A BRIEF COMMENTARY OR EXPOSITION
Upon the Gospel according to St. JOHN:

WHEREIN
The Text is explained, divers doubts are resolved, and many other profitable things hinted, that had been by former Interpreters pretermitted.

By JOHN TRAPPE, M. A. Pastor of Weston upon Avon in Gloucestershire.

 Joh. 20. 31.
These things are written, that ye might believe that Jesus is the Christ, the Sonne of God: and that believing ye might have life through his Name.

Inde scribuntur omnes libri, ut emendetur unus. Aug.

April 7. LONDON,
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The Epistle Dedatory.

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Dedicant in viribus et eloquentia, in cœlis, salutem.

* The Parliament in the year 1549. 35 of Edw. 3. a 5 known, so politely by that name, Sir Thomas More, Stilton, Stilton Walcot, Stilton White, Stilton White. Now examples (my Lord) are the best lectures, and virtue the best example. It was an excellent Law of the Ephesians, Ever to be in mind some vertuous man to imitate.

...
The Epistle to the Reader.

Reader,

I H E worth of the Author of this Book is already well known in the Church of Christ, by some former labours of his which are extant: and they which are well acquainted with him, cannot but know and esteem, that he is a man of singular Prudence and Piety, of an acute wit, of a sound judgement, and of an indefatigable spirit, who hath wholly devoted, and given up himself to the service of God's Church, and doth naturally care for the good thereof: witness his constant preaching, even whilst the burden and care of a publick School lay upon him; and now in these calamitous and bloody times, wherein he hath suffered deeply, being driven from his charge, and forced to throw himself into the service of the Parliament, yet notwithstanding his daily labours amongst the soldiers, and in the midst of the noises of gunnes and drums, he hath betaken himself to writing of Commentaries upon the Sacred Scriptures, and besides the present Book, which hath stepped forth before some of his elder brothers, he hath prepared for the press a Comment.
The Epistle to the Reader.

ment upon Genesis, and upon the other three Evangelists, whereas that on Matthew is very large: as also upon the Acts, and all Paul's Epistles to the first to the Thessalonians, and is still going on, intending (if the Lord lend him life, and liberty) to go over all the remaining Epistles. I presume that it will be superfluous for me to tell thee how useful and advantageous his labours in this kind may be; for though we have many Commentaries in Latin, yet but few in English, and for want thereof, and a right understanding of the Scripture, daily experience shews how wofully many persons are led aside into erroneous ways: For that which the Apostle Peter saith of St Paul's Epistles, is true of all the word of God, 2 Pet. 3:15. That wherein some things are hard to be understood, which they that are unlearned and unstable pervert to their own destruction. Bless God therefore for stirring up the hearts of those who are pious and judicious, to lay forth their labours this way: and amongst others, make use of this Comment, which by God's blessing will prove no less pleasing then profitable, in regard of the variety and excellency of the matter contained therein, which that it may do, his prayers shall not be wanting, who subscribes himself,

Thine in the Lord

S. CLARKE.

A COMMENTARY UPON THE GOSPEL according to S. JOHN.

CHAP. I.

VER. 1. In the beginning

Heb. this Heavenly Eagle, pone the Divinity, fears at first out of sight: Here doth God, desinere ab alte, thunder from on high, faith Calvin. St. Austin (and others) saw the mystical Divinity here delivered. This Barbarian (said the Philosopher, concerning our Evangelist) hath comprised more suspicious words in three lines, than we have done in all our voluminous discourses. Happy had it been for him, if he had been made by this first Chapter, of an Athenian, a true Christian, as learned Paulinus was: But he only admired it, and so left it where he found it; as too many do the Word at this day.

Ver. 2. Preternatural, and Enunciation. Isaiah saw him on the Throne, and heard him (speaking), Daniel calleth him Pal-

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And the Word was with God.] Which truly testifies forth his co-eternity and co-existency with the Father, faith Chrysostomus. Mergusculus renders it, sequendum Deum, as being the express image of the Father. Others, ad Deum; as importing a declaration and conference of the Father and the Son.

And the Word was God.] Thus without an article: Hence the Arians cavil, that the Son is not God co-equal, but a secondary God, inferior to the Father. But Gal. 1. 3. The Father is also called God without an article; therefore this follows not.

This whole Gospel is a continuous demonstration of Christ's Deity, which began to be denied, while this Evangelist lived, by Eusebius, Carmianus, and other pious Antichrists.

Ver. 2. The same was in the beginning.] In the infancy of creation, as Gen. 1. 1. therefore also before the creation, therefore from eternity, Ephe. 1. 14. 1 Pet. 1. 20. Prov. 8. 22. 23. "The Lord possessed me (faith Christ, the essential Wisdom of God there) in the beginning of his way, Arrianus corrupted the Greek text, reading it thus: The Lord created me in the beginning, &c. and there hence blasphemaously inferred, that Christ was no more than a creature. But he was set up from everlasting, from the beginning, or over the earth was, ver. 23. Hence he is called, the Ancient of days, Dan. 7. 9. And Thron, one of the seven Sages of Greece, filicred him, The most ancient of any thing that hath being.

With God.] Being alone from his Father, not alone, a distinct person, yet co-eternal and co-eternal; for he was with God in the beginning of the creature which God created, as himself the Father, Mark 13. 19.

Ver. 3. All things were made by him.] So, he was not idle with the Father (though he were his daring, springing always before him, Prov. 8. 30.) but by him, as by a principal efficient and co-agent with the Father, and the holy Ghost, all things were made: as some shadow and obscure representation of the Wise-dome, Power, Goodness, &c. seen in the Creature, as the Sun in water, or as letters refracted in a pair of spectacles are held by a dimmey eye. We can see but Goods back-parts, and live; we need fee more, that we may live.

And without him was nothing made.] This is added for the more certainty: it being usual with the Hebrews, thus by negation to confirm what they have before affirmed, where they would affirme, that the thing is done indeed; as Psal. 92. 15. Is. 7. 18.

