *Iob. 39. 36.* but like a mother that brings forth a childe and nourisheth it. This prouidence of God is proued. First, by the names and titles giuen to God. For this cause God is called *Iehouah*; noting a presence still assistant, which name was not giuen him before the seventh day after he had made all things; before he was called *Elohim*, a mighty God. *Gen. 2. 4.*

This name is compounded of the present, *preterit*, and future tence : as *Reuel. 1. 4.* in this regard are many names giuen vnto Places ; as *Gen. 22. 14.* and *16. 14.*

2. By the effects of it : as in *Iob* the 38. 39. 40. 41. chapters. all which, and the like are euident proofes of Gods prouidence.

If any object: That many good things hapen vnto the wicked, and many euill things vnto the godlie ; and therefore shall denie the prouidence of God.

I answer : First, That the ground of this, and so of all other misorders is sinne. Secondly, that the seeming good things that come to the wicked are indeed euill things and turne to their destruction. And those euill things that come to the godly are indeed good to them, and turne to their benefit. Thirdly, Many things in this world seeme to fall out crosly, to the end that we might looke for that general iudgement, when euerie thing shall bee ordered according to iustice and right.

2. If it be objected that it doth not beſeeme the Maieſty of God to haue regard to ſmall and baſe things!

I answer : The ſmallnes of ſuch things doth not ſo much debase his care and prouidence as the infinite number of them doth magnifie his wonderfull wiſdome and power in diſpoſing of them.

The uſe in brieſe is, Firſt, To refute all Atheiſts and Epicures. Secondly, to teach vs to looke vp vnto him, to depend vpon him, to caſt our ſelues on him, to look for a bleſſing from him, whatſoeuer the meanes be that we uſe, &c.

The Second point is, the likenes, Identity, or Samenes, of the Sonne with the father. Chriſt here proues that his power and authority is one and the ſame with the fathers, becauſe the effects of both are one and the ſame. The Doctrin in generall is, That

Chriſt is equall with the Father. This himſelfe plainly expreſſeth verſ. 19. and it is manifeſt in regard of the effects which are attributed to both ioyntly, as *Heb. 1. 2.* touching the creation ; and to eicher of them ; as the creation of the world to the

sonne. *Ioh. 1. 3.* and redemption to the father. So the sending of the holy Ghost to the Father; *Ioh. 14. 26.* and to the Sonne; *Ioh. 15. 26.* and *16. 7.* this equality is plainly expressed. *Ioh. 1. 1.* and *Philp. 2. 6.*

*Ife. 1.* To refute all heretickes denying him to be God.

2. It confirms the former vses, drawn from the title, Father; and it shewes that he is to be worshipped as God the Father. *Heb. 1. 6.*

3. To strengthen our faith in the maine point of religion, viz. redemption by Christ, that we may be fully perswaded of the infinity and all-sufficiency of his merites.

Consider now the maine End and Scope, for which Christ alleadgeth this: he doth it, as we heard, to defend himselfe against the Pharisees, who excepted against that worke which he had done on the Sabbath. His defence is grounded, First, on his owne authority. Secondly, on the goodnesse of the work. God worketh, saith he, euery day, on the Sabbath also, and is blamelesse. But I haue the same authority that God hath: therefore I am not to be blamed.

Hence this Doctrin ariseth; First, from the proposition; that God cannot breake his Law. The Sabbath was not here violated, because in this act, God did worke with Christ. The grounds of it are,

1. God is Lord of his Law, and not tied vnto it: for he gaue it vnto his creatures, not to himselfe.

2. Gods will is the rule of goodnesse, of lawfull and vnlawfull.

3. The absolute perfection and goodnesse of God, that hee cannot goe against it, denying or thwarting himselfe.

Some obiections are made against this, as *Gen. 22.* Where God commands *Abraham* to kill his sonne. and *Exod. 12.* Where the Children of Israel are bidden to borrow of the Egyptians Jewels, &c.

To these I answer: First. That these are not against the law: for the former example, there was no fact done, nor any intent and purpose of a fact to be done, but was only a triall. In the latter, the word which wee reade, borrowed, signifieth

eth also to aske, or require. So that they asked of the Egyptians these and these things; and the Egyptians gaue them vnto the Israelites freely: and God did so extraordinarily worke vpon the hearts of the Egyptians, that they gaue them their chiefe things.

2. I answer. That God is Lord of life and death, to take life from man when he will. And as he hath power; so also he hath right to doe it. Now God forbids the taking away of life, when we haue right so to doe; God therefore may command any one to be the instrument of doing this. Secondly, So also had God an absolute power ouer the goods of the Egyptians, to dispose of them as he pleased. Besides, consider the equity of this fact; First, equity did require, in regard of that sore bondage wherein they held them, that they should make them some recompence. Secondly the Egyptians enioyed their labour; and this deserued wages. Thirdly, They reaped much good by the Israelites, who builded them cities, &c. And therefore it was iust and equall, that they should be rewarded.

Another Obiect. is out of *Hosea* 1. 2. but to this I Answer: that it was but a vision, and no fact: and the Prophet only declareth vnto the people, that thus and thus was done in a vision: to set forth vnto them their estate, what they were like vnto.

2. From the Inference, or conclusion, ariseth this Doctrine. That neither Christ can breake the Law of God; and that vpon the same grounds, as the former: so hee is said to bee the Lord of the Sabbath.

*Vse.* 1 To shew vnto vs, that whatsoeuer Christ did in subiecting of himselfe to the Law, it was for our sakes. So *Gal.* 1. 14. which is spoken in regard of a voluntary submission, as a pledge and suretie for vs.

*Obiect.* But what if hee had broken the Law, had hee not been subiect to punishment as other men?

*Answer.* This is a supposition of an absolute impossibility and therefore not to be made.

2. To teach vs, that what God and Christ did by the absolute goodnes and perfection of their nature that we should en-

deauour to doe, in being pliable to his law, and subiecting our selues to it, because it is agreeable to his will:

Lastly, from the goodnes of the worke, that it was a Diuine worke, and so Lawfull. This Doctrin doth arise: Workes tending to the honour of God, are proper to the Sabbath.

*Verse 18. Therefore the Iewes sought the more to kill him, not only because he had broken the Sabbath, but sayd also, that God was his Father, making himselfe equall with God.*

**I**N this verse is layd downe a violent opposition against the former Apologies. The branches of it are two; First, The manner of the opposition. Secondly, The Causes.

In the manner, note, First, The Kinde of this Oposition; *they sought to Kill him*. Secondly, the Extent; *the more*. In the Kind, note this Doctrin, arising from it: that the aduersaries of the truth labour to suppress the truth, not by force of argument, but by persecution. Thus did the old Iewes with the Prophets, casting them into Prison, and killing them, but yet not discouering any error in their Preachings; as *2.Chron. 24. 21.* So dealt Herod with *Iohn Baptist*; and the Iewes with the Apostle; *Act. 4. 16.* So haue Heathen men and Heretikes alwaies done towards godly Martyrs; and so doe Papists where they get the ypper hand.

Reason hereof is; First, The euidence of truth, which is such, that it cannot by soundnesse of argument bee refused.

2. Obstinaſy on the aduersaries part, who will not be beaten downe.

This shewes a difference betweene those that seeke for truth in sincerity, and such as are of a gaine-saying, and cauilling spirit. The one seekes the good of their aduersaries that they might know the truth as well as themselues, which makes them to deale with all meekenes and gentiernes; vntill it be towards such as are willfull, and obtinate in fundamentall points of Religion; such indeed are brought to punishment: but



but yet after many warnings, admonitions, and exhortations. But the other aiming only at victory and conquest, vse all violence; and if not in deeds, yet in words; vsing all violent and bitter words, struing only to maintaine a cause. As we see that Papists, Lutherans, Anabaptists, &c. doe in their writings: and generally the more men swerue from the truth, the more they goe from gentlenes, growing in heat and choler, to be bitter and violent.

The Extent is, in these words. *The more.* why? because Christ had more evidently maintained that which he did, and had now clearly manifested himselfe.

*Doct.* The more euidence is giuen to the truth by the defenders of it, the more violent opposition is made against it by the enemies thereof. When Christ had wrought that great miracle of raising vp *Lazarus*. We see how the Iewes persecuted him; *Ioh. 11. 47, 48, 53.*

But especially, when he rose againe from the dead, how doe they bestirre themselves; by spreading abroad lies, by bribes, &c. *Mat. 28. 12, 13.* This makes Papists more to hate Protestants, then any other kindes of Religion whatsoeuer; because of that cleare light which they bring against their Idolatry. And here note a further difference betweene a meeke spirit and a contradicting spirit; the one considers the force of argument, and if it be a sure, a certaine ground they yeeld vnto it, albeit their Opinion were otherwise before; as *Peter Act. 10. 28.* the other only labour to maintaine a cause.

The Causes are twofold: partly old matter; because he had broken the Sabbath, which is not to be taken simply, but in reference to their conceit, who made this a pretence. Partly new matter; because he made himselfe equall to God.

Thus these aduersaries, though they haue new matter yet, they let not go their old hold. Euen as the Papists that stil bring their old threadbare arguments, besides their new deuises.

The new matter that they conceit to haue against him, is, that he blasphemed: First, In that hee made God his Father, Secondly in making himselfe equall to God.

But before we come to their erroneous conceits, let vs first

obserue some sound and orthodoxall points, which the Iewes gathered from the words of Christ, whereby we shall see, how they vnderstood his meaning aright. The

1. Is, That Christ did account God his own Proper Father *isus pater*, and not a common Father, as he is to other creatures.

2. That he was equall with God. And so though they were malicious enemies of Christ yet more truly did they obserue and conceiue his meaning, then many heretickes haue done.

3. A third is this. That he that vniustly makes himselfe the sonne of God is worthy of death. This is a sound collection and herein they go beyond the Papists in tolerating the Pope, who maketh himselfe God, taking vnto him his Titles, Attributes, and Authority.

All this serueth to amplifie and aggrauate their malice, that thus perceiuing his meaning, and not being able to charge him with vntruth and collusion that he had at any time vsed, yet notwithstanding they would without any further triall, rashly accuse and condemne him of blasphemie, and seeke to slay him. Worse then *Pilate*, who hearing that Christ neuer sayd but truth, was afraid to meddle with Christ, when hee heard that he called himselfe the Sonne of God. *Iohn 19. 7. 8.*

13.

*Doctrine.* Malice blinds mens eyes that they cannot search into the truth: but makes them condemne at the first whatsoever they thinke will make against them. As doe the Papists.

Vse, is to teach vs not to condemne any thing without full triall.

Verf. 19. *Then answered Iesus, and sayd unto them, Verily, verily, I say unto you, The Sonne can doe nothing of himselfe, but what he seeth the Father doe: For whatsoeuer things he doth these also doth the Sonne likewise.*

**I**N this verse beginneth a confirmation of the former Apology, with the Amplification of it vnto the end of the chapter. The whole Summe of all, is to shew, that Christ is the true Sonne of God, equall with the Father. We may obserue in it three parts.

1. Certaine Effects for the prooffe of it, from the 19. to the 31. verse.

2. Certaine Testimonies to confirme it, from the 31. to the 40.

3. A reproofe of the *Incredulity* of the Iewes, from the 40. verse to the end.

The Effects whereby his Deitie is proued are, First, Generally propounded. Verf. 19. Secondly, Generally Repeated verse 30. And as they are generally propounded, so are they particularly confirmed from the 21. vers to the 30.

The Effects vers. 19. are laid downe, First, Negatiuely. Secondly, Affirmatiuely. *The sonne can doe nothing without the father. And what the father doth, that doth the sonne.* But before we come to handle these points, some generall instructions are to be deliuered out of the words before going.

1. In that Christ answered againe, we learne, That Christ still continues in his goodnes, though his enemies were more and more incensed and enraged against him.

*He is,* as for our Imitation; so for our comfort, that if Christ be so long patience towards his enemies, how much towards them that loue him, though they offend often against him.

2. The Preface declares, First, the truth of the matter, *Verily, verily.* Secondly, the authority of him that speaketh it, *I say unto you.*

*Verily, &c.* This shewes, that it was not a matter that fell from him by chance, but that it was such a truth hee would stand

staid to it; a truth whereof he was sure and certaine.

*I say unto you.*] a speech proper to Christ, who being the Sonne of God, might auouch a thing vpon his owne authority. Furthermore, this shewes Christs earnestnesse towards the good of these men. And Secondly, that was a matter of great weight and moment. Thirdly, that he was so farre from shrinking from the truth, because of their opposition, that hee is the more earnest in standing for it. Which should teach vs to doe the like.

Now come we to the meaning of the words.

*The Sonne*] the second Person in Trinity, &c.

Of himselfe] alone without his father, as separate from him, hauing no communication with him.

*Can doe nothing*] this implies not any restraint, or inability, but an absolute necessity and impossibility that the Son should doe any thing, which the Father doth not. So that this Implies a vnion in nature, and Essence; because though both haue ability of themselues, yet neither can doe any thing without the other. Whereas in nature, things therefore cannot worke one without the other, because they haue not ability in themselues, without the helpe of one another.

*But what he seeth, &c.*] This is spoken according to the capacity of the Iewes, it implies a taking of counsell together, as *Ioh. 1. 18. Gen. 1. 26.* nor is it a word of speculation of Efficacy, implying a communication of knowledge.

*For whatsoever things, &c.*] Here are three points

1. The Sonne doth not only nothing alone without the Father, but doth ioyntly with the Father what the Father doth.

2. That this communication is not in some things, but in all things.

3. That as the Sonne doth the same things, so he doth them after the same manner, by the same authority, to the same end &c. [*iustis, likewise.*]

So that here in this 19. Ve. is contained a proof of the equality of the Sonne with the Father, because the ioynt effects of both are one and the same.

The mystery and maine point here to be noted is,

That Christ is true God of the same essence with the Father, and euery way equall vnto him. Because, First, he can doe nothing of himselfe without the Father, but as he doth all things originally from the Father, so he doth them ioynly with him. Secondly, yea he can doe nothing: implying a necessity and impossibility. Thirdly, because he is in the bosom of the Father. Seeing [*saue what he seeth*] the counsels of his father and communicating him, which none but Christ hath done. Fourthly, againe what the Father doth, that he cannot but do. Fifthly, because this concurrence is in all things. Sixthly and lastly, hee doth euery thing after the same manner with the Father. All these shew an Identity, Samenes and Equality, between Christ and God the Father. Some illustrate this by examples, as if a thing burne, and cannot chuse but burne, and burne alwaies, we say, that it is fire: so Christ, doing diuine workes, and the same with his Father, and that hee cannot but doe them, and doth them after the same manner that his Father doth, hee must needs be God. Some Hereticke haue objected against this place, that Christ doth these things by *imitation*; and this they say is, meant by [*seeing and shewing.*]

*Answer.* It is false, because he doth these things by the same authority and power, that the Father, hauing life and power in himselfe, as ver. 26. and because he doth them after the same manner that the Father doth.

As touching the Phrases of seeing on the Sonnes part, and shewing on the Fathers part: these are spoken, First, in regard of our conceit. Secondly, to shew the distinction betweene the Persons; the Father being the Fountaine of the deity, sheweth; and the Sonne, the second person, is sayd to see.

3. This may be interpreted of the humane Nature of Christ.

*I/e.* 1. Seeing Christ proues his equality with the Father, in regard of the effects common to both, we must learne to account of all things done and spoken by Christ, as done and spoken by God the Father; and so to giue credence, reuerence, and obedience accordingly to the same.

2. As to account of the doing of Christ, as done by God,

so likewise when we behold the workes of God the Father; as the frame of the World, and the things therein and doe consider in them the glory and Maieſty of God; to consider also in, and by them, the glory and excellent Maieſty of Chriſt: and in this we goe beyond the Iewes, Turks and Heathen, who in the creatures can behold the Maieſty, of God the Father only.

3. In the workes of redemption, which ſet forth the loue, mercy, and goodnes of Chriſt towards vs to obſerue the loue and mercy of God.

4. That what Chriſt doth by Neceſſity, though not of compulſion, but of nature and eſſence, we ſhould endeavor to do, ſtriving to do the will of God, and to doe nothing but what we haue a warrant for out of the reuealed wil of God. So like wiſe to be like to him in all things, viz. in kindnes, in goodnes, in honeſte, and ſuch like vertues, which are layd downe in the Word, as a rule for vs to walke by, and wherein he hath ſet himſelfe forth as a patterne for vs to follow. For a ground of this, note that prayer of Chriſt, *Ioh. 17. 21.* we are all one ] not in eſſence, but miſtically hauing the ſame Spirit. Wherefore wee ſhould labour as truly to imitate God as Chriſt though not as equally. And as Chriſt did his eſſentiall vnion by effects equall with thoſe of his Father, ſo wee to ſhew our ſpirituall vnion by like effects.