Ver. 4. In him was life.] As he created, so he quickens and conserves all, being the Prince and principle of life, Acts 3. 15. both of natural life, Acts 17. 28. (The Heathen could see as much) and of spiritual, 1 John 5. 12. Hence his members are called heirs of the grace of life, 1 Pet. 3. 7. and all others are said to be dead in trespasses and sins, Eph. 2. 1. living carcasses, walking sepulchers of themselves. In most families, (as in Egypt, Exod. 12. 30.) there is not one, but many dead couples, as being alienated from the life of God, through the ignorance that is in them.

Ver. 5. And the light shineth.] The light, both of nature, and of Scripture. The former is but a dim halfe-light, a ruddy candle, that will light a man but into utter darkness. The latter is a clear through-light: The Commandemant is a lamp, Ex. 25. and the law is light, Prov. 6. 23. As for the Gospel, it is set up as a Beacon-hill, Tit. 2. 11. or as the Sun in the firmament, Luke 17. 24. bringing life and immortality to light, 2 Tim. 1. 10. Where God by his holy Spirit illumineth, Organ, and Object, Acts 26. 18. and shineth on the heart; in the face of Jesus Christ, 2 Cor. 4. 6.

And the darkness comprehendeth it not.] Nor will be comprehended by it, Phil. 3. 12. but repels it, rebels against it, Job 24. 13. imprisons it, as those wizards did, Rom. 1. 18. imprisons it, (as Balac the devil spliced did, Num. 24. 1, 2,) when he set his face toward the wilderness, and resolved to curse howsoever (he) extricates it; as the Ethiopians did the rising Sun. The morning is so lusc as the shadow of death; for, being born in Hell, they look no other Heaven.

Ver. 6. There was a man sent from God.] As he ran not, till first, Jer. 3. 32. (St. Paul holds it not only for incredible, but for impossible, that men should preach that are not sent, Rom. 10. 15.) So he declared not his Embalngage, as did Jonas; who was therefore met with by another messenger of God, and cast into the Whales belly, to make his sermon for Ninevites; and in his prayer before to acknowledge out of sad experiences, that they that humbly flying vessels (as he had done) forsake their own mercies.

Ver. 7. The same came for a ministrer.] This he performed with
with a witnesse, wordes non sollem disseras, sed ejus exercitium. He witnesed plainly, and plentifully, with a clear and punctual pronunciation, profession, indigitation, ver. 26, 29, 31, 36.

That all men through him might believe.] Our Saviour expected that men should have come as far to bear his fore-runner and him, as the Queen of Sheba came to hear Solomon, Mat. 12. 42. But the one thing necessary is (staid) neglected. Men will run to hell as fast as they can: and if God cannot catch them (faith one) they care not, they will not come to Christ, that they might live, John 5, 40.

Verse 8. He was not that light.] As some finitely conceited, which therefore occasions that most necessary digression, ver. 6, to 10, and drew afterwards, from the Bapst of himselfe, that most vehement profession, ver. 20. He confessed and denied not, but confessed, &c. He knew well the danger of detracting in the least degree from Gods glory. To looke upon it, and lust after it, is to commit spiritual fornication with it in our hearts: for it is Gods beloved Spouse, and he being jealous, cannot bear a contumely. Looke upon it therefore, but with a single eye, Mark 6, 32, and in all addresses to God, give the honor to him; take humility to thy selfe, as Aulinas well advieth; let that be thy motto that was his, proper to Demise, proper to. Study Gods ends, and we may have any thing of him, as Moses, Exod. 32.

Verse 9. Which lighteth every man, &c.] Or, that coming into the world, lighteth every man. All, with the light of reason, ver. 35. 11. his own, with a supernall and supernaturall light. (To know heavenly things, is to ascend into Heavens, Prov. 30. 34.) an affecting, transforming light, 2 Cor. 3. 18. such as maketh a man to be a child of light, Ephes. 5. 8. parter of the inheritance of the Saints in light, Colos. 1. 3.

Verse 10. He was in the world.] Here the Evangelist goes on where he left; resumes, and proceeds in his former argument, verse 5.

And the world was made by him.] This is the second time here set forth, and re-inforced, that we may the better observe and improve it, See the like, Rev. 4. 11. For these had created all things, and by thee, they are, were created, without help, tool, or tiring of selfe, 2 Esay 40. 26. That one word of his, fait, made all that we now admire its Architecture?

And the world knew him not.] Man is here called the world, and

and Mark 16. 15, he is called every Creature. This little World knew not Christ, for God had hid him under the Carpenter's Son; his glory was inward, his Kingdom came not by observation. And because the world knew not him, therefore it knoweth not us, 1 John 3. 1. Princes, the states, are in all Lands, Psal. 44. 16. but they be obscured, as did Methuselah. The Moone (say Alchemisters) that at times as much light as in the full, but of a great part of the bright side is turned to heaven, and a lesser part to the earth. So it is with the Church.

Verse 11. He came unto his own.] His peculiar pious people; attracting the election, beloved for the Fathers sake (Owneille makes love) though the more be loved, the less be was beloved. The may be the belte many cate, 2 Cor. 13. 25. Learn we do deserve well of the most and serving. God thinnes upon the upsmithful, Luk. 6. 35. Christ came to the stripe-were, and uncircumcised in heart and ears, Acts. 7. 51. His comfort was (and may be our) Though Israel be not gathered, yet I shall be glorious, etc. Isa. 49.

And his own received him not.] Nay, they peremptorily and persistently denied the holy One, and the just, and desired a murderer to be given unto them. For the which their inexcusable guilt, they are, as it were called out of the world by a common content of Nations, being a dejected and despised people. However, we long and looke daily for their conversion, their refurrections, as Saint Paul calleth it. And Augustines argueth out of the words, Acts. Father, that there shall one day be a content of Jews and Gentiles, in the worship of one true God. There are therefore one of Daniel, 12. 11. That this will fall out, Anno Dom. 1652.

Verse 12. To them be gave power.] Or, privilege, approbation, regenerate, heavenly honour, as Nomer here rendereth it, and fully. For if so then theirs, Rom. 8. 26. Hence that Ettc administratis, 2 John 1. 12. and that who am I? 2 Sam. 7. 12. with 14. Kings can make their first-born only heirs, as Jeftus son, 2 Chron. 31. 3. But here all the heirs of God, and co-heirs with Christ.

Even to show that believe in his name.] Though with never to weake a faith, so much as may seeme to be rather obstinacy, then faith, Mark 9. 24. The selfe, but draweth sap from the Root, as well as the greatest Branch. The weakest

hand.
hand may receive a ring. 

Ver. 15. But of God.] Whole 

for therefore they are, and

so higher than the Kings of the earth, Psal. 89. 27. as those that possess the days of Christ upon earth, being begotten by the willing of his soul, Isa. 53. 10, 11. Hence faith is said to adopt us, 

verse 13. in like for as it justifies us, vic. by virtue of its object, Christ. Hence Psal. 73. 17. there is said to be a succession of Christ's name; it is begotten, as one generation is begotten of another. This is true mobility, where God is the top of the King, Religion the root.

Ver. 14. And the word was made flesh.] Put him self into a lowly leprous form of men, to expiate our pride and robbery, in reaching after the Deity, and to heal us of our spiritual leprosy; for we were diseased with sin, if he had not assumed our flesh, he had not saved us.

Ver. 15. John cried, saying:] He entered upon his calling in the year of Jubilees, which was wont to be published by the voice of a Crier, with the found of a Trumpet. And hechiero allude the Prophets and Evangelists, that lay, he cried, and call him, the voice of a Crier, &c.

Ver. 16. Of his fulness.] Which is both total and diffuse; not only of plenty, but of bounty: nor a fulness of abundance only, but of recondite too. In Christians in plenitudi 

universa; but in Christ, Fons: these differ (say the Schoolmen) ut ignis, et ignis. Take a drop from the Ocean, and it is as much the life, but the fulness of the fire is a torrent, that light a thousand torches at it, it is not diminished.

And grace for grace.] That is (lay sense) the grace of the new Testaments, for the grace of the old. And to in the next verse,

Grace shall answer to the moral Law, Truth to the Ceremonial.

Or, (as others) Grace for grace; that is, a latitude answerable to all the Commandments, a perfection answerable to God's own perfection. As the father gives his childe likewise for childe, part for part, sect, to doth this Father of Mercies (2 Pet. 3. 9). There are that render it, Grace upon grace, in the face against face, see 2 Cor. 3. 18. Of Grace upon grace; that is, one grace after another, a daily increas of graces.

Ver. 17. For the Law:] Exem, Psal. 119. 79, 80. put, see the, that is, good at habitation, Psal. 119. 26. We have his promise ever going along with his precept. The Covenant of grace, turns precepts into promises, and the spirit of grace, turns both into prayers.

Ver. 18. From the, begotten Son.] In the year of Grace, 1526. Michael Servetus a Spanish, taught, that there is no real generation or distinction in God; and was therefore worthy burnt at Geneva, in the year 1553. He would not repent; and yet feeling the fire, could not with patience endure it, but kept an aulcious roaring, till his life was exhausted; crying out to the bystanders, to dispache him with a sword.

He hath declared him.] In a divine and extraordinary manner, as the word here used imports.

Ver. 19. Sent from Priests.] Whole proper office was it to enquire into new Doctrines, and by preferring, so pestile knowledge to the people, who were to seek the Law at the Priests mouth, Mat. 11. 37. Circumstances of: his Roman Priest, that they were good honest men, but not very skillfull. They thus expose them with ignorance of much, about their own gods and religions.

Ver. 20. He confessed and denied not, but confessed:] Sincerely and faithfully; he put away that honour with both hands entirely, as knowing the danger of wronging the fear of God in his glory; that is in his wife. All the Law was to be acquitted to God.

Ver. 21. Art thou Elias? And he said, I am not, and Art thou the Prophet?] I am not. That Elias that you imagine; Elias, the Thersites, by a transmutation. Elias was not the name of a man, but the title of a description, who would gather out of Mal, 3, 1. They that read the Scriptures, are blinded, as Papists, and otherbreadcrumberickises.

Ver. 22. I am the voice of a crying.] Christ spake not a word to Herod, faith one; because Herod had taken away this voice of his, in beheading the Baptist.

In the wilderness. In the wilderness. Not in the Temple; To show that the temporal was now to vanish. Christ calleth John the Baptist, a prophetic post.}

Ver. 23. Why baptizest thou them? Why doth thou innovate any thing in the rites of Religion? A change they looked for under the Messiah, and had learned it out of psal. 21. But this threnody brought by John, made out of Isaiah, to prove his own calling, either:
either they did not, or would not understand; nor yet do they seek to be better informed by him.

Verse 27. *I am not worthy.* Yet Christ held him worthy to lay his hand upon his head in Baptism. And there is one that tells us (but who told him?) that for his humility on earth, he is preferred to that place in heaven, from which proud Lucifer fell.

Verse 28. *In Bethlehem.* That is, by interpretation, the place of education, or Tractamentum, where Israel passed over Jordan. So the Acts of John and Jesus begin both at a place. Baptism also is first administered, where it was of old fore-shadowed. Christ is the true Bethabara, Ephes. 2. 18. We fail to Heaven on his bosom.

Verse 29. *Takest away.* Or, that is taking away, by a perpetual act, as the Sun doth shine, as the Spring doth run, Zech 13. 1. This should be as a perpetual picture in our hearts. As we multiply sins, he multiplies pardons.

Verse 31. *And I knew him not.* By face not at all; left the people should think that this was done and said by confusus, or compact aforesaid betwixt them. Nor did John ever know Christ fully, till now. His former knowledge was but ignorance, in comparison; none are too good to learn. The very Angels know not so much of Christ; but they would know more, Ephes. 3. 10, and therefore looketh intently into the mystery of Christ, as the Chemins did into the Arks.

Verse 32. *That he should be manifested.* Ministers must hold up the tapestry, as it were, and show men Christ. They are the mouth of the holy Ghost, whose office it is to take of Christ's excellencies, and hold them out to the world, John 16. 14.

Verse 37. *And they knew not.* So powerful is a word or two (many times) touching Christ and his cross, to change the heart. Paul himself of that very report of his, did a great deal of good in Caphar Court. Bilboes confession converted Laurence, Galateus, Caraccioli (that Italian Marquise) was brought upon by a furnace, used by Peter Martyr, reading on the 1. Epit. to the Corinthians. So were Eusebius, Eusebius, and Hieronymus, Zachius (both of them Canonics Lateranensis) by some loathable truth, feeling from the same mouth. Luther having heard Stumpius lay, that that is kind repentance, which begins from the love of God, ever after that time, the practice of repentance was sweeter to him. Also this speech of his, took well with Luther.