Verſe 20. *For the Father loueth the Sonne and ſheweth him all things that himſelfe doth,*——

**I**N theſe words are layd downe the Cauſes of the former effects; they are twofold. Firſt, Partly the Loue of the Father Secondly, Partly that the Father doth communicate all things to the Sonne.

*The Father loueth the Sonne.*] This is here expreſſed by a kind of propriety, *αγαπᾷ αὐτόν*, he loueth him alone, none like him, him in, and for himſelfe, *uid. Col. 1. 13. Ephes. 1. 6. Matth. 3. 17. αγαπᾷ αὐτόν*, a word that ſignifieth one, that onely, and wholly beloued.

Reason of this is not grace and fauour, but Nature, because Christ is his Sonne: as earthly men doe loue their children, because they come from themselves, and are of their substance. *vid. Pro. 8. 30. Heb. 1. 2.* Now according to the greatness of the persons louing and loued, so is the loue, *viz.* every way infinite, the like whereof is not in the World to be found. So that Christ is hee in whom is the beginning of Gods loue, and on whom it doth rest, and from whom it is conueyed to all other. This, first, doth greatly amplify the loue of God, that hee would giue the Sonne of his loue to vs: and of Christ, that being his Fathers delight, hee would come from his bosome for our sakes. How great a loue were it, for a King to giue his onely sonne for a poore Captiue. This thing was so highly accepted of God in *Abraham*, that hee did not spare his onely sonne, that it was an occasion why God did sweare so to blesse his posterity: *Gen. 22. 16, 17.*

2. This is a maine ground to strengthen our faith, in the intercession of Christ, to come vnto the Throne of Grace with confidence and boldnesse. For is Christ the Sonne of Gods loue? and will he then deny vs any thing that we shall aske in his Name? And for this cause wee ought to hold vs close to Christ, and to sticke wholly to him.

Further, this loue must be considered not onely as a thing proper to Christ, but also as an euidence of Gods loue vnto vs, that we may gather from hence, that we are loued. For Christ hauing vnited vs vnto himselfe, wee may be assured, that God who so greatly loueth the Head, will also loue the Members: *Ioh. 17. 23.* And this is meant, *Matth. 3. 17.* God is well pleased in Christ, not onely with him, but with whomsoever he beholds in him; as *Ephes. 1. 6.* so that none are loued but in Christ, and all in Christ are loued.

So much for this first Cause, simply considered in himselfe: Now we come to consider it in the reference thereof, *viz.* as it is to shew the ground of that power, authoritie, dignitie, excellency, and equality which Christ hath with his Father. Whence we learne, that Christ did not vsurpe these things, but God did freely and willingly bestow them on him.

*Iſe.* 1. Further to ſtrengthen our confidence in him, to re-  
poſe our ſelues vpon his redemption, mediation, &c. Secondly,  
it ſerues for the terror of thoſe, that oppoſe themſelues againſt  
this dignitie and equality of Chriſt: for they prouoke God,  
and are fighters againſt him, who hath in loue communicated  
theſe things to Chriſt. Thus did the Iewes, becauſe they would  
haue none to be equall to God, oppoſe againſt the authoritie  
of Chriſt: and this likewiſe is ſpoken to aggrauate their malice.

The ſecond Cauſe whereby it comes to paſſe, that Chriſt  
doth the ſame workes with his Father, is, becauſe the Father  
ſheweth him all things. Which is not to bee taken for a bare  
relation, or an inſtruction; or that the Father doth them only  
in the preſence of the Sonne, as one man may doe a thing in  
preſence of another; or that he ſets them before him, as in a  
Mappe or Table: but for a communication that the Sonne  
doth participate of the Wiſedome, Power, and whatſoever  
the Father hath, together with his Eſſence. Secondly, that  
the Father doth ſo ſet forth himſelfe in his Sonne, that he may  
be ſeene in him; and who ſo knoweth the Sonne, may know  
the Father, as *Ioh. 14. 9.* And this is a further argument to  
proue the equality, becauſe God communicates all things to him.

*Iſe.* 1. It ſhewes vnto vs, how the vnſearchable myſteries,  
and depth of Gods wiſedome come to our knowledge, and to  
be reuealed vnto vs. God hath communicated them to Chriſt,  
and Chriſt hath declared them to vs. See *Reuel. 5. 5.* &c. And  
this ſhewes a reaſon of that phraſe, that Chriſt is called the  
*Word*, becauſe he hath vttered the will of his Father, and hath  
declared the ſecret Councils of God. Therefore are wee to  
heare him, *Matth. 17. 5.* as the old World was to hearken vn-  
to him, ſpeaking by his Prophets, and the Iewes to himſelfe  
when hee was on earth, and the Church afterward when hee  
ſpake by his Apoſtles; ſo are wee now to hearken to him  
ſpeaking in his Miniſters, who declare to vs the will of God.  
So much for theſe cauſes conſidered ſeuerally in themſelues.

Now conſider them ioynly, as, the loue of the Father is  
made the ground of communicating all things to the Sonne.  
Whence obſerue, that



1. All that Christ hath from his Father, it come from loue, then how much more doth all that which is in vs come of loue.

2. According to the loue that the Father did beare vnto the Sonne, accordingly did he bestow the Spirit: *Ioh. 3. 34.* also dignitie and honour vpon him.

*Vse.* So likewise learne we by Grace to iudge of Gods loue towards vs, if we find that we are regenerated and sanctified, to be perswaded of Gods loue. And further, by the measure of grace, to hope for the measure of glory: for the more grace wee haue, the more God loues vs; the greater is his loue, the greater will be our glory.

3. It is a fruit and token of loue, to enuie no skill, knowledge, dignity, honour, &c. but to be ready to communicate all things. So saith Christ to his Disciples; You are my friends, I haue shewed you all things. And herein especially is that saying true, Among friends all things are common. And this may bee a triall for Parents if they loue their children, for Schoolemasters if they loue their scholers, and for all friends if they loue one another.

Verf. 20. — *and he will shew him greater workes then these, that yee may marvel.*

**N**OW we come to consider the particular euidences of this Nequalitie: but before we come to speake of them, wee must consider the transition from the former generall points vnto those that follow, here laid downe by Christ in these words. Which is done, first, to preuent a secret obiection which the Iewes might make: For it is so, that what the Father doth, thou doest; and what thou doest, the Father doth; can the Father then doe no more, then that which thou hast done, &c. to cure the sicke, giue sight to the blinde, &c. Christ answereth; God can doe more: these are but small euidences of his almighty power, but hee will manifest vnto his Sonne greater workes, whereby it shall be declared, that hee is the Sonne of

God. Secondly, to stirre vp attention, because the things which Christ had yet done, were lightly esteemed, and opposed against, now therefore God would shew such great workes, that their hearts should be amazed and astonished at.

In this transition are two points; first, the extent of Christs power [*greater workes.*] Secondly, the euent of it, [*they should maruell.*]

For the former, it hath reference to the miracles which Christ had before time done. Whence the Doctrine is, that Christs miracles which hee did, were but euidences of a farre greater, and more almighty power; as his miracles of healing the sicke, of power to cure our sinnes, of restoring sight to the blinde, of power to illighten our minds, of casting out of diuels, of his power of subduing the Diuell, and deliuering vs from his bondage, and the like. And this vse ought we to make in reading the miracles of Christ.

2. Yee should maruell. Yee, mine enemies.

*Doct.* Such is the euidence of Christs power, that it maketh all astonished: as we may reade at the working of most of his miracles, and at his resurrection, how greatly the Iewes were astonished. And at the day of Iudgement, all such as haue opposed against him, shall tremble and quake. Now this astonishment at the power of Christ is, that wherein we must rest, it being an argument rather of Christs power, then of our faith in him. But we must consider the end of this power, for which it was giuen him, *viz.* that hee hath it for our good, that hee might saue vs; and then his power will be a ground of our faith, to make vs to shroud our selues vnder him.

Verse 21. *For as the Father rayseth vp the dead, and quickeneth them: euen so the Sonne quickeneth whom he will.*

**T**He Particular euidences for the prooffe of the equality betwene Christ and God the Father, are,

1. The *Power of quickening* in this verse.
2. The Right and Authority of *Iudging*: *vers. 22.*

*Rayseth*

*Rayseth and quickeneth.*] To phrases, implying one thing, as appears in the other cause, where but one is expressed, yet not in vaine is that of quickening added. For first, it shewes, that they were dead, and so vnable to helpe themselves. Secondly, that he rayseth them not as stocks and stones, but with the raising puts life into them; which amplifies the benefits. Some take this raising of the dead to bee meant of Christs miracles, in raising of the dead, but that is to much to restraine it only to that: wherefore hereby is implied, first, a Spirituall quickening from the death of Sinne, at our conuersion. Secondly, a corporall quickening, the raising of our bodies out of the graues at the last Day; now if we will referre the miracles of Christ vnto this, as euidences and proofes of what he was able to doe at the last Day.

*Euen so, &c.*] Herein is the equality: as the Father doth raise vp the dead so doth the Sonne.

*Whom he will.*] This is not spoken to put a difference, that the Father doth quicken some whom he will, and the Sonne others whom he will; but is added as a ioynt worke to both; not restrained to the Son, but only applied to him; and this, First, because the Iewes doubted not concerning the Father, but confessed that he was able to raise vp whom he would.

Wherefore this shews, first, that there was no compulsiue necessity in Christ to do, as the Father doth, but a meere freewill. Secondly, as there is a vnity in Nature betweene them; so is there likewise in Will. Thirdly, that the Sonne hath a power to quicken whom he will, and whom he lets lie dead in sinne. Fourthly, that this quickening is of Grace.

5. That this is a happy quickening here meant, belonging to those that he will shew grace vnto. So it is not simply to be taken for the raising from the graue, but for a raising to life euerlasting. Such a raising as we beleue in the Creed.

The point then is, that the Work of the Father and the Son in quickening, is one and the same: 1. *loh. 5. 11.*

Whence are two euidences to proue the equality: First, He that quickeneth the dead, is equall to God the Father in power. But Christ quickeneth the dead; Therefore, &c. Secondly, the

The Sonne doth this of his freewill ; so also is he equall to the Father.

Consider in the words two points ; first, the effect : Secondly, the ground of the Effect.

The effect is quickening of the dead, which is here brought in, as one of those greater workes which the Father will shew vnto the Sonne, hence note, the

*Doct.* Quickening of the dead is one of the greatest euidences of diuine power: greater then that of Creation. Thus the Apostle when he would set forth the great power of God, he alleadgeth this : *Rom. 4. 17. Eph. 1. 19. 20. Rom. 1. 4.* a worke so great, that of naturall men it cannot be conceiued and beleeued : *Act 17. 18.* yea it was hard for the Disciples to beleue it : as *Thomas. Io. 20. 25.*

And as this Resurrection from the graue, so is our Quickening from sinne, an euidence of the power of God. And for this cause, the meanes of quickning is called, The power of God : *Rom. 1. 16. 1. Cor. 2. 5.* For we are dead in sinnes.

*Use. 1.* We see how needfull it is to meditate on the power of Christ, to strengthen our Faith, in regard of the Resurrection.

2. That seeing our raising from sinne, is one of the great euidences of Gods almighty power, it confutes the Pelagians, that say, a man may raise himselfe : and Semipelagians that say, a man is but sicke, and being helped by a little grace, hee workes out his saluation himselfe. And lastly, all carnall Gospellers, that thinke they can turne from their sinnes when they will, and leade a spirituall life.

2. The ground of this effect, is the will of God. Hence we learne, that

*Doct.* Christ as Mediatour hath an absolute power of life and death, to pull whom hee will out of this iawes of death, and to suffer whom he will to perish : *Iob. 10. 18. Renel. 1. 18.*

*Use.* For consolation of those that beleue in Christ, that if here we haue euidence of grace, we may be assured to bee raised vp againe to life. For if the Spirit of Christ be in vs, it will raise vs vp at the last day, as the Apostle saith. For regenerati-

on is but the first fruits of eternall life. See *Ephes. 2.4,5,6.*

*Verf. 22. For the Father iudgeth no man, but hath committed all iudgement to the Sonne.*

**I**N this Verse is laid downe a second particular euidence, and prooffe of the equalitie of Christ with God the Father: the Argument is this: Hee that hath all power, all gouernment, and all iudgement committed vnto him, is equall to the Father. But Christ hath all these, &c. Therefore he is equall to his Father.

Also this is set downe as a reason of the former argument, *Verf. 21.* For Christ may quicken whom he will, because (as it is in this Verse) he is the supream Lord that guides and gouernes all things.

For the meaning of the words, note the phrases of [*Iudgeth, Iudgement:*] iudgings and iudgement are not to be taken (only) concerning the last Iudgement, but concerning the supreme disposition and gouernment of all things in the world: as appeares by the word [*all iudgement.*]

*Iudgeth no man*] That is, by himselfe alone, but in, and by the Sonne.

*Hath committed*] That is, the Father doth communicate to the Sonne this Office, and hath taken him into his fellowship in the gouernment of the World: not that the Father doth sit idly in Heauen, but that in, and by his Son, he doth gouerne all things.

The Doctrine that hence naturally ariseth, is, that Christ is the supream Lord and Gouernour of all, *Matth. 28.18. Mat. 11.27. Heb. 1.2.* Which is to be vnderstood of Christ as he is Mediatour, as we shall see, *Verf. 27.*

Obiections against this, are, first, that vsually iudgement is attributed to God.

*Ans.* Christ here is not excluded, but it is to bee taken of the whole Trinity.

*Obiect. 2.* out of *Iob, 8.15,*

*Ans.* Christ here is not excluded, but it is to bee taken of the whole Trinity.

2. *Obiect.* out of *Ioh* 8.15.

*Ans.* That is not to be exclusiue, but that there is one that doth iudge, namely, the Father. yet he doth it in and by his Sonne. It is there spoken of the Father for the greater terrour of the Iewes.

3. *Obiect.* out of *Ioh*.8.15. where it seemes that there is a plaine contradiction.

*Ans.* That is spoken of Christ his present action and carriage not of his power and right of iudging, as appears by verse 16. [*for himselfe did teach and instruct them.*]

2. It is spoken in opposition to the Pharisees that were rash in censuring others.

*Vse*, 1. It teacheth vs how to account of Christ not only as of a Sauour from whom we looke for good, but also as a supreme Lord, and so to feare and reuerence and to bee afraid to displease him as *Pf*. 2. and not to make him a packhorse for our sinnes, because he is a Sauour.

2. It is for our consolation, that this our Sauour is Iudge. Who then shall lay any thing to our charge?

3. It is for terrour of those that oppose themselves against Christ. As Iewes, and Turks, and such as persecute his members: for they persecute him that is their Iudge.

4. That all men should honour the Sonne, as in the verse following.

Verse 23. *That all men should honour the Sonne euen as they honour the Father; he that honoreth not the Sonne honoreth not the Father which hath sent him.*

**T**HIS verse containes an Amplification of the former Effects by the end of them, wherein consider.

1. The end it selfe, which is a duty of Honour to be performed.

2. The manner of performing it.

3. The

## 3. The motives to vrge and prescric.

In the duty consider, 1. the thing it selfe, 2. the extent. The thing it selfe is honour: which is a generall word comprising vnder it all those duties, which we owe to Christ, as it is vsuall to comprehend the duties of inferiours to superiour in this word Honour, as the fift Commandement.

*Dost.* Honour is due to our Lord Christ Iesus: *Psal.* 2. last. For kissing was a token of subiection. *Heb.* 1. 6. so we read that Christ was often worshipped, as by the wise men, *Mat.* 2. by the leper *Mat.* 8. and by his disciples.

Reason, because Christ though he did abase himselfe, yet he still remained God and lost none of his excellency therefore we are still to honour him.

*Use,* That it is not sufficient to abstaine from rebellion, and from dishonouring and despising of Christ but we must reuerence and honor him, for the omitting of a holy duty makes vs liable to the iudgement of God, as appeares in the last sentence of Christ. Wherefore it is not sufficient to say we are no Arrians, nor Iews to denie Christ, nor Papists to confound his offices? but where is the faith in him? how dost thou reuerence and feare him? &c.