Verse 41. *He that findeth.* Yet afterwards Peter out-cried Andrew in faith, and forwardly for Christ; as likewise Luther did Stumpius, &c. So the first become last, and the last first. But that charity is no choler, Andrew calleth Simon, and Philip Nathaniel, &c. as a Loadstone draws to it all the iron rings, and that another, and that a third, So &c.

Verse 43. *Follow me.* Together with Christ's word, there went out a power. His words are operative and efficacious. This Prophecy the Achit and Julianus the Apostle undertook not; and therefore lighting upon this, and the like places of the Gospel, they blasphemedly affirmed, that either the Evangelists were liars, or the Apostles fools; that with one word only of our Saviour, would be drawn to follow him. So the Papists blaspheme abundance, which they have not, as if it bred security and loquacity. They may swell, they excite, the fire burns, or fire cools.

Verse 44. *Now Philip saw of Bethsaida.* So was Andrew and Peter, who would not be wanting to preach to this Towne, and pay for it. But all in vain: whence that Woe to thee Bethsaida, Matt 11. 21. Christ would not suffer so much as the blind man had cured to go thither, Mark 9.

Verse 45. *Philip findeth Nathanael.* Whom some make to be the same with Bartholomeus. Therein nothing.

Verse 46. *Can there be any good.* When men take a toy in their hands against a place or person, they are ready to reason in this manner. Good Nathaniel was in the common esteem, as was likewise Philip, in the former verse, with his Jesus of Nazareth, the Son of Joseph, four words only, and scarce ever a true one. Epidemical diseases are soon caught.

Verse 47. *Behold an Israelite.* Here Christ wondereth at his...
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his own work of Renovation, as wonderfull, doubtable, as that of Creation. Or the upright perfom hath here an exce for imitation, as the hypocritic for detraction, Psal. 52:7.

Verse 48. Before that Philip, etc. Christ thinks of us, when we little think of him. See Rom. 5:10.

Verse 52. Upon the forne of man. The Jacobs Ladder, the bridge that joyneth Heaven and earth together, as Gregory hath it.

CHAP. II.

VERSE I. There was a Marriage.]

Verse 2. This was called. That was the way to have all satisfied, 1 Tim. 4:3, and dilators prevented. Can we tell Christ, was the old watch-word.

Verse 3. And when they wanted wine. Wine then may be wanting, though Christ be at the Wedding: yet bread, though Christ be at the Board. But the hidden Mimine is ever ready; and anon in our Fathers house will be bread enough, and wine, God's pleny. What though we beg our bread here, heaven will make up all: it is but winking, and we are there presently, said that Martyr.

The Mother of Jesus said unto him. To shew her authority, beike over him. Howsoever, she was too hasty with him, and is taken up for halting. It is not for us to set the fun by our dyall.

Verse 4. What have I to do with thee? etc. Is it fit to preface to the only wise God? to send for the King by a sofl? The Christ whip their gods, if they come not at a call.

Verse 5. His Mother saith unto the servants. Not a word to her Son, though he had publicly reproved her. Once I have spoken, but I will not answer, said Job. Jonah, reprehended by God, shuts up his prophetic silence, in token of his true repentance. David was dumb, because it was God doing, Psal. 39:9. Bring God into the heart; and all will be fulfill.

Verse 6. After the manner of the purifying, etc. But who required these things at their hands? Men are spo to over do in externals. The Devil strove to bring this superstition into the Christian Church, by the heretick Ebion, and hath done it by the Pseudo- Carbographical.

Verse 7. Up to the brim. God permits his people an honest abundance. Christ supplies them with great store of wine, to the quantity of a thousand and eight hundred bushels, as Brea computes it: No small gifts fall from so great a hand, Jam. 1:5.

Verse 8. The governor of the feast. The Jewes had a sort of officers at their feasts, called presbiterorum. On tru. Ophelous, the Eyes and Overlookers of the feast, that took care that none should drink too much. The Latines called them Diaetaeurs; the Greeks, Symphorachs: howbeit, among the Greeks, those officers power extended no further, then to see, that at feasts or banquetts, men drank small draughts only at first, which by degrees they increas'd, till they came to their height of intemperance. At which point, when they were arrived, they kept no rule, nor order: whereas before, to drink out of ones turn, or beyond his allowance, was counted insolvency.

Verse 9. The water that was made wine. Doth not Christ daily turn water into wine; when of water falling upon the Wine, and concinced by the heat of the sun, he produceth the grape, whence wine is express'd? His love (that is better than wine, Cant. 1:17) turned brown bread and water into Manchet, and wine, to the Martyrs in prison.

Verse 10. Every man at the beginning. Ingenuum hominum, mater ffallax et sophistica. See Satan nostrad allicet ete fata, Pantheor in morum: Christus ecor. His works is work at first: the best is behind: the sweetest of honey lies in the bottom.

Verse 11. This beginning, etc. For as for his miraculous diffusion with the Discours, and lasting fourty dayes: these were rather miracles wrought upon Christ, then by him. He works his first miracle for confirmation of God the Fathers first Ordinance. His Disciple believed on him? So they did before, but now more. So 1 John 5:13: The Apostle writes to them that believed in the name of the Son of God, that they might believe on the name of the Son of God, i.e. that they might be confirmed, continued, and increas'd in it. Faith is not like Jonas Gurd, that grew
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Verse 12. To Cæsarea. Where he had hired him an house; for Peter had been in prison, &c., but the son of man had not a house of his own to put his head in.

Verse 13. And found in the Temple. The Talmudus tells us, that it was given to a culiffe to seat up tables in the Temple, and money-changers at them; that those that offered half a shekel, might have those at hand that might change their bigger money, or take to pledge what else they brought. Here also they might lay one, five, ten, doves for sacrifices, which the priest hands oft received, and then sold them again to others.