## 2. Point, is the Extent, in this word (all)

*Dost.* All of what state and condition soeuer are bound to this dutie of honouring Christ: the Angels, *Psalms.* and *Heb.* 1. 6.

Reason is *Phil.* 2. 9. he hath a name above euery name, and so euery knee must bow to him.

The manner of performing this duty is in these words (as they honor the Father) which shewes the measure of that honour which we must doe vnto the Sonne, for the words implies not only a similitude and likenes, as some Heretikes would put it off, but also an equality implying such an honour as is due to no creature but only to God.

*Dost.* So high and great honour as is due to the father, in that measure is it due to the Sonne as appeares by many places Iude verse 25. in the salutation of *Paul* in his Epistles where he is ioyned with the Father, and hath the Church done in giuing glory

glory to the Father, Sonne, and Holy Ghost, &c. ioyning all together.

Reason of this is the equality between them, and this is also another argument (the sixth) to proue that same equality, because the same honour is giuen to Christ, that is giuen to God the Father; *Esay. 42. 8.*

Note this against Turkes, that account Christ to bee a great Prophet, and Arrians that count him to be a God, but an inferior, and created God.

The Motiues to vrge this dutie are in these words [*He that honoureth not, &c.*] Where consider, first, the Reason; secondly, the Amplification.

The Reason is [*He that honoureth not the Son, honoureth not the Father*] which is layd downe, First, as a strong reason, because this honour is not only, in regard of a high account that he hath of his Sonne, as a King counts himselfe honoured, when his sonne is honoured, or in regard of a deare affection that he beares to him, or in regard of place and representation of the person of the Father, the King is honored when his Ambassadour is honoured, but also in regard of an identity and sameness, that the Father cannot bee honoured but by the Sonne.

2. It is set downe to preuent an obiection that might be made, that this honour was derogatory to the Father. Christs answeres, There is no such consequence, but that the Father is honoured in this, and not dishonoured.

*Dott.* The Father is honoured in, and by the Sonne. *Phil. 2. 11.* Thus God is to be praised by Christ; *Heb. 13. 15. Eph. 5. 20.* so are the Prayers of the Church concluded all in the name of Christ.

*Use. 1.* it shewes, that many deceiue themselves in the worshipping of God: for though all thinke that God is to be honoured, yet not knowing Christ, they worship not him, but their owne conceits.

2. It teacheth vs, to behold all the attributes of God in Christ.

The *Amplification* is in these words [*Who hath sent him.*]

This



This may seeme to crosse all that hath beene formerly said. For an Embassadour is inferiour in honour to a King that sent him.

*Ans.* The Phrase of sending doth not alwaies implicate an inferiority.

It is here vsed in a threefold respect; first of distinction of the Persons in the Trinity: So the second may be sayd to be sent of the first: and so the Holy Ghost, though he neuer abased himselfe, nor were incarnate, is yet sayd to be sent by the Father and the Sonne: *Ioh. 14. 26. et 15. 26.*

2. Of Christs incarnation, that though he became man, yet was he Lord of Heauen and Earth, and sent from God. So it implies an honour and dignity.

3. Of the Offices of Christ, as he is Mediatour, in a twofold respect; first, that no Office that Christ had, but it was appointed and ordeined of God: *Luk. 1. 69.* God is sayd to raise vp a saluation. Secondly, as these Offices were appointed to Christ; so was he deputed to them: *Heb. 5. 4, 5.*

This Phrase then amplifies the reason, and shewes, that this equall right of honor to him, as to the Father, is no vsurpation, but a naturall communication, and voluntary dispensation.

*Doct.* Christ vsurped not that honour, to be equall in dignity to his Father: *Psal. 110. 1. Act. 2. 36.*

*Use. 1.* Of comfort, that the things that Christ did, are acceptable to the Father for vs.

2. It shewes the sinne to be the greater, in dishonouring the Sonne.

3. Here we haue a good ground why we performe diuine worship to Christ. Why doe not the Papists bring the like for worshipping of Saints.

Verf. 24. *Verily, verily, I say unto you, he that heareth my Word, and beleueth in him that sent me, hath euertlasting life, and shall not come into condemnation, but hath passed from death to life.*

**C**Hrist hauing in the former verse laid down the ends of the particular euidences of his Deity, proceedes againe in this verse and followeth to a further amplification of them: more powerfully, plainly, and distinctly; to vrge and presse them. The former, as we haue heard, was the Power of quickening. In the amplification whereof there are three parts.

1. Who are quickned in this verse 24.

2. By what Meanes they come to be quickened, 12.

The voice of Christ, verse 25.

3. The Ground of this quickening power that is in Christ; verse 26.

The second effect was the *Power of Iudging*: whereof wee shall speake, verse 27. and followeth.

Verse 24. Touching the occasion of these words, and dependance of them on the former, it may bee considered in two respects:

1. Wee heard, verf. 22. that *the Sonne quickeneth whom hee will*: thereby implying, that euery Son of *Adam* is not quickened, but those only to whom he sheweth fauour. Now who they be, is here expressed in this verse, *viz.* such as heare his Word, and beleue in God.

2. Verse 23. was shewed that there is an honour due to Christ; now he sheweth what it is, *viz.* to beleue in him, &c.

Hence we learne.

*Doff. 1.* That they only, which doe heare the Word of Christ, and doe beleue in God the Father, doe partake of the quickening power of Christ. For this hearing and beleeuing, is a beginning of our quickening, and raising from death: so that from hence wee may gather an euidence, and assurance, whether this quickening power of Christ doe belong to

vs, and whether we be of the number whom Christ will raise vp vnto life eternall, yea or no.

*Doct. 2.* That the honour, which is due vnto Christ, isto hearken to him in his Word, and to beleue in him.

This is all that is required of vs : *Dent. 18. 15. Mat. 17. 5. Ioh. 3. 16. viz.* to beleue.

*He* is, first, to stirre vs vp to honour Christ by this meanes : euen as subiects, if they see their King to count himselfe honoured by such and such things, they will endeauour to doe them.

2. To reprove them that will honour God after their owne conceits, as Saul, *1. Sa. 15. 22.* or after the traditions of men as *Mat. 15. 9.* or by outward pomps and solemnities as the Papists, which are but toys to the excellent maiesty of Christ. So much for the dependance.

The words themselues containe in generall a description of such as are raised vp by Christ. The parts are,

1. A Preface, [*Verily, &c.*] of which hath been spoken before, only here it is added to moue vs to attend vnto the matter deliuered as a point to bee much regarded and obserued.

2. A promise wherein obserue first, the Parties to whom it is made. Secondly, the promise it selfe [*hath everlasting life, &c.*]

The Parties are described by their actions: first, [*he that heareth*] Secondly [*and beleeneth*] these actions are both of them amplified by their objects first [*my word*] secondly [*him that sent me.*]

The first action, [*he that heareth*] which is layd downe both as a cause of the latter *viz.* of beleeuing, and as a meanes to attaine to life euerlasting. Whence we learne.

*Doct.* That the meanes to attaine to true faith and to eternall life, is the hearing of the Word. *Rom. 10. 14, 15, 17. Ephe. 1. 13. Act. 15. 7.* that faith followes hearing the Word. Now eternall life is a consequent offaith as *Esa. 55. 3. 1. Ti. 4. 16.* hence the word is called the word of saluation. *Act. 13. 26. Eph. 1. 13. Rom. 1. 16.* yea saluation it selfe *Heb. 2. 3.*

Reason. First, hearing is a cause of knowledge, now knowledge

ledge and illumination are a ground of Faith. Secondly, by hearing, is the Spirit conuayed vnto vs; by which Spirit, Faith is wrought in vs: by faith we are vnted to Christ; and being vnted to him, we haue a right and title to heauen. So the Word is called the ministry of the Spirit. *2. Cor. 3. 6. Gal. 3. 2.*

*Use. 1.* For Ministers that they be faithfull, diligent, and conſcionable in preaching of the Word: for if there bee no preaching, there can be no hearing: *Rom. 10. 14.* a point of exceeding great moment becauſe idle and idoll paſtors doe ſhut vp the kingdome of heauen againſt the people, and cauſe them to lie in ſinne and incredulity, ſo becomming guilty of their blood: *1. Cor. 9. 16.*

2. For the people to ſtirre them vp to diligence to hearken and attend vnto this Word when it is preached, &c.

The object of hearing is here ſayd, to be the Word of Chriſt. Whence we learne;

*Doct.* That it is not euery word which is able to worke faith in vs, but only the Word of the Sonne of God. The Goſpell *my Word* as oppoſed to the words of men, and their traditions. *Ioh. 6. 63. Rom. 1. 9. Ioh. 1. 18.* and *14. 6.*

The law cannot doe this; for that is the letter that killeth, and it is the miniſtery of death: *2. Cor. 3. 6. 7.* and much leſſe then the words of men, and their traditions.

Viſe is to teach vs, that as we be diligent to heare, ſo we bee carefull to know what we heare.

The ſecond Action, is to belieue. Though hearing be a thing neceſſary, and a good ground-work and beginning, yet it is not ſufficient, but we muſt further beleeue in the truth, declared by the Goſpell.

*Doct.* It is not ſufficient to heare the Word onely, but Faith muſt be added to our hearing: *Hebr. 3. 2. Ephes. 1. 13. Rom. 1. 16.*

For the Word doth but onely offer grace. Now what good is it to haue a Benefice offered onely, if it be not receiued: but this is done by Faith: *Act. 13. 48.*

*Use.* As before we were exhorted to heare, ſo here wee are directed how to heare, *viz.* not to content our ſelues with a bare

bare and naked hearing, or that we doe vnderstand the Preacher, and know the mysteries of the Scripture, but to apply the Word and Promises to our selues.

The Object of this action is described in these words [*him that sent me*] which is a description of God the Father, and implies a relation betweene the Father and the Sonne: as if he had said, In him of whom I am, who hath giuen me vnto the World, &c.

*Dott.* God as he is the Father of Christ Iesus, is the onely object of our Faith; and therefore he saith not [and beleeueth in God] simply, but in him that sent me. And therefore wee must come vnto God in Christ, and doe whatsoeuer we doe in, and through him: *Heb. 13. 15.*

No creature can bee the object of our Faith, on which wee may rest, because it is not able to protect vs from Gods wrath. Neither is God himselfe, as he hath immediately to doe with vs, for so he is most strict in iustice, and as a consuming fire, before which we are but stubble. Onely as he is well pleased in Christ, and in him manifesteth his grace and fauour, may approach vnto him with confidence.

*Use.* It shewes the vanitie of the most part of the World, that either know not Christ, or deny him, as the Iewes; and so dare to come vnto him in great *injustice*. So much of the Parties.

The Promise is declared, first, affirmatiuely [*bath everlasting life.*] Secondly, negatiuely, and shall not, &c.

*Dott.* The fruite of that honour which we performe to Christ Iesus, is eternall life: *Ioh. 10. 27, 28. 1. Pet. 1. 3, 4.* which is not in regard of any desert of the workes, but of Gods free grace, who sets downe this reward to encourage vs, and to magnifie his owne mercy.

Which shewes his fatherly tenderneffe towards vs, that whereas we are bound to doe no lesse, and he might absolutely command vs; yet hee rather chuseth to draw vs on by the hope of reward.

*Use.* To bee stirred vp to the performance of these duties, both in regard of thankfulnessse to God, and in respect

of our owne good.

This is now further amplified by the contrary, [*and shall not come into condemnation, &c.*] Which imply in effect the same things that the former; yet they are added not in vaine, but for the further confirmation and strengthening of our Faith in a matter of such weight, and for the answering of all objections that might be brought.

Wherefore this shewes a double benefit: First, we shall haue life. Secondly, we shall be deliuered from death. And further it notes a difference betweene that happinesse wherein man was first made, and that whereunto we are brought by Christ. *Adam* was created happy and immortall: but withall there was a possibility to fall. But we not onely haue immortalitie and life, but also such a firmenesse and stability, as we shall not come into death.

[*Has passed from death to life.*] Some take the meaning to be thus, that the bele cuer when he dies goeth vnto Heauen; which is a good sense, and comfortable: but rather we are to vnderstand it thus, *viz.* that by death is meant, the subiection of vs all to eternall condemnation. But now so soone as wee belecue the Obligation and Band is cancelled, and wee hauing Faith, haue our acquittance, and are set free.

*Doct.* Faith brings with it a discharge from condemnation, *Rom. 8. 1.*

Which is to be noted as a speciall comfort of our consciences against the terrour of sinne, and horrour of condemnation.

*Doct. 2.* No middle betweene damnation and saluation: he that is freed from the one, is sure of the other. [*Has passed from death to life.*] This appeares in the Parable of *Lazarus* and the rich Man: and in the sentence of the last Iudgement: as is plaine by reason, because there are but two sorts of people, the one in Christ, the other out of Christ, &c. Which must note against the Papists conceits of *Limbus Patrum*, *Limbus Infantum*, and Purgatory: which as it is derogatory to the blood of Christ, *1. Ioh. 1. 7.* so is it a doctrine very vncomfortable, and that which doth adde a sting vnto death: also it is a cause of much vniustice, when Parents will giue away their lands from their

their children to Monkes, &c. to sing for their soules.

Now concerning the phrase, *bath eternall life, and hath passed, &c.* it implies the certaintie of these promises. Yet a question will be made, in what respect we may be said so soone as we belecue to haue eternall life?

*Ans.* It is, first, in regard of hope.

2. Because we haue the beginnings, and first fruits of it, *viz.* we are taken into the Kingdome of grace, which is the beginning of the Kingdome of glory.

3. In regard of our vnion with Christ our Head, and now glorified. Now wee being members of that body, whereof the head and principall part is raised vp, and in possession of eternall life, we may be said also, as *Ephes. 2.6.*

*Dott.* The true belecuer is, and may be sure of his eternall saluation. Which is to bee noted against our aduersaries the Papiſts. Secondly, as a comfort to vphold vs in time of trouble.

*Verſ. 25. Verily, verily, I ſay vnto you, the houre is comming, and now is, when the dead ſhall heare the voyce of the Sonne of God, and they that heare ſhall liue.*

**I**N these words is laid downe the second generall point, *viz.* the meanes whereby they are quickned. The parts are two.

1. A Preface, [*Verily, &c.*] which words are here the third time laid downe. Now we may not thinke, that Christ vsed in vaine these strong asseuerations, but that hee doth this to strengthen our Faith, to rouse vp our dulnesse, and to aggravate the incredulity of those, that yet notwithstanding all this will not belecue.

2. A Promise: wherein consider,

1. The time of accomplishing of it, [*the houre commeth*] *viz.* of Christs death, resurrection, and glorification; for then he drew all men vnto him, and then was the Gospell published abroad. Yet this houre was now begun, because that Christ

was now exhibited. Now this time is called an *houre*, because it is a set and certaine period which God hath appointed, and in which these things should be fulfilled.

*Doct.* The time of the Gospell is the time of saluation: for Christ here speaketh of the time of the Gospell: 2. *Cor.* 6. 2.

2. The parties on whom this worke is to be wrought, *viz.* the Dead, that is, all naturall men; especially meant of the Gentiles, who before this time were Alians from the Common-wealth of Israel, &c.

*Doct.* The state of naturall men, is the state of dead men: *Ephes.* 2. there is in them by nature no iot, or dramme of spirituall life. Which note,

1. Against heretikes that haue so much magnified Nature, as the Pelagians.

2. That we may take notice of the wretchednesse, and vilenesse of our nature wherein we are borne.

3. To shew, that the worke of our conuersion is a powerfull worke and diuine. And for this cause we are not to matuell, that the shrill sound of the voyce of the Gospell doe not pierce vnto the heart of many men; for why? they are dead.

3. The meanes whereby it is wrought, *viz.* the voice of Christ, not onely of himselfe whilest hee was here liuing vpon the earth, but especially is it to be taken for that power, which by his Spirit he giues vnto the Word preached. And therefore though Ministers doe preach, and may be said to conuert; yet properly it is the powerfull voyce of Christ speaking in them, that worketh vpon the heart.

*Verf. 28. Maruell not at this: for the honre is coming, in which all that are in the graues shall heare his voyce.*

**I**N this Verse is contained, first, a Reproofe of the incredulity of the Iewes, [*Maruell not*]: for they tooke Christ for no other then an ordinary man, and therefore did not belecue that which he had spoken, *Verf.* 26, 27. of his power and authoritie; but wondred much that he should say such things of himselfe.



selfe. There is an holy admiration without doubting, as when we admire the great workes of God, whereof yet we make no doubt: but so to wonder, as to call in question any truth of God, to thinke it impossible, because wee apprehend not the reason of it; this is a fault, and here reprooued. For hereby we doe impeach the power of God, and bring it to our owne reason.