Verse 15. And when he had made a scourge. Here he put forth a beam of his Deity, whiles, as another Sampson, he lays hands upon beasts (yet without bloodshed) with the jaw-bone of an ass. Zeal is attended by revenge, 2 Cor. 7:11.

Verse 16. And said unto the money-changers. These (beside, as more tractable, and not so grossly offenders) he deals more gently with, but bids them be packing. I expect not (Sainct Reverend Belshazzar) a plenary and perfect reformation of the Church, after to horribrable an apostacy under Antichrist, till Christ came again to judgement. And yet that Church of Scotland is said to have this rare privilege above many others; that since the reformation there were no mistakes, they have, without blemish, or to much as felicity, retained unity, with purity of doctrine.

Verse 17. The zeal of house of merchandise. So he calls it, for all their goodly pretences of good intentions. So the Church-warden of Ipswich was much troubled and troubled in the High-commission, for writing over the place where the Spiritual Court was kept. My house shall be called, a house of prayer, but ye have made it a den of thieves, Novemb. 6. 1615.

Verse 18. What figure. They might have seen enough, in his his powerful effecting of those money-changers. But Church-Reformations are commonly thus diversely entertained. 1 Tim. 6:11. The sacrifice is to the Temple, the Jewes, rathmelle.

Verse 19. Destroy this Temple. This was the same in effect with that figure of the Prophet Jonah, Matt. 12, 39, 40. His reformation was a plain demonstration of his Deity. Superas sculit eur, hic totus, hic ego solus, making a God.

Verse 20. Forty and six years. All, to what lacks, for it was fayres work only, but they reckon the interim of interruption, 1 Eza 3, to the 7th, to aggravate the matter. So they are not only blinded, but hardened.

Verse 21. The temple of his Body. Wherein the God-head dwells bodily, Colos. 2:9. That is, personally, as he dwelt in the material Temple, sacramentally, and doth dwell in the hearts of his people, spiritually. This Tabernacle of Christ's Body, was not made with hands, but not built by the power of nature.

Verse 22. His Disciples remembered. In the mean time, they murmured not, much less no the disguised. We can do nothing against the truth, when at worst, but for the truth, 2 Cor.13, 2. They laid up what they understood not, and in the water called up her dead, to do it their memories, that which seemed dead therein, the help of the holy Ghost.

Verse 23. Many believed. Many, that received the word, believe it, and were baptized, and continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. Acts 2:42. And as many as believed, received the Holy Ghost, Acts 2:41. The fore purely seem'd to do, as much as Moses.

Verse 24. Did not commit himself unto them. Who yet would needs obstruct upon him. None are so impatient as hypocrites; they deceive themselves, they would do others; God too, I read not. (such one) in Scripture of an hypocrites conversion; and what wonder? for whereas, after fin, conversion is left as a means to cure all other sinner; what means to recover him, who hath converted conversion it fell into fin?

Verse 3.
Ver. 3. Except a man be born again, John 3:3.

Ver. 5. Be born of water, John 3:5.

Ver. 6. That which is born of the flesh, John 3:6.


Ver. 8. The wind bloweth, John 3:8.

Ver. 9. How can the wind bloweth, John 3:9.

Ver. 10. What sign shall be given, John 3:10.

Ver. 11. The wind bloweth, John 3:11.

Ver. 12. What sign shall be given, John 3:12.


Ver. 15. How can a man, John 3:15.
mine cannot finde in all the Bible, where remission of sin is promised
to such as confesse their sins to God.

Verse 11. To receive not our miniſters.] Our Saviour joyous himſelfe with the Prophets (who εἰς τὰς ἡμέρας Nicodemus had read to negligently) and takes it for a diſhonoure, that he should have writte[n] for man the great things of his Law, and they continue strangers thereto, ἦσον δοκεῖ, ᾿Ησαύρος 8, 12.

Verse 12. If I have told you earthly things.] That is, spiriſtual things, under earthly fyrface similitudes, of winde, water, &c. In the mystery of Christ, the best of us are acquisite obſtins. But for the naturall man, that cannot tell the nature of the winde, or enter into the depth of the flower, or the graine, &c. how should he possibly have the wit to enter into the deep things of God, especially if darkly delivered.

Verse 13. And no man hath ascended, &c.] Obſiect. Therefore all but Christ are shut out of heaven. Sol. The Church, and Jews, make but one Christ, 1 Cor. 12, 12. He counts not himſelf fall without his members, who are called the fulneſse of him that filleth all, Eph. 1, 22.

Verse 14. And as Moses lifted up the Serpent.] There it was, vide, &c. here, credo et viva. And as there, he beſt beſt the Serpent, though but with a weak faint-eye, yet, but with half an eye, was cured. So here, if we looke upon Christ with the eye, thou but with a weak faith, we shall be faved. Doctour Crucifer when he lay a dying, cried out, Credo angeli fide, sed non fide. I believe with a weak faith, but with a faith, such as it is.

Verse 15. That whatsoever believeſth.] Faith is the foule, hand, (fulminat in animam, faith one) foot, whereby we come to Christ, (by his ordre of grace, faith inflam.) wing, whereby we flore up, and fhook up, and fet Christ into the heart.

Verse 16. God so loved the world.] This is a far without a ſcience, the ebbing nothing in nature whereunto to parallel it. The world, that is, all mankind fallen in Adam. This the Apostle fily calleth gods, Phil. 2, 5-8; it being a tweet favour to the whole kind of us, that any are faved by Christ.

Verse 17. Not to condemne the World.] Undeſcibed by accidents, becaufe they will not be faved; they will have not been on Christ's terms, they will not part with their fat and sweet (with the. χριστός in ἑπομένῳ parable) no not for a Kingdom; they will not be crouned to live happily, ragte eternally.

Verse 18. Is condemned already.] The Sentence is paſsed, the halter about his neck; there wants no more then to turn him off the ladder of life, and he is gone for ever. In the mean while, he hangs by one rotten twined thread, over hell-fire.

Verse 19. This is condemnation.] This is hell above ground, and abouſt. Aſſected ignorance is the lepſite in the head, which makes a man undoubtly undene, and utterly to be excluded, Rev. 14, 4.