2. A further prooffe and confirmation of the point in question, *viz.* the power and authority of Christ. The prooffe is drawne from the effect, namely, the raising vp of the Dead. So that in brieffe, it containeth a description of the Resurrection: wherein obserue.

1. The *Time*.

2. The *Parties*.

3. The *Cause*.

1. In the *Time* note, first, that it is a set time and period appointed by God [*the houre*], which time we are with patience to waite for. Secondly, it cometh; it shall not bee preuented, nor ouerpasse, but shall certainly come. Which, first, is against all deniers of the Resurrection. Secondly, it is for our comfort at the time of death, as also in regard of our friends departed. And lastly, it serues to encourage vs to goe on in our Christian course: 1. *Cor.* 15. last verse.

2. The Parties are described.

1. By their place of abode: *all that are in their granes*: that is by a Synecdoche of one kind for all the rest, by what manner of death so euer they died, and how soeuer they were consumed. This implies; That the consumption of our bodies shall not hinder the resurrection; because the ground of it is the power of Christ, in regard of which there is no difference.

This serues for an encouragement against the diuers kindes of death whereunto we may come: as it was to the Martyrs: *Heb.* 11. 30.

2. By their generality, [*All*] none, no not one shall bee forgotten in the graue: as appeares by the Parable of the Net that gathereth of all kindes: *Matth.* 13. 47. Which is for the

comfort of those which in this world haue been forgotten, none hath taken notice of them, these at the resurrection, Christ will not forget. Secondly, it is for the terror of the wicked, that none of them shall escape. Thirdly, it teacheth vs to prepare our selues so in this life, that wee may rise vnto ioy and glory.

3. The cause of the resurrection is the voice of Christ *[beare his voice:]* that is, the voice of Christ; vers. 27. they shall heare not in regard of any facultie, or ability in the dead, but of the powerfullnes of the voice of Christ, that peirceth euen to the dust, and giueth a power of hearing vnto that which had none at all.

*Doct.* The cause of the resurrection is the almightines of the voice of Christ: 1. *Thef.* 4. 16. *Act.* 17. 31.

*Obiect.* 1. *Thef.* 4. 16. *Matth.* 25. 31. this is attributed vnto an Archangell, &c.

*Answ.* These places indeed shew, that there shall bee a meanes vsed, and that an externall meanes by the ministry of Angells, like as there was in the giuing of the Law, but yet the efficacy, and force of this meanes, commeth from the power of Christ: as vers. 25. it is the voice of Christ speaking in his ministers that conuerteth the hearts: as 2. *Cor.* 13. 3.

*Obiect.* But how shall the wicked be raised vp by Christ sith they haue no right vnto him?

*Answ.* We must consider Christ in a double respect, as a Sauiour, or as a Lord; as a Redeemer, or as a Iudge. He raiseth vp the righteous by vertue of his owne resurrection, and of that vnion betweene him their Head, and they his Members: but the wicked he raiseth by the almighty power of a Iudge, to bring them vnto Iudgement.

*Use.* Here we may note a difference betweene the faith of the Iewes, and of vs, in one and the same Article of Religion; they belieue the resurrection only by the generall power of God, we by the power of Christ also.

2. This serues for a prope to strengthen and vphold our faith, in the doctrine of the resurrection, if our reason shall dispute against it: for it is most true that by naturall reason and argument,

argument, that the body once consumed to dust, should rise againe the same.

*Verſ. 29. And they ſhall come forth that haue done good vnto the reſurreſtion of life: but they that haue done euill, vnto the reſurreſtion of condemnation.*

**I**N this verſe is declared the iſſue of the reſurreſtion. In ſum, it is a declaration of the laſt Iudgement, or, of the diuers end of the good and of the wicked. Betweene whom there is here layd a compariſon; firſt, wherein they both agree. Secondly, wherein they differ.

1. The agreement is this: that there is a reſurreſtion belonging to both: as all lay in the graue, ſo all ſhall heare, and all ſhall come forth: but yet the one to life, the other to death.

*Doct.* All that likenes and equality that is betweene the godly and the wicked before the laſt iudgement, ſhal not cauſe the ſame end vnto both: as in the parable of the Tares, *Mat. 13. 30. Luk. 17. 34, 35, 36.* and therefore is that day called, a day of the declaration of the iuſt iudgement of God; *Rom. 2. 6.* for God will then put a difference betweene the good and wicked, whatſoeuer the likenes betweene them hath been in this life.

*Uſe.* To anſwere the ſcoffes of Atheiſts, who becauſe they ſee things fall alike to all, thinke it in vaine to ſerue God: as *Eccleſ. 2. 15. Job 21. 14, 15. Mat. 3. 14, 15.* but ſee *Pſal. 37. 37. Eſay 3. 10.*

2. To taxe fond conceited men, that will deſire to be buried in ſuch a mans graue, or tombe, whom they hold for a good and holy man; that at the reſurreſtion they may receiue ſome benefit by him. Which is very ridiculous, although in ſome ciuill reſpect it may be deſired.

2. in the difference betweene them, note, firſt, the reward of the Righteous Secondly, the reuenge of the wicked [*they that haue done good vnto the reſurreſtion of life.*] Here obſerue, firſt, the Parties. Secondly, the Reward.

1. The Parties are such as haue done good: who are those? not such as build hospitalls, giue money to Friars and Monks, &c. as the papists thinke. But there are foure things that concurre to bring it to passe, that a man may doe good,

1. The Partie that doth it. The rule is: That the person himselfe must be good before the worke can be good. *Tit. 1. 15. Gen. 4. 4.* God respected first *Abel* and then his offering. But how is the person good? In Christ the fountaine of goodnes: *Eph. 1.* Wherefore our workes are then good, when they come from vs as accepted of God in Christ, with whom we are vnited.

2. The matter of the worke: It is then good, when it is squared according to the rule of goodnesse, *viz.* the Word of God: so that Actions framed according to Gods Will reuealed in his Word, are good.

3. The manner: which is the cheife, and giues beeing, to the rest. The rules are, first, that as it is good in its owne nature, so it must be done of vs in that respect, that it is good; that is, in Conscience and obedience to Gods commandment, because he hath commanded vs: *1. Pet. 2. 19. Rom. 13. 5.* Secondly, that in regard of our weakenes and infirmity, it be done in humility, with deniall of our selues, and faith in Christ, to haue all the blemishes pardoned, all the defects couered; and what is wanting, to be perfected in him otherwise being done in a proud conceit of our owne worth, it is odious and abominable.

3. That it be done in vprightnes and sincerity of heart, as to God who is Iudge of it: *Ier. 17. 10.* and fourthly, that it be done as a worke of God; that is, which God hath appointed vnto vs, either in our generall, or particular Calling.

4. The end that we must aime, first, at the glory of God. Secondly, The good of man. And from hence may we see, who they be that doe good.

2. The second thing is the Reward [*of life*] namely of eternall life; as *Dan. 12. 2. Matth. 25.* last verse.

Let vs consider what this *life* is; it is, in a word, our Communion with God: that is, a coniunction of soule and body with him.

him. From whence arise these prerogatiues.

1. A continuall enioying of the glorious presence of God, in as glorious and full manner, as the creature is capable of. A happy thing it was for the seruants of *Salomon* alwaies to behold his glory; *1. King. 10. 8.* and a great fauour for *Moses* to see but the backe parts of the Lord. How great then will bee the glory, when God shall in such speciall manner communicate himselfe to vs: *Iob. 3. 2.* and be all in all vnto vs. *Ren. 21. 22.*  
23.

2. A fellowship and communion with the glorious Angels and Saints.

3. An absolute perfection of soule and body, and of all the powers of both, perfect knowledge, perfect wiledome; *1. Cor. 13. 12.* so that all things shall be done in that manner, as they could not haue been done better. In soule, such integrity, as no defect; in body, immortality, incorruptibility, agility, and finally, a glorious body like vnto the body of Christ: *1. Cor. 15. 42.*

4. A full perfect and absolute contentednesse that we shall not see what more to desire: so that nothing can be added to our happinesse.

5. A full redemption from all manner of misery whatsoever, especially that misery of miseries from sinning against God. The expectation of which freedome is it, that in this life doth refresh the soule of a Christian, groaning vnder the burden of sinne.

6. An admirable ioy and delight in this happinesse, which indeed giues life to all the rest: for it is better to be without honour, then to haue it with griefe and vexation.

7. That which makes vp the heape of all the rest, is the perpetuity and euerlasting continuance of them.

*Vse* is, first, to breed in our hearts an holy admiration of the goodnesse of God, that hath prepared so great things for vs. Secondly, to stirre vp in vs a desire of it, and in desiring to vse the meanes that leade vnto it.

The other part is the reuenge of wickednesse: wherein consider,

1. The Parties, they that haue done euill : who, not onely open sinners, but all that commit an *anomie*, or transgression against the Law; for then there is euill.

All that are not accepted of God in Christ, whether Pagans and Infidels, or vnregenerate Christians, all ignorant persons, that know not the will of God. For if we draw a line without a rule, we through the perverseness of our nature, shall draw it awry. All superstitious persons that take their owne conceits, and mens traditions for a rule; or such as doe good things for by-respects, all proud conceited iusticiaries that doe trust to their owne perfection, all hypocrites and dissemblers, all busie-bodies that doe those things which belong not to them, all vaine-glorious persons, and haters of their brethren.

For to make vse of this, consider the second point, the issue of these men in their punishment, which consisteth, first, in the pronouncing of that fearefull sentence, *Goe yee, &c.* Secondly, in the execution of it, the horror of which is vnconceivable and vnutterable; for besides the priuation of happinesse, there is a fellowship with the Diuell and the damned, all horror and vglinesse, nothing good in soule or in body, no comfort, and which aggrauates the terror of all, eternall continuance of this woe.

Vse is therefore, that if that which hath been said of life doe not allure vs, that this doe terrifie vs.

Here are now to be answered two questions that arise from these words.

*Quest. 1.* Whether the good which we doe, be the proper cause of saluation?

*Ans.* No: the best good that the best can doe, is no cause of their saluation: *Gal. 2. 16. Ephes. 2. 8, 9. Tit. 3. 5.*

*Reason.* For life eternall is the free gift of God; *Rom. 6. last.* and if it be of Grace, it is not of work: *Rom. 11. 6. Eph. 2. 6, 7, 8.*

2. Suppose wee did all that God requires; yet we merit not, sith all is but our duty: *Luk. 17. 10.* yea, *Adam* if hee had continued in his integrity, and full performance of the whole Law of God, yet had he not thereby merited Heauen, it being but his duty so to doe: then much lesse we, whose righteousness

nesse is as a filthy clout : *Esay 64.6.*

3. All our workes are imperfect, and so cannot merit: for if wee our selues can finde many imperfections in the best of them, God can finde much more; *Iob 9.15, 30, 31.* Yet is life eternall attributed to our workes, as they are signes and euidences of the soundnesse and truth of our Faith in Christ, by whom we obtaine the same. And secondly, there is a twofold reward; the one of debt, the other of fauour, called the reward of inheritance.

*Vse.* The vse of this point, is to teach vs rightly to distinguish of workes, and to know their right end, that we be neither arrogant and conceited, nor yet prophane and negligent of them.

*Quest. 2.* Whether euill workes be properly causes of condemnation.

*Ans.* Yea: as meriting and deseruing it properly: for damnation is the wages of sinne.

*Obiect.* But how can that be, seeing the punishment is greater then the sinne: the punishment infinite, and the sinne but finite.

*Ans.* The punishment is not greater then the offence: for the offence must be weighed according to the greatnesse of the person offended: now this is God, who is infinite, and accordingly his wrath infinite.

Sinne therefore is infinite in measure, though not in time but the punishment is infinite, not in measure, but in continuance. For the Creature is not able to beare the whole wrath of God at once (as Christ did,) and therefore it lyeth vnder the burden thereof eternally.

What then is the difference betweene good and euill workes.

*Ans.* Sinne is perfectly and fully euill: but the good workes we doe, are not perfectly good, vnlesse they were done euery way according to all things commanded, and so were fully answerable to the Law of God, which we cannot doe.

In the last place, consider wee some few instructions that arise from the manner of laying downe these words.

1. [*They that haue done good.*] *Doct.* Not the abstaining  
I 2 from

from euill, but the doing of good is that which causeth the resurrection vato life.

In *Mat. 25.* are three arguments to proue this point: first, that of the five foolish Virgins that wanted oyle, *Vers. 3.* Secondly, that of the vnfaithfull seruant who was punished, not because he had purloyned, or stole any thing, but for not employing of his Talent, *Vers. 25 &c.*

3. The tenor of the sentence: which is pronounced according to workes done, or omitted, *Vers. 35 &c. Psalm. 34. 14. 1. Pet. 3. 10.*

For herein doth the Image of God consist, that wee bee renewed in our mindes, and that we put on the new man, as well as put off the old.

*Ife.* It serues for reproofe of the greater sort of men, who thinke it sufficient if they be not thus and thus, though in the meane time, as touching workes of Faith, Piety and Charity, they haue none.

2. [*They that haue done good.*] And *Dott.* The good. [*they that haue done euill.*] And euill that in this life is done, is a signe and euidence, either of life, or of condemnation: *2. Cor. 5. 10.* [*In his body*] whilest hee liued: *Luk. 16. 25.* [*In thy life time*] for this life is but as a probation time.

*Ife.* See *Galat. 5. 10. Eccles. 9. 10. 2. Corin. 6. 2. Hebr. 2. 13, 15.*

3. *Dott.* Consider what it is that Christ here vrgeth as an euidence of life eternall: it is the practice of good works, not the Profession.

Which serues to reprooue vaine Professors.

4. [*Resurrection of life.*]

[*Resurrection of condemnation*] That there is a difference betweene the good and the wicked, we haue heard. Here we see what it is: euen the greatest contrariety that can bee: *Mark. 16. 16.*

Which must encourage vs in our Christian course, that howe soeuer the wicked may seeme in many things to be better then we, yet there shall be a difference hereafter.



Verf. 30. *I can doe nothing of mine owne selfe, as I heare, I iudge; and my iudgement is iust; because I seeke not mine owne will, but the will of the Father who hath sent me.*

**I**N this Verse is laid downe the condition of Christs iudgement; to wit, that it is a iust iudgement; that hee iudgeth according to equity. This is confirmed by that communion that is betweene the Father and Him. The Argument is this: That which the Father doth, ordereth, and willeth, that is lawfull and iust. But the Father iudgeth with me, he directeth my iudgement, and consenteth thereunto. Therefore my iudgement is iust. The proposition is omitted, as granted of the Jewes: the assumption and conclusion are here set downe. The assumption in three points:

1. In that he can doe nothing without his Father, [*I can doe nothing of mine owne selfe.*]

2. In that the Father ordereth the course of this iudgement; [*as I heare, I iudge.*]

3. First, negatiuely, in that hee seeketh not his owne will. Secondly, affirmatiuely, in that he seeketh the will of him that sent him.

The conclusion in these, [*and my iudgement is iust.*]

So that this Verse, as it is a further prooffe of the point in question; so is it likewise a conclusion by way of repetition of all the former arguments.

Meaning of the words, [*I can doe nothing, &c.*] Namely, as Verf. 17. 19. with this difference, that there he speaketh in the third, here in the first. For hauing prooued it to bee true in a third person, lest they should mistake, he doth now apply it to himselfe.

*Heare*] see Verse 19.

*Iudge*] see Verse 22. *Iudgement*] as Verse 22.

*Because I seeke not, &c.*] Not as if Christ his will were opposite to his Fathers; for then he should deny his will, as we doe: but this doth shew a correspondency betweene the will of the Sonne, and of the Father. As if hee had said, *I seeke not mine*

owne will, without the will of my Father; but in seeking of his will, I seeke mine owne.

2. Christ speaketh this according to the conceit of the Iewes, who tooke Christ but for a man, and thought that hee herein followed but his owne fancy.

The parts then of this Verse are;

1. A Proposition in these words, *My iudgement is iust.*

2. A Confirmation of it, drawne from the communion that is betweene Christ and God the Father. This is expressed in three branches.

1. A ioynt Cooperation of both together.

2. A mutuall Communication of counsell.

3. A Correspondency of their will.

The Proposition is laid in the middest, and not before the reasons, nor yet after: which Christ wisely doth.

Verf. 31. *If I should beare witnesse of my selfe, my witnesse were not true.*

**W**Ee haue heard how in this Chapter, Christ doth proue himselfe to be God; first, by a miracle. Secondly, by a diuine Apologie occasioned by the miracle. In which Apologie he confirmeth it by two sorts of arguments; first, by diuine effects, such as cannot be done, but by God himselfe. Secondly, by diuine Testimonie. This we are now come to handle; and it is layd downe from the verse 31. to the end.

The Testimonie is first, generally declared verf. 32.

2. Particularly set forth in foure distinct instances, the first, of *John Baptist.* verf. 33. 34. 25. Secondly, of Christ his workes. verf. 36. Thirdly, of the Father; verf. 37, 38. and lasty, of the Scriptures, verf. 39, &c.

But before he come to the testimonies it selfe, Christ doth first lay downe the occasion of vsing of this kind of argument; which is to preuent, and meete with a secret obiection, which the Iewes might make on this wise, *viz.*

That those great & excellent things, which before he had spoken

ken of himselfe, might well be suspected, and called into question; because they concerned himselfe, and himselfe did auouch them of himselfe. Now their readines to make such an objection, appeareth by Cap. 8. 13. where they doe it plainly vpon the like occasion. Therefore to preuent this, Christ brings in other testimonies which might witnesse the same things of him, which himselfe had spoken.

This must be noted for the reconciling of a contradiction, which seemes to be betweene this place, and chap. 8. vers. 14. For in that place Christ speaketh literally, and according to the truth of the thing; namely, that as he was indeed God, so albeit he had no other testimonie, yet was his owne sufficient in his owne cause: but in this place he speaketh by a Rhetoricall concession and grant, according to the conceit of the Iewes touching him, that he was but a man and no more. Now then the wines of a man in his owne cause, although it may be true, yet is not sufficient to decide the matter.

Obserue then here, first, What Christ yeelded vnto, Secondly, Vpon what ground.

*Dott.* Our Lord, Christ Iesus, for the further confirmation of the truth, and satisfaction of the hearers, yeeldeth from that which he might haue stood vpon: Though hee might haue stood vpon his owne testimonie. as sufficient, he being God; yet because this was not so clearly euident, vnto them, hee bringeth in other testimonies and grounds for the confirming of this truth, that were more plaine and easie to their apprehension. So *Mat. 17. 26. 27.* he yeeldeth from his right, hauing other meanes to manifest himselfe to be the Sonne of God: and *Mat. 26. 53.* hee might haue called for Legions of Angels.

For Christ sought not himselfe and his owne glory *Ioh 8. 50.* but the glory of God, by giuing euidence vnto the truth, and the edification of the hearers. Which shewes, first, Christ his great meekenes, euen against his aduersaries; and his great desire to bring them to the knowledge of the truth. He might haue only deliuered the truth, & being God, haue exacted credence on paine of eternal cōdemnation; but he considereth our weakenes,

weakenes, and so imitateth God his Father, who not only com mandeth, but bringeth with all arguments and reasons, to shew the equity of his Lawes, to the end to perswade vs to yeeld obedience. Secondly, it is for our Imitation, that as occasion offereth it selfe, we be ready to yeeld from our right, and not stand to strictly on euery thing that may be iustified, if by other meanes the truth may bee the better perswaded and taught.

2. The ground vpon which he yeeldeth is, that if hee had been man, as they conceited him to be, then his owne testimonie had not been sufficient.

*Doff.* None are to iustifie themselves and their actions, and to commend the things which they doe. For if Christ, who was free from an ouerweening conceit of his owne doings, from vaine glory, and desire of applause, and whose testimonie was most true, would not yet commend himselfe; how much lesse may we, who are partiall in our owne matters and subiect to the other vices? *Pror. 27. 2.*

For, first, If we commend our selues, it ministers occasion that our testimonie should be suspected; and it is hard but we shall mingle some vntruth, either in suppressing some circumstances which might disgrace vs, or amplifying other hyperbolically which tend to our honour.

2. It saouours of a desire of vaine glory.

3. If we do things that are indeed praise-worthy, it is needlesse; for they will commend themselves.

*Use.* For reproofe of those that stand so much vpon their owne credit, that they will haue euery thing so, because they say it: as doth the Pope, who what he saies, sitting in his chaire, men are bound in conscience to beleeue: herein making himselfe like God: *2. Thes. 2. 4.* And as do many, who though they deliuer a thing but vpon their owne authority, yet are offended if it bee called in question. So much for the occasion.

Verf. 32. *There is another that beareth witnes of mee, and I know that the witnes which he beareth of me is true.*

**W**E are now come to the point it selfe, *viz.* the Testimonies that are alleadged. Which are first propounded in generall in this 32. verse, to be Diuine testimonies, The testimonies of God the Father himselfe for that is meant: where he saith, *There is another*, that is, God the Father: not *Iohn*, as some say; for Christ would here bring in an vndeniable testimonie.

But how is God another from Christ?

*Ans.* In foure respects. First in regard of the Iewes conceit, that Christ was but a man: so is God another. Secondly, in regard of his Humane Nature: for though both make one person, yet the Diuine Nature is one, and the Humane Nature another.

3. In regard of his Office, as he was Mediator betweene God and Man, so hee may bee said to bee another then God. Fourthly, in regard of his person, as he is God, being a distinct person from the Father: so is the Father *αὐτός*, but not *ἐγώ*.

The meaning then is this, as if Christ had said; You except against my testimonie, as a humane testimony; but I haue a diuine testimonie of these things, euen the testimonie of God himselfe, who by *Iohn*, by his owne voice, by his workes, And by his word, doth beare witnes vnto mee.

The Generall then of this verse is this; That those things which Christ had deliuered, were confirmed by diuine testimonie.

The points to be noted are, first, Who it is that beareth witness. *Another*, that is God.

*Doct.* The testimonie whereby Christ doth iustifie himselfe and his actions, and vpon which he doth rest, is the testimonie of God: *Ioh. 8. 14, 18.*

For first, he would not stand vpon his owne testimonie as is before handled: and secondly, this testimonie is vncontrouersable; as shall be shewed hereafter.

*Use.* Here wee learne whereon to rest, and ground our actions, viz. vpon the testimonie of God, and his approbation: 2. Cor. 10. last. For men may deceiue through flattery, and be deceived through ignorance: but God can neither. And better it is to seeke for the approbation of the master, then of the seruant.

2. The kind of Testimonie: wherein we may obserue two points.

1. The thing it selfe; It is a true testimony.

2. The manner of setting it downe. [*I know, &c.*]

1. *Doct.* The witnes which God doth giue, is an infallible certaine true witnes: for God is truth; both actiuelly declaring only the truth with falshood without error, and passiuelly, because he cannot be deceiued he is truth in *abstracto*: *Exod.* 34. 6. *Psal.* 31. 5. *Tit.* 1. 2. *Heb.* 6. 18.

*Use.* We heard before, that we were to seeke for Gods witnes and approbation of the things we do. This now is a motiue to vrge vs thereto, because his witness is without exception. *Rom.* 8. 31.

2. Christ in setting downe this testimony, sheweth his assured perswasion, and settled faith in it, and this from his owne experience that hee had found it so. [*I know*:] hereby, first, shewing that hee went vpon sure and certaine grounds in all that he did. Secondly, checking the Iewes infidelity.

*Doct.* The witness of God is so effectuell and powerfull, that it worketh credence in those to whom it is giuen: *Iob* 16. 19.

Wherein stands a maine difference betweene a humane testimony, and a diuine testimony. For man, though hee may giue a testimony, which for the matter is true, yet hee cannot for the effect, to assure him to whom it is giuen, that hee may certainly know that it is true.

*Use.* Apply we this testimony of Adoption, that they who haue it, doe know, and are assured of it: *Rom.* 8. 15. *Gal.* 4. 6.

2. *Doct.* Though others know not the testimony of God, yet we must not shrink from it: as Christ doth here, *Iob.*

17.25. *Ioh.* 6.67,69. *Mat.* 26.33. a good resolution of *Peter*, had it not been in too much confidence and presumption of himselfe. Which holy and constant courage ought to be in vs all. So much for the Generall.

Verf.33. *Yee sent vnto Iohn, and hee bare witness vnto the truth.*

**W**E haue heard in generall, that Christ hath diuine testimony to confirme his authority, and equality with his Father.

Now in particular this is exemplified, and set forth in foure branches: first, by the testimony of *Iohn*, in this Verse vnto the 36. Verse.

In which note,

1. The occasion thereof; Verf. 33.

2. The witness it selfe; Verf. 33.

3. The end of alleaging it; Verf. 34.

4. The commendation of the witness-bearer; Verf. 35.

1. The occasion is in these words; [*Yee sent vnto Iohn.*] which pointeth vnto that solemne embassage which the Iewes sent vnto *Iohn*: *Ioh.* 1. 19, &c. From whence note the good guiding and ouer-ruling power of God, who disposeth of the actions of the aduersaries of his truth, to the confirmation of the same truth: for it is likely they sent not vnto *Iohn* with any good minde, but in hypocrisie; for so *Iohn* reprobeth them: yet doth Christ hereby confirme the truth of *Iohns* witness. Shewing hereby, first, that this witness came not voluntarily from *Iohn*, he went not vnto them to declare it, but they sent an embassage vnto him, to aske him touching those things. Secondly, that there was no compact betweene *Iohn* and Christ: for *Iohn* knew not Christ vntill after that time: *Ioh.* 1. 29.

2. In the testimony it selfe note, first, the action; secondly, the object.

1. The action is in these words [*he bare witness.*] This was proper to his office vnto which he was appointed to be a

witnesse-bearer: *Ioh. 1. 6, 7. Luk. 1. 15, 76.*

*Obiect.* *Act. 10. 43.* it is said, all the Prophets were witnesses of Christ, and the Apostles: *Act. 1. 8, 22. & 3. 5. & 10. 39, 41.* how then was this proper to *Iohn*?

*Answer.* In generall it is a common duty to all Ministers: but *Iohn* was a more speciall witnesse, for that he first pointed out Christ, and declared him before he was knowne, going immediately before him, as a Herald before a King, as the Day-star before the Sunne.

2. The obiect is in these words [*to the truth.*]

*Verf. 35. He was a burning and a shining candle, and yee would for a season haue reioyced in his light.*

**I**N this Verse is set downe the commendation of the witness-bearer: which Christ addeth, because hee would not insist vpon the testimony of *Iohn*, and lay the whole prooffe vpon it. Now lest he should seeme to make light of *Iohn*, as one whose testimonie was not so greatly to be regarded, he doth therefore here giue this high commendation of him. Whence wee see, that Christ as he doth maintaine his owne honour, so doth he not disparage the honour of *Iohn*, but together with his, maintaineth his authority. Contrary to the practice of many, who enuie the credit of others, &c. Now *Iohn* is commended,

1. From the condition of his office: He was a candle, and therefore not hauing light from himselfe, but from another: shewing, that Ministers are no other then ordinary men, vlesse they be illightned from God. And this teacheth people how to esteeme aright of Ministers, and yet not to despise them, seeing that a candle is necessary in the night.

2. From his properties: first, of burning, noting his inward zeale to the glory of God, and saluation of his people. Secondly, of shining, by his faithfull preaching, and godly life. A patterne for all Ministers.

3. From the effect of his ministry, the people reioyced, though



though the wicked and hypocrites but for a season. Here note first, the action, *they reioyced*; which is spoken, not so much in commendation of them, as to shew the efficacy of the ministry of Gods Word, that it workes euen vpon the obstinate.

2. The Obiect; *They reioyced in the light*. To shew, that if Ministers will haue the people to affect them, and to reioyce in their Ministry, they must shew forth the light of the Word, and the euidence of the Gospell in their Ministry. And so no maruell though many are not regarded, who be as candles either not lighted, or else put vnder a bushell. Now to shew that this reioycing is spoken more, to shew the powerfull effect of the ministry of the Word, then in commendation of them, hee addes a limitation, that this their ioy was but for a season; as is the ioy of all hypocrites and wicked men: *Iob. 20. 5. see Mat. 13. 19, 20.* They reioyced in *Iohn* for by-respects, in hope that he would haue brought them liberty, and deliuered them from the Romanes, and the like: but when *Iohn* did plainly vnmaske their hypocrisie, and discouer their finnes, their ioy was nipt in the head, and withered. Which hath been the practise of people from all time, first, for a while greatly to admire a Minister; but when hee tells them of their finnes, and presseth their duties vpon them, Oh then he is too hard and too seuer, &c. and so they forsake him.

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Vers. 36. *But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath ginen me to finish, the same workes that I doe, beare witnesse of me, that the Father sent me.*

**T**HIS Verse containes the second testimony, that Christ doth allcadge, to prooue his equality with the Father; namely, the testimony of his workes. In setting downe whereof, first, he layes downe a commendation of it. Secondly, hee declares the nature and kind of it.

1. The commendation is taken from a comparison of vnequals, in that he saith; *But I haue greater witnes, then, &c.* we

are to see wherein consisteth the inequality of this witnes, and the rest that follow, (for this is a transition :) and of that former witnes of *Iohn*.

It consisteth not in the truth of the witnesses, for all testifie the same things, but the inequality is in regard, first, of the persons bearing witnes, that were greater then *Iohn*. Secondly, of the testimonies themselves that were more cleare, and euident, then the testimony of *Iohn*. For though *Iohn* being a man inspired could not erre, yet the people did not, or would not so clearely see the truth of his testimonie. But these testimonies are both manifest and euident in themselves, as also to the apprehension of the people. Hence note, that

*Doctr.* In the confirmation of one and the same truth, there may bee testimonies, some greater some lesser then other.

Because a testimonie hath his credit from the dignity and credit of the witnes-bearer.

2. The witnes it selfe is taken from his workes. Christs workes were diuine workes: Therefore they witnes that he was God.

The Doctrine then in generall of this verse is this: Christs workes were a sure euidence of his diuine power, and that hee was God: as *Ioh. 10. 25.* and *15. 24.* *Ioh. 3. 2.* and *1. 48. 49.* and *4. 12.*

For man cannot doe the workes of God.

*Obiect.* But did not the Prophets doe miracles, and diuine workes, and also the Apostles?

*Ans.* Yea. But the difference betweene their workes and the workes of Christ, standeth in foure points, first in the workes themselves. Christ made choice of such workes, as for the kind, neuer any did before as to raise one dead foure dayes and stinking. To giue sight to the blind: *Ioh. 9. 32.* and the like. Secondly for the number neuer any did so many as Christ did: for he healed all that were brought, &c. Thirdly, Christ still as he cured the body, so he cured the soule.

2. The Prophets and Apostles were restrained, and could not doe miracles when they pleased, but when God permitted them

them. As appeareth in the example of *Elisha*: 2. *King.* 4.  
27.

But Christ did worke how and when it pleased him.

3. The workes which the Prophets and Apostles did, they did neither by their owne power and authority, nor in their owne name: *Act.* 3. 12. But Christ did his works both by the one, and in the other.

4. The miracles which the Prophets and Apostles did, were to shew, that they were sent of God and were his seruants and messengers. But there was a higher scope of Christs miracles, that they aimed at, namely to shew that he was the Sonne of God.

We see then how strong an argument this is, and how well this witness of his workes is brought for confirmation of his Godhead.

*Use* is, first, that we reade not the miracles of Christ, as matters only of History, but to take them as props for the strengthening of our faith in Christ, whom they shew to be God, and so an al-sufficient mediator.

2. To applie this to our adoption) that we shew our selues to be the Sonnes of God, by being partaker of the diuine nature, and doing the workes of God.

More Particularly we are to consider

1. A description of these workes.

2. A declaration of the witness which they beare.

They are described in two clauses:

1. [*Which the Father hath giuen me to finish.*] Which sheweth, first, the ground. Secondly, the extent of these workes.