Verse 20. In every one that sitteth high.] As the Ethiopian are paid to caſte the Sun for his bright and hot照明. Christ casts a light into the world; his Gofpel, hath appeared as a Beacon on a hill, or as the Sun in heaven; his Saints shine as lamps, &c. Now when men hate theſe, as thieves do a torcher in the night, and fly against the lights as Bats do, this is condemnation.

Verse 21. But be that daſh truth.] Terebriones Papille, mafchi canfei, diem æternum amni, et tabern. qui non tam curam cupidam humanitatem, ut magis excutiam. But our hearts (as our diyne) have more light then heart.

Verse 22. Wrought in God.] Right. 1. Quod sancrum, a pure heart, hero. 2. Quod format, the glory of God. Else they are but deſtroyd precepts, fins in a dark night.

Verse 23. And was happening.] Wherever we are we must be doing. If Moses may not do justice in Egypt, he will do it in Midian, Ex. 3, 14, 17. I had rather be fickle, said Seneca, then cut off of employment.
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Ver. 29. He must increase, but, &c. And this was John's great joy, that his light should be increased by others; and nothing could more sweetly grace the contemplation of meditation. Ezekiel can commend Daniel his Contemporary, matching him with Noah, and Job, for his power in prayer. And Peter highly praised Paul's Epistles, though he had been publicly reproved by him at Antioch. Yea, Plato called Aristotle anyone of the intelligent Reader. And Aristotle is said to have set up an Altar in honour of Plato, with this inscription.

Nulla est verbum fita futura virum.

But Luther knew himself so much at the Reformation, as it is not so. Wittenberg in his absence, by Caroldus, because it was done without him, that he doubted not to approve those things, that till then he had disapproved, and to disapprove what before he had approved. So hard it is for a man willingly, and gladly to see his equals lifted over his head in worth and opinion. Self-love makes men unreasonable, and ever teacheth them to turn the glass, to see themselves bigger, others lesse then they are, &c.

Ver. 30. He that cometh, &c. Hitherto Christ hath been compared with John; In the ret of the Chapter, he stands compared with Zerub, with all men. Secondly, with the faithfull, and infinitely preferred before them all. He is the chief of ten thousand; or the Standard-bearer, which ever are the goodliest.

Ver. 31. Ye are the body of Christ. To Augustine renders it in the same sense, zete is flesh, ver. 6. God will increase this earth with the rod of his mouth, Isa. 11.6.

Speakers of the earth. As Decklings have always their bills in the mad, as Swim are ever rooting in the mire.

Ver. 32. The friend of the bridegroom. Such is every faithful Minister, 2 Cor. 11.3. whole office is to serve for Christ; and not (as some) to speak one word for him, and two for himselfe. This is foul-play.

Verfe.

Verfe.

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according to St. John.

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Verse 7. A woman of Samaria. A poor Tankerd-bearer, such as Fellow calls Canaliculae, quod circa canalem fori conficitur, &c. Hence de Origine.

Verse 9. Asketh drink of me? The Samaritans knew that they were fished of the Jews, and took it ill. Gentile (faith Gideal CAMBRIDGE, of the Irish) sunt & nato gravem barbara, quamquam honorem recipiant, honorari tamen super medium affigunt. No man would be fished, how meansoever.

Verse 11. The gift of God. That is, Christ himselfe, called by St. Paul, the Benefactor. 1 Tim. 6. 17. Let him not be to us as lecherous, nor as a light licro to David, none to this; but as God's licro, none but Christ, none but Christ, saith that Martyr.

Verse 13. Our Father Jacob. Josephus tells us, that these Sa- maritans, whilst the Jews prospered, would needs be the dear Coals; but when they were in adversity (as under Antiochus) they would utterly sit down, and disavow them. They wrote to Antiochus, because he sent them the Jews, to receive themselves as none such; and they called Antiochus, The mighty God; Obadiah 1.

Verse 15. Shall thirst again. So shall all they, quisquis avariscus ante omnium, &c. We are orphans all (said Queen Elizabeth, in her speech to the children of Christ's Hospital) let me enjoy your prayers, and ye shall be fure of mine almsness.

Verse 17. His lips water not after homely provis, that hath lately called of delicate sufferance.
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Ver. 15. **Sin, give us this water.** We would all have immortality, but here on earth. Some think the sees our Saviour here; who therefore in the next words provokes his conscience.

Ver. 16. **Go call thy husband.** It was a great favour in Christ to receive that sinful woman, that washed his feet with her tears, and wiped them with her hair, and not to kick her out of his presence, as the Pharisees expected. How much greater is this, so loth in an idolatrous harlotry that fled from him, to entertain her than I ad rejected him? &c. Well might St. Paul lay, that the grace of our Lord, is exceeding abundant, or doth abound to flowing over, as the sea easily overfloweth mole-hills.

Ver. 17. **I have no husband,** tour intimate Lucretius or any dam mulieres effugere animam viro tum; et omnium fiant sors. Eft in istam fumus.

Cousins fanget, clamore et silvis.

Ver. 18. **He whom thou now hast, keep.** Here he comes home to his conscience; so much all that will do it, striving not to much to please, as to profit, best are killed with honey, but quickly with vinegar. The Eagle, though the love her young one dearly, yet the pricketh and beateth them out of the nest; so much freethers drive men out of the nest of pleasure. John Speyer, preacher at Austerlitz in Germany, did his work so well and fit, that the common freethers left the Brutal-houses (then tolerated) and betook themselves to a better course; anno 1513. Yet afterwards he revolted to the Papists, and miserably perished.

Ver. 19. **Sir, I perceive that thou art a Prophet.** To the bid man of the house the plain long ever makes the best music. The Corinthians, convicted of all, and having the secrets of his heart laid open by the two-edged sword, falls down upon his face worshipping God, and reporteth that God is in the Ministry of a fool.

Ver. 20. **Our fathers, &c.** No sooner hath the acknowledge him a Prophet, but he feels to be satisfied in a case of conscience. Proph. Saphra &c.

Ver. 21. **To fall neither in this mountain, &c.** Herod's temple at Jerusalem was to fall on fire by Tumus his soldiers, that it could not be quenched by the industry of man. And at the same time Apollo's temple at Delphi was utterly overthrown by earthquakes, and thunder bolts; and neither of them could ever since be repaired. The conceit of which two miracles (see, mine Author) evidently theweth, that the time was then come, when God would put an end both to Jewish Ceremonies, and Gentile Idolatry. So that the Kingdome of his Son might be the better established.