1. The ground of them is, because they were such workes, as the Father had giuen him in charge to doe: which shewes, that what Christ did, he did by authority & commission from his Father: a Doctrine heretofore noted, and it is a notable ground for the strengthening of our Faith, because God no doubt will accept of those things that Christ did for vs, they being done by his authority. And secondly, it is for our imitation, that wee haue the warrant of God for the things wee doe. Now as this is a ground, so it is an end why Christ doth these

these workes; as *Luk. 2. 49. Ioh. 6. 38.* and before, vers. 30. of this Chapter: *Ioh. 4. 34.*

2. The extent is, that Christ was not onely to begin these workes, but to goe thorow with them, and finish them. Hence learne,

*Doct.* That the worke that God hath giuen vs, is not done, till it be finished. This Christ knew, and so he fully finished the worke his Father gaue him: as *Ioh. 4. 34. & 17. 4. & 19. 30.*

*Ite. 1.* For reproofe of the opinion of the Papists, that Christ did not perfectly finish his worke, but left some things for the Saints to adde thereunto; out of *Col. 1. 24.*

2. We must obserue, that in the worke of God, we adde vnto diligence and carefulnesse, constancy and continuance.

The second clause is [*which I doe.*] *αὐτὸν ποιοῦν*, that [*I*] is added emphatically, from whence the Doctrine is, that

*Doct.* What Christ did, he did by his owne power. This did the people obserue in all his Miracles, how he by his owne authoritie, and in his owne Name, did cast out Diuels, forgieue sinnes, teach the people, &c.

*Doct.* Whence we learne, that Christ is to bee acknowledged, adored, worshipped, beleueed, and trusted in, as one that is absolute of himselfe to doe what he will. And thus are not Saints to be trusted vnto, who are only the instruments of God.

2. The Witnes which these workes doe beare, is expressed in these words, [*That the Father sent me.*] Now where Christ vrgeth this sending, as a prooffe of his equality with the Father, we must vnderstand it of such a sending, as when an Equall is sent, and not an Inferior; of the sending of a Sonne, not of a Seruant or Messenger.

This Phrase of being sent, is applied to Christ in three respects: 1. In regard of distinction of Persons, of the Father and the Sonne.

2. In regard of Christs Incarnation, who being in Heauen in the bosome of his Father, was sent to take flesh vpon him here in earth.

3. In regard of his Office, as he is Mediatour betweene God and Man, and therevnto sent, and deputed by God.

This

This shewes, that Christ did not vsurpe any authority and dignlty of himselfe, but had this by communication from God the Father. A point before noted.

Vers. 37. *And the Father himselfe, which hath sent me, beareth witnes of me. Ye haue not heard his voice at any time, neither haue yee seene his shape.*

Vers. 38. *And his word haue you not abiding in you: for whom he hath sent, him yea beleene not.*

**I**N these words is layd downe the third testimonie, viz. the witnesse of God the Father. Wherein obserue:

1. How Christ doth plainly lay downe the testimonie.
2. How he reproues the Iewes vnbeleife.

In the former, we are to note,

1. The Party that giues this testimonie; who is described by a twofold relation to him, to whom the witnes is giuen.

1. Of Father. [*The Father himselfe:*] shewing that this was the first person in Trinity.

2. Of sending. Noting that Christ was come from the Father. So that this testimony of the Father is, That Christ is his Sonne.

2. The witnesse it selfe [*beareth witnesse of me.*] But when, and how was this testimonie giuen?

*Ansiv.* God the Father giueth testimonie to his Sonne foure waies.

1. by his Prophets; *Heb. 1. 1. Act. 10. 43.* and *3. 18.*

2. By inward reuelation and inspiration, when God by his Spirit assureth mens hearts, that Christ Iesus is his Sonne; as he did to *Peter: Mat. 16. 17.*

3. By the testimonie of Christ himselfe; *Ioh. 3. 33.* for in that Christ giueth testimonie of himselfe, God the Father also doth it.

4. In his owne person by his voice. First at his baptisme; *Mat. 3. 17.* [and at two other times, at his transfiguration: *Mat. 17. 5.* and *Ioh. 12. 28.*] And this is here principally meant:

for the first, that is, the testimony of the Prophets, comes next to be handled; the second is secret: now Christ would bring such a testimony, as all might take notice of. And for the third that is the point in question to be proued.

Here, then we are diligently to weigh the greatnes of this testimonie and init to note the great goodnes of God, and the care that he hath of vs. For this being the ground of all the Articles of our Religion, *viz.* that Christ is the Son of God, without which there can be no comfort in beleeuing of any. God was not contented to haue declared this by his Prophets, yea or by Christ himselfe; but himselfe from Heauen in his owne person doth assure vs of the truth of this so necessary an Article of Faith, that Christ Iesus is his owne Sonne, in whom he is well pleased with vs. And therefore of all testimonies of Scripture this among the rest, and aboue all the rest is to be regarded as a most sure and strong prop of our Faith. And this *vse Peter* teacheth vs to make: when from hence hee bringeth a strong argument to confirme the truth of the Gospell. 2. *Pet* 1. 16, 17, 18.

The *vse* is the same that is made, *Mat.* 17. 5. *Deut.* 18. 15. *Act.* 7. 37. that therefore we do heare Christ, by attending vnto his Word, which he hath caused to be written for the iustification of his Church. So much to the testimonie.

2. In his reproofe note, first, The fault for which he reprocues them. The ground of this fault.

1. The fault is noted in these words [*ye haue not heard his voice at any time neither haue yee seene his shape.*] Which words may be taken, first, literally: That they neuer heard the voice of the first person speaking by himselfe at any time, that is, at any other time, except then, and vpon that occasion when hee gaue testimonie to his Sonne. Neither yet did, or can any man behold God with carnall eyes. So that this, first, amplifies the greatnesse of this testimony, that it is a matter of great weight, sith neuer before, nor since, the like testimony hath been giuen. Secondly, it shewes what a great benefit it was, that Christ was incarnate, who is the character and ingraued forme of the Father, in whom we may see and behold him: *Heb.* 1. 3.

2. Meta-

2. Metaphorically, and to this sense I rather agree: and then it is a prouerbiall kind of speech taken from men, where-by Christ doth taxe their ignorance and vnacquaintance with God. For men are knowne two wayes, by their speech, and by their shape. Now they had neither heard the voice, nor seene the shape of God, and so were without all knowledge and acquaintance with him, and so in this respect like Heathen men. All the meanes that God afforded for the declaration of his presence among them, his voyce that hee caused to bee sounded forth by the ministry of his Prophets, by Christ, yea by himselfe extraordinarily, they regarded not, but still remained ignorant. Like vnto these Iewes, are many among vs; that notwithstanding the preaching of the Word, remaine still in their ignorance, &c.

The ground of this ignorance is set downe in these words, [*and his Word haue you not abiding in you.*] This Christ saith to preuent an obiection which they might make, *viz.* That they had the Law, the Sacrifices, the Word preached in their Synagogues, &c. and therefore were not so ignorant as he blamed them.

Wherefore Christ taxeth in them two things, that the Word was indeed preached among them, and they heard, the sound of it with their eares, but it went not vnto their hearts. Secondly, that if at any time it peirced to the heart, yet it did not there abide.

*Dott.* It is not sufficient to haue the Word amongst vs, to heare it, to talke of it, and the like, vnlesse it be in our hearts, and abide there, all is worth nothing. Though *Moses* were read euery day in the Synagogue, it profited the Iewes nothing, because they vnderstood it not; they were not affected with it, vnlesse for a short time, they made it no rule of their life to walke by. See *Luk. 11. 28. Col. 3. 16.*

This shews we haue an honest and good heart, if the Word abides with vs, and we practise it; and on the contrary side, an euill corrupt heart. Euen as it fares with a man of a good, or ill-affected stomack, that either retaines the meate, and digests it, or vomits it vp againe, or turnes it into humours.

Now that the VVord may abide with vs, obserue these rules drawne out of the Parable, *Luk. 8.*

1. That wee vse the meanes to vnderstand, and come to knowledge of the VVord. This was the fault of the first ground, the seed therein had no entrance at all.

2. That we loue and delight in the VVord, that we make it our ioy, that we relish and affect it: for hauing knowledge, and feeling the sweetnesse of it, we shall be the more desirous of it, without wearisomnesse, without loathing. From the want of this, it is, that many men of great learning are yet carried away, because their knowledge was onely in the braine, and not rooted in the heart. Like the second ground.

3. That we suffer the VVord to rule vs wholly, and not entertaine our lusts, pleasures, and worldly care together with it: for these will sucke out the life of the VVord: so that it will not abide with vs long; as in the third sort of ground.

4. That we haue a care to make it a rule vnto vs, to square our life according to it, then will it abide with vs: for a good conscience is the ship wherein Faith is preserved from suffering wracke: *1. Tim. 1. 19.* and we see, that error in iudgement, and corruption in manners doe mutually infect one another.

The confirmation of this ground is expressed in these words  
[*for whom he hath sent, him yee beleeeue not.*]

The VVord of God did not abide in them; and why? because they did not beleeeue in Christ the Sonne of God, whom he had sent. The truth of this reason appears in two respects;

1. Because Christ, who was sent of God, was the summe and substance of the VVord of God, both of the Law, and of the Prophets; *Heb. 8. 1. Act. 10. 43.* whom principally it aimed to declare. Now then how is it possible that they could haue the VVord abiding in them, who did not entertaine and beleeeue in Christ when he was come.

2. Because they receiued not Christ, who spake the words of God. Now if they had the Word of God abiding in them, they would haue beleeeued in him, who had brought this Word vnto them.

*Deft.* The Word abides in none that beleeeue not Christ Iesus.



Iesus. Which first, is against all such as know not Christ, or deny him, or rely not vpon him.

Secondly, it teacheth vs to lay sure hold on Christ.

Thirdly, it shewes that they that despise the Word, and the Minister thereof, haue it not abiding in them.

*Vers. 39. Search the Scriptures: for in them yee thinke to haue eternall life, and they are they which testifie of me.*

**T**Hese words contains the fourth and last testimony, which Christ alleadgeth for confirmation of his diuine power and authority. Now it seemeth that Christ obserueth an order in setting downe these testimonies; first, to lay downe the lesse, and then the greater. So that indeed this testimony of the Scripture is the greatest of all the rest. Not as was before noted, that there is any difference in regard of the truth of them; but in regard of the euidence and clearenesse thereof. This the Apostle *Peter* shewes, *2. Pet. 1. 19.* where hauing alleadged the former testimonie of the voice of God the Father, *vers. 17. 18.* and comming to speake of the testimony of the Scriptures, he saith [*we haue a more sure word of the Prophets.*] It is greater then in these respects: first, in regard of the long continuance of this witnesse, that it hath been a testimony giuen of Christ from before so many ages, and so receiued by the Fathers, and approoued from time to time, as a certaine ground of Faith:

2. The very writing and recording doth adde weight vnto it, seeing that the Scriptures also are the voice of God, as wel as that which we haue before spoken of.

3. Because this testimony doth more distinctly and fully set forth Christ vnto vs, then any of the former doe; describing him in his nature, actions, offices, death and suffering the benefit of it, and the meanes whereby wee come to be partakers of it.

4. This very Oracle, and also the workes of Christ, are now written and recorded, and so come vnto vs vnder the nature of

the testimonie of the Scripture.

First, then obiectue the generall scope and drift of Christ in this place, which is, to make the Scripture the Iudge, whether himselfe had done and spoken well or no; vnto it therefore he referres his aduersaries, resting himselfe vpon the iudgement thereof.

Hence ariseth this Doctrin, that

*Doct.* The highest and chiefeſt Iudge of the mysteries of Godlineſſe, matters of Faith and Religion, is the holy Scripture: a point cleare by many places of Scripture, as *Eſay* 8. 20. *Luk.* 16. 29, &c. *2. Tim.* 3. 16. and ſo in many places it is called a Law, Statute, Ordinance, and Iudgement; becauſe it doth declare the Will and Councell of God, which he hath pronounced and decreed. Thus Chriſt hath alwayes recourſe vnto the Scripture, determining all queſtions by them; as *Matth.* 12. 3, 5. & 22. 29. and the Apoſtles, as *Peter*, *Act.* 2. *Apollos*, *Act.* 18. laſt.

*Reaſ.* 1. The Scripture is the very Word and Voice of God: Now who ſhall be Iudge of the great mysteries of God, but God himſelfe.

2. Becauſe the Scripture is a true and perfect Rule that cannot erre, *Pſal.* 19. It is a ſufficient Iudge to decide all controverſies whatſoeuer: and laſtly, it is an vnpartiaſl Iudge.

*Obiect.* 1. Againſt this authority of the Scriptures, the Pa-piſts doe make many obiections, whereof wee will ſpeake of two onely. The Scripture, ſay they, is a mute Iudge, and cannot declare which is truth.

*Anſw.* Though the Scripture cannot ſpeake with the voice of a man, yet it doth ſpeake as a Law doth ſpeake, declaring what is the will and counſell of God. And cannot wee vnderſtand the minde of a man as well by his writing, as by hearing of him ſpeake; and the rather, ſeeing we may the more ponder euery word. And yet the Scripture doth giue a mouth vnto the Scripture, if wee marke it well; as *Matth.* 22. 31. [*what is ſpoken vnto you of God*] how ſpake God vnto you, but by the Scriptures; *Ioh.* 7. 42. [*ſaith not, &c.*] *Ioh.* 19. 24. [*which ſaith;*] and eſpecially that, *Heb.* 12. 5. [*which ſpeaketh, &c.*]

Becauſe

Because the Word written doth declare vnto vs the will of God as plainely, and as distinctly, as if God with audible voice did speake vnto vs. Yea, if he should speake, he would speake no otherwise, then that which is in the Scriptures. And so are they said to speake vnto vs.

*Obiect. 2.* Heretikes, say they, make the Scripture their Iudge, and how then can it be a Iudge of truth?

*Ansiv.* This obiection, though commonly alleaged by them, to weaken the authority of the Scripture; yet if we well consider it, it doth very strongly prooue the same. A contentious man when he will wrong his neighbour in any matter, he will pleade the Law for his right vnto his neighbors goods, as knowing, that without the sentence of the Law hee cannot enioy them. Now this shewes, that therefore the Law is the onely Iudge that must decide this matter. So in that Heretikes themselves for to vphold their doctrine, doerelye vpon the Scriptures, as without which they must needs faile in their cause, it is a very strong prooffe, that therefore the Scripture ought to be the onely Iudge to determine of all matters of controuersie. Againe, though Scripture haue been alleaged by Heretikes, yet did euer Scripture determine with, and for an Heretike?

*Use 1.* To reprooue those vaine, opprobrious, and blasphemous titles, that Papists giue vnto the Scripture of a leaden Rule, &c. Preferring the determination of Popes and Councils before the Scripture: which is to preferre man before God.

2. It teacheth vs in all doubts and matters of controuersie touching Faith, Religion, and Manners, to resort vnto the Word and hereonto haue our iudgement grounded and settled. Not taking any thing either for article of Faith, or rule of life that is not warranted by it. So much of the generall.

The words doe naturally, diuide themselves into two parts:

1. A Precept.
2. Reasons to confirme it.

The Precept is in these words [*Search the Scriptures.*] From whence

whence the Doctrinne arising is this,

*Doct.* The Scriptures doe require study and diligence, for the finding out of the meaning of them, and searching out the treasures hid in them.

*Interp.* *Scrutamini*: Though in the Originall and Latine translation, the word be ambiguous, and may be taken in the Indicative moode, and the Imperative also; yet I rather take it in the Imperative, as most translations doe, for a precept and duty, then in the Indicative, for a commendation of them; noting what they did: as if he had sayd, *ye search the Scripture,* &c. yet both waies the Doctrinne is found.

*Search.* It is a Metaphor taken from such as search for gold and silver Ore in the earth; who will not cast it away by whole shouell fulls, but will search, and sift, and breake euery clod to find out the gold. To this diligence in searching the Scripture, doth the Apostle exhort *Timothy*, 1. *Tim.* 4. 13. and *Salomon* useth the same Metaphor; *Pro.* 2. 4. *Act.* 17. 11. the same word. This diligence is often vrged in the old Testament by the phrase of meditating in the Word; as *Iosh.* 1. 8. *Psa.* 2. & *passim alibi*.

The Reasons to moue vs hereunto, besides those here mentioned in the text, of which wee shall speake anon, are two:

1. The little hope of getting any good by the Scriptures, without searching into them.

2. The assured hope to get much good by searching. For the former, we must know, that God is hid in the Scripture, as gold is in the earth; and so is not found out at the first sight, but after a diligent search. Cursory reading may giue knowledge of the story, and of such things as are at the first sight easie and plaine: but yet it yeeldeth little, or no profit. For these Iewes, who had the Word amongst them, heard it, and read it in their Synagogue euery Sabbath, made no profit by it, they found not the treasure hid in them; Christ Iesus, him they knew not, and therefore Christ bids yet search.

*Obiect.* But how can this stand with this perspicuity, and plainnesse that we affirm to be in the Scripture against the Papists.

*Ans.*

*Answer.* We must well vnderstand, how the Scriptures are plaine, and how obscure. First, to carnal men they are obscure, who discern not spirituall things: but not so to these that are inlightened by the Spirit of God.

2. Neither is this obscurity in the Scriptures themselues, but because the god of this world hath blinded their eyes, that they cannot see.

3. In the maine grounds of saluation it is cleare and plaine: yea, in all, to those that are carefull and diligent, it is easie. For so the promise is, *Pron. 2. 3. 4.* and *14* but vnto the carelesse nothing is plaine.

The reasons why God hath thus hidden his wisdom in his Word, may be these. First, to discouer vnto vs our ignorance, that when we see how many great mysteries wee are ignorant of, we may be humbled. Secondly, That he might make a difference betweene those that seeke him in truth, and those that contemne him, who like Hogs and Dogs regard not Pearles. Wherefore he hath also hidden them from such. Thirdly, that God might maintaine his ordinances and we might therein be helpfull one to another, by preaching, by instructing, &c. Fourthly, to make vs the more earnestly desire and long after the knowledge of his Word. Fifthly and lastly, to bring vs to the performance of this duty here prescribed, to search, and search againe, that the more we search, the more we may finde.

2. Now for our encouragement, consider the second reason, *viz.* that our labour shall not be lost, but much rich treasure is certainly to be found by searching. Therefore is the Law sayd to be better then gold, then much fine gold of Ophir. So excellent mysteries are therein contained, as neuer entred in mans heart; yea, the Angels desire to looke into them: *1. Pet. 1. 12.* Such mysteries as concerns not our worldly wealth, but the saluation of our soules. In regard of which, the mysteries of all other bookes are straw and stubble, drossie and dung. And indeed what learning haue other bookes, that is not in the Scriptures. For dost thou delight in Truth? This Word is the Word of Truth both for the Author, for the matter, and for the effect; giuing vs assurance, that it is the truth. Wouldest thou

haue deepnesse and profound knowledge? Wheres greater profoundnesse then in the Scripture? Wouldst thou bee an Antiquary? Here is a story from the beginning of the World. Delightst thou in the Law? Here is the ground of all lawes, whence they spring & issue. Delightst thou in Histories? Heere are all sorts admirable for pleasure and profit. Or in Chronologie? No where is the like for truth, or for length of continuance, euen for 4000. yeares in seuerall persons, lineally descended from *Adam* to *Christ*.

Now the Word (saith *S. Paul* to *Timothy*, 2. *Tim.* 3. 16.) is profitable first, to teach; secondly, to conuince; thirdly, to correct, and to instruct. According to these properties, let vs make seuerall vses.

*V/c. 1.* This then teacheth vs; first, that therefore we ought to know the ground of those things that we beleue: we must search the Scriptures.

2. That it is necessary that the Scriptures be translated, that all may search.

3. That the Scriptures are plaine, or may be vnderstood by those that will search: else why should we search?

4. That the Scriptures are a sufficient rule and direction; and therefore *Christ* bids them search in the Scriptures and no where else.

2. This refutes the errors of the Papist, who haue many positions cleane contrary vnto this Doctrine: as,

1. That people are to be kept in Ignorance.

2. That the Scriptures must bee read in an vnknowne tongue.

3. That Traditions, Fathers, and Councils, must bee ioyned with the Scriptures.

3. For Correction. It serues to reprove diuers sorts of men: Some care not to reade the Scriptures, but of all bookes make least account of it: Chronicles, Histories, Playbookes are often read; the Scriptures seldome. Some will not suffer a Bible to be in their houses, and count it a reproach to carry a Bible to Church. Some will reade at Church, and turne to places as they are quoted, but neuer at home, their businesse suffers them

not:

not: who yet are better then many, that will bring other bookes to Church, and while the Minister is preaching, reade those. Some content themselues to haue read ouer a number of Chapters at a time, without any further search. Some read, and labour to search out the true meaning of places, but all is, that they may know the occurrences of things, bee able to reconcile places, and maintaine them against the Aduersarie, who yet faile in this duty, in that they are not cast into the mould of the Scripture, and by their search doe not finde out the hidden Pearle, Christ Iesus.

4. For Instruction: it shewes, that this is a duty belonging to all to performe, and for our Direction in searching of the Scriptures, it is necessarie.

1. That we haue the Scriptures in our houses, in our closets; that wee reade them diligently and frequently, with study and obseruation; that we attend to reading, hauing thereunto appointed times at rising, at going to bed, that besides publike reading in the Familie, we vse priuate reading by our selues. Not to tie our selues to reade ouer three chapters a day, so to reade the whole Bible in a yeere; but that we mark what bookes are easie, what more difficult, what best retained in memory, what more hardly; and according to make choice of places, and to reade those that are most needefull and profitable for vs: and such bookes as are hardest, as the Epistles of *Paul* and the Poeticall bookes, *Iob*, *Psalmes*, &c. to read them often.

2. That we doe not reade, without calling vpon the Name of God for direction, to open our eies that we may vnderstand his will.

3. That wee reade with a minde to subiect our selues to it.

4. That in reading, we gather no collections contrary to the Analogy of faith contained in the Creed, Commandements and Lords Prayer.

5. That in those things wee vnderstand not, wee seeke for such helpe of others as we may for the finding out of the truth, &c.

The reasons brought to confirm this precept are two; the first is taken from that opinion which they had of the Scripture to whom Christ directs this exhortation. [For in them ye thinke, &c.] Herein consider, first, The Substance of the reason. Which is, that the Jewes thought in the Scripture to haue eternall life. Which is not layd downe as a false opinion but as a true and orthodoxall ground, the more also to checke them, who although they had so good an opinion of the Scriptures yet did not search them.

*Doct.* The Scriptures were written for our saluation that we might haue eternall life. *Ioh.* last. and last vers. For they first, declare in generall the good will of God to saue man, secondly, they shew the means whereby wee are saued. Thirdly, they work Faith, whereby we come to be partakers of this meanes.

From the Inference of this reason note first, That all that haue the Scriptures in high account doe not make true profit and benefit by them: as the Jewes here. And so did they highly esteeme of *Moses*, and yet beleueed him not. Secondly, that the good opinion that we haue of the Scriptures, ought to stirre vs vp to search them; else it will be a witnesse against vs.

2. The second point to be noted, is the manner of laying it downe [*ye thinke*:] not haue, for they missed of it.

*Doct.* Many looke for life and saluation, that in the euent and issue are decciued: *Rom.* 11. 7. thus doe all Heretikes, Idolaters, &c.

The reason is, because they mistake the ground; they build on a wrong foundation; they cast anchor on quicksands, that in the end swallowes them vp.

*Use.* Note this against such, as thinke they may bee saued in any religion, so they haue a good conceit: 1. *Thes.* 5. 20.

2. To discouer the vaine hope of many that profess themselves Christians, who whatsoeuer they doe, yet will say, they meane well, and haue a good intent.

The second Reason is in these words. [*They are they which reasse of me.*] Because the Scriptures giue witness vnto Christ: which in that it is added as a reason, and motive to search the Scriptures it giues vs to vnderstand, first, That

*Doct.*



*Dott.* Christ, Iesus is the maine and chiefe Treasure contained in them. Runne we through the whole Scripture, we shall finde this true, how it alwayes points at him : *Luk. 1. 70. Luk. 24. 27. Act. 10. 43.*

For Christ is the onely Author and meanes, whereby we attaine vnto life ; therefore the Scripture must needs giue it vnto Christ, else how could life be had in the Scriptures.

*Use,* it shewes whither we must goe to find Christ, not to the writing of men, but to the Scriptures.

Further, from the time wherein Christ did vtter this, *viz.* before any part of the new Testament was written, and therefore hee must needs meane the old : we may note, that

*Dott.* Christ made knowne to the ancient Fathers before his incarnation. Which may serue to refute the opinions of those, that thinke the ancient Iewes were moued onely with temporall promises and iudgement, and not with spirituall. But it was *Abrahams* Faith in Christ, not his hope of the Land of Canaan, that was imputed to him for righteousnesse. How can *Moses* be said to haue suffered the rebuke of Christ, *Heb. 11. 26.* if he had not beleueed in him.

Verf 40. *But yee will not come to me that yee might haue life.*

**N**OW followes the reproofe of these Iewes, which is in generall for their incredulity, in that they did not beleue in him, whom the Scriptures declared. This their incredulity is generally laid downe, verf. 38. aggrauated, first, by the causes thereof: first, ignorance, verf. 37. 38. Secondly, wilfulnes in this verfe. Thirdly, want of loue, verf. 42. Fourthly, ambition, v 44.

Secondly, by the Issue, *viz.* condemnation, verf. 45. &c.

In this verfe we haue to note, first a declaration of the sinne it selfe, namely, obstinacy [*yee will not come to me.*]

Secondly, an aggrauation of it, by the mischief following vpon it, namely, losse of life [*that yee might haue life.*]

Note here first the inference of this vpon the former. Wee haue heard that they thought well of the Scriptures, and loo-

ked in them to haue eternall life, yet we see they come not vnto Christ, in and by whom they might haue life. What is the reason of this? Surely their opinion was on a false ground, they looked for life by other meanes, then by Christ, as by their owne righteousness, &c. Hence note,

*Dott.* They that are perswaded to attaine life by false meanes, will neuer be brought to seeke after the right meanes. Thus the Iewes, *Esay* 30. and 31. trusting to Egypt, withdrew themselves from the Lord, the onely meanes of their safety. Thus did the Scribes and Pharisees, *Luk.* 7. 30. despise the counsell of God, whereas Publicans, Souldiers, Harlots, &c. came vnto Christ. Why? Because these had no other ground to trust vnto, whereby they might attaine to life. But the Pharisees were full of many false perswasions of attaining to it by other meanes: *Mat.* 21. 30. *Luk.* 1. 33.

*Iffe* is to teach vs to take heed that our soules be not possessed with false perswasions.

The obstinacy and wilfulnesse of the Iewes appeares herein, that neither by the preaching of *Iohn*, nor by the witnesse of God the Father giuen to Christ at his Baptisme, nor yet by the testimony of the Scripture, they would be moued to beleue in Christ.

*Dott.* They that haue the Word preached, and yet beleue not in Christ, are guilty of the sinne of obstinacy. They are scorneres, *Prou.* 1. 22. Reade *Ezek.* 2. and 3. *Matth.* 23. 37. *Act.* 28. 27.

For if a man haue eyes, and yet see not the Sunne when it shineth, shall we not thinke that he winketh of purpose.

*Obiect.* But the case is not so in spirituall things; Faith is not in our power; wee haue not these spirituall eyes to behold Christ of our owne. How then can it bee obstinacy, if we doe not beleue.

*Answer.* I answer, that there is no man that liues where the Gospell is preached, and yet beleeueth not, but he doth faile in doing of some things that hee might doe. So that though saving Faith be not in his power, yet doth he wilfully neglect to doe many things which are in his power, whereby he might attaine

attaine vnto Faith: as neglect of comming to the Church, of attention to the Word, of Prayer, &c.

2. Howsoeuer we haue not free will to beleue, yet can we resist, and gaine say the truth, and distrust God from a freeness of will, arising from the perverseness of our corrupt nature.

So that both for wilfull neglect, and also repugnancy, and resisting of the Word, shall such be condemned as obstinate.

*Ese* To condemne those that liue vnder the Gospell, and yet are not wrought vpon by the Gospell, whose case is worse then that of Sauages and Infidels.

From the aggrauation of this fault we may learne, that

*Dott. 1.* They that are obstinately set against Christ and his Gospell, by no promise, no reward can be moued to relent and yeeld vnto Christ, no, not for life it selfe. Such obstinacy was in Lots sonnes in law, *Gen.* 19. 15. in the Egyptians, *Exod.* 9. 21. *Psal.* 58. 4, 5. *Act.* 13. 45.

For obstinacy doth so fill, and possesse the heart, that neither threats, nor promises can take any place.

Vers. 41. *I receiue not the praise of men.*

**T**His verse is inserted in policy to preuent an obiection that the Iewes might make. For whereas he had reprobued them for not comming vnto him, they might thinke thereupon, and say; O surely this man would haue many followers, he would that men should praise and applaud him. Wherefore Christ tels them, that he seekes not, he hunts not after the praise of men; it is their saluation that he aims at.

*Dott.* Christ in those things that he did, did not seeke for his owne honour, reputation and glory, but to bring saluation vnto others: and so many times when he had done a great work, he withdrew himselfe, to take away all occasion that people should not talke of him; yea, hee forbad them to speake of him.

For first, he needed not this popular applause and commendation, being the Sonne of God. Secondly, his works did commend

mend themselves. Thirdly, yea, praise followed him, where he fled from it. Fourthly, Christ did now abase himselfe, and would now shew himselfe a patterne of humility for our imitation; and therefore he did not seeke to extoll himselfe, *Ioh. 13.15. Mat. 20.27,28.*

*Ife.* To set Christ before vs, and to follow him; looking to our duty to doe, because God hath laid it vpon vs, not because of applause and commendation. And this, as it is to bee done of all, so especially of Ministers that stand in Christs stead, who looke that they draw people vnto them for their good, and not for their owne praise: and so to preach, as not to preach themselves, but for the edification of the people.

Verf. 42. *But I know you, that yee haue not the loue of God in you.*

In this verse is expressed the second fault, for which hee re-  
prooueth them, *viz.* their want of loue; which is the second  
cause of their incredulity. Here note, first, the ground of his re-  
proofe. Secondly, the thing reprooued.

1. The ground, [*I know you.*] Whatsoeuer you pretend, I know that it is not for Gods honour and glory that you doe this, &c.

*Doct.* Christ knoweth mans heart and disposition, bee hee good, *Ioh. 1.47.* or bad, *Ioh. 2.25.*

*Ife,* for terror, for Hypocrites and dissemblers.

2. For encouragement to those that are vpright and true-hearted.

*Doct. 2.* Here wee may note, how Christ doth reprove them vpon sure ground and euidence. He neuer rashly or vn-  
justly did reprove any; and so when they were reprooued, their mouth was alwaies stopped, they had nothing to reply.

*Ife,* For our imitation to goe vpon sure grounds, not vpon  
cuill surmises and suspicions?

2. The fault for which they are reprooued, is want of the  
loue of God. A strange thing, if we consider what great shewes  
there

these Iewes made of the Ioue of God.

*Dist.* Many who seeme to stand for Gods glory, and for his ordinances, and make great pretences of zeale to him; yet if their hearts be knowne, they will be found not to haue one true sparke of loue in them; as in *Corah* and his company: *Numb.* 16. in all Heretikes, Papists and Idolaters. It is not for loue, but for by-respects, some through enuy, some through ambition, some through couetousnesse, &c.

Wherefore we are to examine our selues, with what minde we doe those things which we doe, whether out of a pure loue of God, or no. This we shall know, by considering the nature and properties of this loue.

1. Loue of God is a holy spirituall affection, whereby our hearts are so knit vnto him, that we do make him our *summum bonum*, chiefest good, whereon we doe rest. And it manifesteth it selfe by these two properties: first, a care to please him, and to continue in his fauour; that is, when we delight in his Word, and obey his will and commandements. For in his Word is declared what things are pleasing vnto him. That this is a property of this true loue appeares, *Iob.* 14. 23, 24. 1. *Iob.* 2. 5. 2. *Iob.* vers. 6. Whence followes another branch of this, namely, a feare to offend him, when wee are carefull to auoide all things that doe displease him: *Psal.* 97. 10.

2. By a loue of what and whom hee loueth: when for his sake we loue man, whom God hath made the chiefest object of his loue: *Iob.* 3. 16. And as man in generall, so especially those on whom God hath placed his speciall loue, in regenerat-ing, and begetting them againe to himselfe: 1. *Iob.* 5. 1. *Psal.* 16. 3.

By these properties we are to examine our selues: and hereby it appeareth, that the Iewes had not the loue of God in them; for they delighted not in his Word, *Iob.* 8. 47. They kept not his Commandements, *Matth.* 15. 8, 9. Neither loued they those whom God loued; for Christ they hated, although they knew by the testimony of *Iohn Baptist*, and the witnesse of God himselfe, that he was the beloued of God: so did they likewise the Prophets, Apostles, and holy men: 1. *Thes.* 2. 15.

Vers. 43. *I am come in my Fathers Name, and yee receiue me not; if another shall come in his owne Name, him will yee receiue.*

**I**N these words Christ laies downe a confirmation of the former point, namely, that these Iewes had no loue of God in them; his prooffe is drawne from their affection and disposition towards himselfe, that came in the Name of God, and towards others that came not in the Name of God. Now that the strength of this prooffe may appeare, obserue the meaning of the words.