Ver. 22. **We know what we worship,** Christ also, as man, worshippeth, being leale then himselfe, as God: Christ is worshipp'd by angels, as God, being greater then himselfe, as man.

Ver. 23. **The Father, seeketh such.** How should this fire up our hearts to spiritual worship! that God seeks for such, with, Let me see thy face, hear thy voice, &c. He followeth afoot.

Ver. 24. **God in a Spirit.** Omnis nominis Crbneo texta sunt spirituæ, ut denotetur Dominus Spiritus. Though, to speak properly, God is not a spirit. For spirit signifies breath, which indeed is a body; but because it is the finest body, the most subtle, and most invisible; therefore immaterial and substances, which we seem not to conceive, are represented unto us under this name. Secondly, God is above all notion, all name. Asfri dicit Dominus Spiritum. Amo, i.e. How to, quid est? One being asked what God is? answered, So feream, Deus effici.

Ver. 25. **I know that Messiah,** &c. As who should say, we are not altogether to ignorant as you would make us; ver. 33. A dead woman must have four men to carry her out, as the Proverbe is: we are apt to think our pen good silver.

Ver. 26. **I, that speak unto thee, &c.** No sooner do we think of Christ, with any the least desire after him, but he is present with us. He invited himself to Zacharias his table, &c. Tantum voli, et Deum prosequeris, fides a Father.

Ver. 27. **Thus he was talked with the women.** Salmacis sile. Beca. He might so that we must beware of least contemptibility kindle. Abraham may see Salome burning, Leo may not. Yea no man said. All ill thoughts, and infamous formes, of superiour especially, are to be primitly suppressed, and strangled in the birth.

Ver. 28. **Left her water-pot.** She had now greater things in hand, better things to looke after. As Alexander, hearing of the riches of the Indies, divided his Kingdom among his Captains.

Ver. 29. **Come for a man,** &c. Weak means may, by God's blest, work great matters. He can make the words of Naaman favours greater in operation, than the words of great Isaiah; and by
by a poor captive girl bring him to the Prophet.

Verfe 30. Then they went out.] More to see the news, then else: as Moses his curiosity led him nearer to the baths, where hence he was called. It is good to come to the Ordinances, though but for novelty: absence is without hope. What a deal left Thomas by being out of the way but once?

Verfe 31. Master, eat.] Animamis coniunx, vis in fuga erat, and must be repaired by nutrition, in a natural course. Only we must eat to live, and not live to eat only, as belly-gods.

Verfe 32. I have meat to eat, &c.] Abraham's servant would not eat, till he had discharged his errand, Gen. 14. 33. When we are too woe for Christ, we should forget our own interests and occasions, Querite primum, &c.

Verfe 33. Hath any man brought, &c.] Are not these yecaters, and talk as men? How dull and thick-brain'd are the best, till God rent the veil, and enlightened both organ and object?

Verfe 34. My meat is to do the will, &c.] Job preferred it before his necessary food, that should keep him alive. So did Christ, when disappointed of a break-fall at the barren fig-tree, and comming hungry into the City, he went not into a victual-house, but into the Temple, where he taught the people most part of that day.

Verfe 35. Say ye not, there are yet three months.] As who should say, ye to long for the time, that ye count how many months, weeks, days, is to harrow: Should ye be no more fulsome of such an heavenly harvest? These Samaritans doe but hang for mowing, &c.

Verfe 36. That be that soweth, &c.] That is, that both the Prophet's sowed, and the Apostles that reaped, &c. For the people were prepared by the writings of the Prophets to be wrought upon by the Apostles. The Samaritans also had the Bible, agreeing for most part, with that we have from the Jews. The copy of this Samaritan Bible was first brought from Damascus into Christendom by one Petrus de Valle, an. Dom. 1666.

Verfe 37. That saying true, &c.] Camararius recites the Sententia at large.

Verfe 38. Other men have laboured.] Laboured even to labitude, as the word signifies. The Ministrity is not then an easy trade, an idle man occupation. Luther was wont to say, Sedam Ordines non facere.

Verfe 39. For the saying of the woman.] An unlikely means to effect to great a matter. But what's that to the Almighty? So Junius protesteth, that the very first thing that turned him from Abinom, was the conference with a Countryman of his, not far from Jerusalem. The next was, the Majesty of the Scriptures, which he offended in John 1. So, for our fore-fathers in times of Popery, Mr. Fox observeth, that by the reading of Chaucer's books alone, they were brought to the knowledge of the truth. And, in that range of books, and want of teachers, the one thing I greatly marvelling at (let he) to touch the registers, and consider how the word of God did multiply exceedingly, as it did amongst them. For I know that God will not do without, and concurring with another, discourse with a few words of their first or second talk, did win and gain their minds to that, wherein they desired to pervert them, touching the truth of God's Word and Sacraments.

Verfe 40. We were come unto him.] We no sooner believe, but we behold the secrets and are brought to a new instruction.

Verfe 41. Because of his own words.] This is it alone that is the foundation of faith, and converts the soul. 1 Tim. 17. That of good wives winning their husbands, 1 Pet. 3. It is meant, by way of preparation, &c. That of winning a soul by private admonition, 1 Tim. It is meant of perverting them to some good day, or to receive some truth, or to forake some evil.

Verfe 42. Not because of the saying.] Properly, because it is so plain, &c. So that it is needful to some one at first, who believed indeed without hearing them. Plato on the good rule. Consider not so much what the rule is, but what the opinion bars up the way to, that no one may fall in, but catch the best liquor to run over.

Verfe 43. After two days be he dead.] Doubt not so much made of, we must away, when the thing is to be done for God.

Verfe 44. Jesus himself left them.] Had preaching when he was called at Nazareth, where one he came no more. A Man that can do no good but in the place where he lives, is brought to remove, though the fault be not in him, but the people, this is the way...
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Interpreter here; otherwise (if for self-reproach he there abide) it is to be feared that he will lose his gifts, and either fall into errors and heresies, or prove but a dull and dry Doctor.