*I am come*] This is spoken of that voluntary subiection whereunto Christ did abase himselfe, to become our Mediator, our Priest, and our Prophet, to reueale his Fathers will vnto vs.

*In my Fathers Name*] This implies three things: first, that he came with authority and commission from his Father. Secondly, that he came to bring a Message from his Father, to declare his will. Thirdly, that he came to set forth, not his owne, but his Fathers honour and glory.

*Yee receiue me not,*] Yee reiect my doctrine, and hate my person.

*If another come in his owne name,*] Of his owne head, declaring his owne conceites, or doctrines receiued from other men, seeking his owne praise and honour.

*Him yee receiue.*] Such yee honour, loue, follow, and embrace.

The Argument then is thus: They that loue God, loue those that come in Gods Name, and reiect the other that come in their owne name:

But yet doe cleane contrary:

Therefore yee haue not the loue of God in you.

Obserue here then, first, a description of those who are the object, whereby our loue to God may be discerned, namely, of Ministers, who are either sent of God, or come in their owne names; that is, are either faithfull Ministers, whereof Christ doth

cause, though it laid down, yet indeed the greatest, being not a cause of their not beleeuing, but such a cause as implies an impossibility, that it was impossible for them to beleue. And therefore he setteth it downe very emphatically by way of interrogation [*How can yee?*]

*Quest.* But how may it be imputed vnto them?

*Ans.* First, generally, in regard of Nature, it is impossible for any man to beleue, because first, by nature we relish not spirituall things, we see no fruit, or benefit by them, and so we regard them not. Secondly, by nature wee are not capable of them: 1. *Cor.* 2. 14.

2. But in speciall, whereas Christ saith, *How can yee beleue?* hee makes this their ambition to be a peculiar let and hindrance to them. For whereas the doores of our hearts is naturally shut vp against sauing faith, ambition is as a barre that keepes it fast from opening.

The first thing then to be noted in these words, is the cause of their vnbelicfe, *viz.* their ambition and desire of honour.

*Doct.* Ambition is a maine impediment to sauing faith; *Iob.* 12. 43. and therefore their Faith mentioned, vers. 42. was only historicall; *Iob.* 7. 5. Christs kinsfolkes beleued not in him, being loth to be ill thought of among the Pharises.

For there is a direct opposition betweene Faith and ambition. Faith makes a man to be vile in his owne eyes, to see his owne wants, and so causeth him to goe out of himselfe, and seeke for helpe at God onely.

But ambition makes a man to thinke highly of himselfe, to ouerweene himselfe, and be much conceited of his owne gifts, as the proud Pharises. So that he will attribute all to himselfe, and nothing to God, as did *Herod*, *Act.* 12. 22, 23.

*Vse.* To take heed of this roote of bitterness; to strue against ambition and vaine-glory, and for motives to consider,

1. The doctrine before deliuered.

2. That ambition and desire of praise corrupts, putrifies and maketh odious to God, euery good thing that we take in hand, our prayers, fastings, almesdeeds, the very worship and seruice of God: *Esay.*

3. That in seeking praise of men, we loose the praise of God, who haue here our reward.

4. *Gal. 1. 10.*

5. That hereby wee prouoke Gods wrath against vs : for he resisteth the proud ; as did *Herod, Act. 12. 23.*

*Quest.* But is it simply vnlawfull to seeke the praise of men?

*Ans.* We may not simply seeke it, to the end to be prayed of them: for men praise those things that are agreeable to their humour, and all doe not like godlinesse : but when it may tend to the honour of God, the confirmation of the good, and the rebuke of those that oppose themselues, we may seeke it. As *Paul* would haue the Corinthians to thinke well of him, but it was for Christ for the professions sake, and that the aduersaries mouth might be stopped.

2. We may not seeke for it in the first place, but in his due order, first seeking to be approued of God, then the approbation of men. First, doing those things, which in the vprightnesse and integrity of our conscience wee know to bee good, then if men doe like and allow of it, to receiue this as a blessing of God, if not to be contented, and not to hunt after their applause. And thus we are to labour to leaue a blessed name and memory behind vs.

Directions to auoide ambition :

1. In all things that wee thinke to be excellent and praise-worthy, consider whence we haue them ; *1. Cor. 4. 7.*

2. To consider what a Sea of impiety and wickednesse is in vs, how many faults our hearts are priuy vnto ; for this consideration will pull downe all proud conceits.

3. To consider that of the Apostle, *2. Cor. 10. last verse*, that so we be not puffed vp with any thing that may seeme glorious to man, but may study to approue our selues vnto God in what he allowes.

Further, note here the description of an ambitious humour, in these words (*one of another*) noting, that they did sooth, flatter, and claw one another.

*Doct.* Ambitious men are ready to puffe vp, and to flatter one



one another. They will giue titles to others, that such titles might be giuen vnto themselves. They doe it not that others might be praised; for pride euer goes with enuy, and hatred of pride in others. But this is the way to get honour from others, by seeming to honour them.

*Use.* To take to our hearts ingiuing of honour to other, it is not a thing vnlawfull, *1. Pet. 2. 17. Rom. 12. 10.* so it bee not done for vndue and vniust respects, *Iob 31.* last verse.

How inconuenient this ambition is, appears by the consequent [*And seeke not the honour, &c.*] Whence obserue, first, from the inference:

*Doct.* They which seeke for popular applause and praise of men, are carelesse in seeking for the praise of God, as did the Pharises, whose whole practise wasto bee seene of men, not to approue themselves to God: and so Christ compares them to whited tombes.

For there is a contrariety betweene Gods will and mans will, and what pleaseth man pleaseth not him: and so if we set our selues to seeke the one, we cannot seeke the other.

*Use.* This is a further motiue to auoide ambition.

*Doct. 2.* In that this is laid downe as a reproofe of them, that they did not seeke the praise of God, note, That true praise commeth from God: that praise which we may, and ought to seeke, and wherein we may rest, that is, that praise which is giuen of God for those things which hee allowes, who knowes best what is good and praise-worthy.

*Obiect.* But may wee not doe those things that are praised by the Saints?

*Answ.* Yea: for they doe it being directed by the Word, and illightned by the Spirit, so that their praise is the very praise of God. But it must not bee vnderstood here of that commendations which is giuen by naturall men.

*Doct. 3.* From hence we may also learne, that it is lawfull to seeke for praise; because it is a reward of piety and vertue: so that not the thing, but the manner of seeking it is condemned.

Now in this case we must doe as men vseto doe, that seeke the praise of another, they will obserue to doe euery thing that  
may

may be pleasing vnto him, &c. so if wee will seeke the honour of God, we must marke diligently what is his will, what is acceptable to him, and in those things we seeke to honor him by obeying his will, and then shall we be assured to receiue honour from him againe, 1. Sam. 2. 30.

*Doct. 4. Alone*] This implies, that we may not seeke praise of God and of men both together; labouring to approue our selues in some things to God, and in some things to man: for the iudgement of God and man are contrary, and we cannot satisfie both. And therefore wee must set our selues to reiect the one, and to seeke wholly the other.

*Verf. 45. Doe not thinke that I will accuse you to my Father: there is one that accuseth you, euen Moses in whom yee trust.*

**A**fter that our Sauour had reprooued these Iewes for their vnbeliefe, and laid downe the causes thereof, *viz.* their ignorance, obstinacy, want of loue, and ambition, hee comes in the next place to the euent and issue, that will follow vpon this their incredulity; telling them (in these words) that condemnation remaines for them, they shall be accused, and so as that they shall be condemned. It is then a very seuerer Commination against them, wherein obserue; first, who shall accuse them; first, negatiuely, one is remooued [*Think not that I.*] Secondly, affirmatiuely, another is declared who it shall be, *viz.* *Moses.*

Secondly, for what they shall be accused. First, in generall, from the manner of Christs proceeding, how that after hee had first soundly prooued the point in question, *viz.* that hee was God, and also reproued them for their incredulity; now seeing them still to remaine obstinate, and that nothing would worke vpon them, hee can no longer forbear, but hee threatens this heauy iudgement vpon them. Hence we learne,

*Doct. 7.* That when men will not be moued with soundnesse of argument, or with reproofes, they must bee more roundly dealt withall, by denouncing the iudgements of God against them.

them. This was the practise of Christ against all obstinate men, as the Pharisees, *Mat. 23*. Many woes denounced. Of *Moses* with *Corah* and his company. Of *Iohn Baptist* with the same Pharisees, *Mat. 3. 7. Tit. 1. 13*. For when milder means will not preuaile this may worke vpon them, *Iud. vers. 23*. Therefore as lenity and mildenesse doth become the seruant of God, so doth also seuerity beſeeme him according as hee hath person to deale withall. These cautions obserued, first, that he haue a calling to doe it: for then doth the threatnings terrifie: as if a child be threatned by his father, a subiect by his Prince. Secondly, that the person be certainly found to be obstinate. Thirdly, that it be done without passion, in a holy zeale with meekenesse. Fourthly, that it be done without respect of persons to one, as well as another, sparing none. Fifthly, that it be for weighty causes, not for trifles, as Excommunication is now vsed, which makes it so lightly esteemed of. Sixthly, it must be vsed in the last place, after all other gentler means sought.

In particular, first, consider the occasion of these words [*Do not thinke*] implying that this obstinacy arose in them, because they cared not for Christ, nor esteemed what he said, whom they accounted but as a meane man like vnto others; yea, worse then others, holding him for a blasphemers, prophane of the Sabbath, &c. but as for them, they had *Moses* for their Patron, whom they trusted in. This their thought being not yet vttered, Christ preuenteth, telling them, that even *Moses*, whom they so highly magnified, should be their accuser.

Of this dealing of Christ, we haue many examples, how hee doth preuent the thoughts of his hearers, so meeting with sinne at the beginning, before it breake out further.

A patterne for Ministers to follow, teaching them to diue into mens hearts as farre as they can. Which they may doe,

1. By diligent obseruing of their owne disposition, their owne temptations, &c. and to thinke the same may be in others, &c.

2. By obseruing what hath been the quality and disposition of his hearers, what their conceits and opinions, their ex-

les and pretences, &c.

3. By the Word which can search further then any other meanes. Thus shall they meet with sinne in time, and suffer no roote of bitternesse to spring vp.

2. The parties accusing.

Not Christ, but *Moses*. [*Thinke not that I.*] But how may this be, doth Christ accuse and condemne vnbelieuers?

*Ans.* This may be taken two wayes, either literally, and that, first, in regard of that proper and maine end, for which Christ came into the world, *viz.* not to condemne and accuse sinners: for this the Law had done before, but to saue. Secondly, in regard of his high Office, to be a Iudge to heare and give sentence, and not to be an Accuser.

2. Or figuratiuely; first, by way of concession; as if hee should say, Though I should hold my peace, and say nothing of you to my Father, yet should you not be acquitted: for euen *Moses*, whom you hold for your Patron, shall accuse you. Secondly, by way of amplification, as if he had said, Thinke not that I alone will accuse you, there is another also that will accuse you, euen *Moses*.

From the connection of these two, obserue,

*Doct.* They that belecue not *Moses* and his writings, shall haue *Moses* to be their accuser. So they that belecue not the Prophets, haue the Prophets for their accusers. The same may be applied to the Apostles, and all faithfull Ministers of the Word: for they all bring not their owne, but the message of God, whose Word cannot goe backe in vaine, but it either breeds faith, or makes moe obstinate, it is either a fauour of life, or of death, *1. Cor. 6.*

*Use.* It teacheth vs to be very carefull in reading of *Moses*, the Prophets, Apostles, &c. in hearing the Ministers of the Word, to take heed how we reade and heare, *viz.* so that wee apply both threatnings and promises to our selues, that we beleue all doctrine of Faith, follow after all graces whereunto we haue been stirred up, auoide all vices, from which wee haue been dehorted. Else every Chapter and verse that wee haue read, every Sermon and instruction that wee haue heard, shall be

be a witnesse against vs to accuse vs.

*In whom yee trust.*] First, note here the erroneous and hereticall collection of the Papists from hence; therefore, say they, the ancient Fathers beleueed in *Moses*, trusted in him, adored him, and called vpon him: wherefore so may we doe vnto the Saints.

The vanity of this appeares, first, because these here spoken of, are such as Christ condemnes, and who had *Moses* to bee their accuser. So that they trusted in *Moses*, and *Moses* would accuse them for it; and what doth this make for the Papists? Secondly, by *Moses* is meant here *Moses* doctrine, and not his person; and so they are here said to trust in *Moses*, as before they are said to trust in the Scriptures. Thus in *Exodus*, they beleueed the Lord and *Moses*, that is, that is, they gaue credence to *Moses*. So *2.Chron. 20. 20.* So it is in the Vulgar.

Secondly, from this obserue, that whereas it is laid downe, to shew their high account and good opinion that they had of *Moses*, who yet notwithstanding, should be their accuser.

*Doct.* The high account that people haue of Ministers, shall not keepe them from being their accusers, if they beleue, and obey not their doctrine.

For it is onely faith and obedience to their doctrine that can free vs from the accusation of our Ministers: for so they shall not haue to accuse vs, but to pleade for vs; *Heb. 13. 8, 17.*

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Verf. 46. *For had yee beleueed Moses, yee would haue beleueed me, for he wrote of me.*

**I**N this verse is laid downe the cause why *Moses* would accuse them, which is their incredulity: not directly expressed, but laid downe vnder a prooffe, and so the more strongly affirmed.

Now this is strange that they should not beleue in *Moses*, in whom, as is said before, they trusted, who disciples they professed themselues to be, whom they knew to be instructed of God.

To cleare this, we must consider, that there is a double faith. first, a generall faith, whereby we belecue the Ministers of God to be his seruants sent of him, and that which they deliuer, to be the Word and truth of God.

2. A particular faith, whereby we vnderstand, and conceiue the true meaning of that which is deliuered, and accordingly apply it to our selues. Herein failed these Iewes, for they vnderstood not, that *Moses* spake of Christ, and therefore they beleueed him not.

The prooffe stands thus; Yee belecue not me, therefore yee belecue not *Moses*.

*Doct.* They that belecue not in Christ aright, belecue not *Moses*, the Prophets, the Apostles, the Scriptures, or the Ministers preaching out of the Scriptures. For all doe declare Christ.

*Use.* So to reade and heare all, as that we may find matter to strengthen our faith in Christ, otherwise all will bee our accusers.

A confirmation of this prooffe is in these words [*for he wrote of me.*] Whence we learne, first, that Christ was made knowne euen from the beginning. Secondly, that if we belecue not the doctrine that is deliuered, we doe not belecue the Ministers: if we belecue not *Moses* writings, we belecue not *Moses*.

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Vers. 47. *But if yee beleue not his writings, how shall ye beleue my words.*

**A** Further confirmation proving their incredulity, wherein we note a double comparison, first, betweene *Moses* and Christs persons: secondly, betweene *Moses* writings and Christs words: as is hee shoul I say, If yee reiect *Moses*, whom yee thinke so well of, whose writings are recorded vnto you, no man all, yea, how can you but reiect me, whose words are only founded in your eares, and of whom yee esteeme so meancly, and so basely, [from their conceit.]

*Doct.* If we will not beleue the written Word of God, we will not beleue any euidence whatsoever. Marke *Abrahams*

answer to the Rich man, *Luk. 16. 31.*

For the Scriptures haue been approoued from time to time to be the Word of God, and the ground of all writing, speaking and preaching, hauing fully declared the whole will of God.

*Ite 1.* That wee seeke not any other meanes to breed Faith besides the Word.

Secondly, that this be a strong motiue to stirre vp to haue it in high account.



## AN EXPOSITION VPON THE THIRD OF IOHN.

*Ioh. 3. 29, 30.*

*He that hath the Bride, is the Bridegrome: but the friend of the Bridegrome, which standeth and beareth him, reioyceth greatly because of the Bridegromes voyce: This my ioy therefore is fulfilled.*

*He must increase, but I must decrease.*



Hese words are part of that testimony which *Iohn* gaue concerning Christ. It beginneth at the 27. verse.

In it wee may obserue these foure distinct points:

First, the free confession that *Iohn* maketh of his owne profession and gifts: *vers. 27, 28.* In that obserue,

1. Whence his Gifts and Callings was, *viz.* from Heauen. This affords many instructions: first, that man hath nothing, nor ability, &c. of himselfe, but from aboue: which serueth to humble vs, *Rom. 14.* Secondly, that euery excellent thing cometh from Heauen, whether spirituall or temporall, *Ier. 1. 17.*