Ver. 45. The Galatians received him.] Though those of Nazareth would not, others did. He that is last and grieved by God, shall have one where or other to exercise his gifts, as the English exile at Geneva, Zurich, &c., so Zosimus, when he could not find at Argentina, was received at Clavema.

Having seen all the things he did, &c.] Christ's miracles were as the sermon-bell, that called them together. Thrice the men of Nazareth all had been, but with prejudice, and therefore to no profit.

Ver. 46. A certain Noble-man.] One that belonged to the King; for to the vulgar flatly and ill the Herod the Great. Few Noble-men came to Christ; this not till he was driven to him, by his foes sickly. Not many Noble are called: if any, they are as black Swans, and thence stouter in the firmament of a State, even like Stars of the first magnitude.

Ver. 47. Behold this man that he would, &c.] Even the Persians of Persia, can give order for prayers to be made at Jerusalem, for the King's life and his son's (Ezra 6, 10,) when he had been driven to his children die before him, as (Jer 15.) relates.

Ver. 48. Except ye see signs, &c.] Our Saviour first chides him, and upon his well-bearing of that, accommodates him. He saw the Cevania's unbeliever more dangerous to himself, then the disease could be to his son's body.

Ver. 49. Sir, come down.] He came not at request, (as many great ones would have done, Longo montis, et fumi subito,) but suffers the word of exhortation, being fulfilled, therefore, by affliction.

Ver. 50. Thy son liveth.] In very good health, for he refutes voices; fed unto thee the God is better to us, off-times, then our prayers, then our hopes.

Ver. 51. Thy son liveth.] So the fume was restored by his fathers faith. It is a benefit to be born of good parents. Parental goodness is probable to pottency.

Ver. 52. Thou enquiredst, &c.] by a sweet providence, that God might be the more glorified, and the man of faith confounded. All things co-operate, &c., Rom. 8, 38. So, at the same time, where in the States of Germany, (after long debate) concluded for the

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Ver. 1. The feast of Pentecost. Others say, the Passover, which came but once a year. The true Christians (for the true Passover was sacrificed, 1 Cor. 5, 7.) keep a continual feast, or holy-day, with the unleavened bread of sincerity and truth, 1 Cor. 5, 7. This gives a day, that a good man keeps holy-day, and hath gospels all the year about, Exod. 12, 39. Let the people go that they may hold a feast unto me. In other methods, it is, that they may serve me.

Ver. 2. Slaving five perches.] Built, belike, by some well-safe of persons, at the motion of God's ministers, for the use of such impotent folk, as here lay looking and languishing at Hospita.

Ver. 3. Of impotent folk.] That had tried all other medicines, and could not otherwise be easied, Or impotent medicina non tam infamabile occurrit in tenebris.

Ver. 4. For an idle word.] The effect of this pool, was granted to the Jews, and prophesies, was the true worship of God under the persecution of the world, the hall of prophesies apart from to them in the middle of the desert of abstinence to the true God, against the Jews, and the Roman Churches, that were now their Lords. Such a vehicle being given to such persons, whereas their sacrifices were wont to be wasted, See Exod. 13, 3, &c., an earth glut, and overflowing fountain, not but one at once, so bad for all that come, they may wash and be clean, wash and be whole.

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At a certain season,] Once a year only, (with Terumah.) Others (more probably) at all their great feasts, when the people met out of all parts at Jerusalem, taking visa distributively; as Matt. 27. 15.

Troubled the water.] Not in a visible shape, likely; but as it appeared, by a visible troubling of the waters, and a miraculous healing of the diseased. But, that troubled waters should do such cures was the greater wonder; 5th holy-wells (as they call them,) and waters that heal, are commonly most calm and clear. It was a witty allusion hereunto of him that said, Angels trouble the clear stream of Justice at certain times.

Verse 5. Thirty and eight years.] A long while to be in misery; but what is this to eternity of extremity? We need have done nothing to minde us of God, to bring us to Christ. King Alvered pray’d God to send him always some sicknesse, whereby his body might be tamed, and he the better disposed and acquiescent to God’s will.

Verse 6. And know that he had been, &c.] Christ’s eye affixed his heart, he could not but sympathize, and humour this poor creple, of his meere Philanthropy, which moveth him (as St. Paul calleth it) to shew mercy according to the measure of our misery, whereof he bears a part, Heb. 2.

Verse 7. I have no man, &c.] He looked that Christ should have done him that good office; and could not think of any other way of cure. How,cas is it with us to measure God by the model, to call him into our mould, to think that he must needs go the way to work?

Verse 8. Rife, take up thy bed, &c.] A fervile work upon the Sabbath-day. This our Saviour here commands, not as a servile work, but for confirmation of the truth of Christ, greatly rending to God’s glory; like as another time, he bid them give meat to theDamocles he had raised, not for any necessity, but to ensure the cure.

Verse 9. And immediately the man.] Christ’s words are operative (together with his commands there goes forth a power, as Luke 5. 17.) So they were in the Creation, Gen. 1. So they are all in regeneration, Josh. 5. 21.

Verse 10. It is the Sabbath; it is not lawful, &c.] Very sed non sincerum. It more troubled them that Christ had healed him than that the Sabbath had been broken by him. The poorer

Swedes.

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Verse 11. He that made me whole, &c.] So, it seems, Christ had healed him, on the inside also; and given him a ready heart to obey, though it were contra gentes, as they say.

Verse 12. What man is he? Not that made thee whole, but that bad thee take up thy bed, &c.] They dissembled the former, and insisted only upon the latter, which blows the groundline of their hearts.

Verse 13. Had converse’d himself away.] Left, by his preferment, that week should be hinder’d. True good-will is publickly professed, though to private disadvantage; and works for most parts unobserv’d, as the engine that doth all in great business, is oft inward, hidden, not taken notice of.

Verse 14. Findeth him in the Temple.] Praising God, likely, for his unexpected recovery. So Hebrews; the first work he did, when off his sick-bed, Is. 58. 12.

Verse 15. And heareth he the word.] Hence is, 1. Commendation, Magnification, and beholding. 2. Commendation in yielding. 3. Commendation in effecting. 4. Above this, is Iniquity beneficia, ingenuitas et sapiens, ingenuitas et sapientia.

Verse 16. Told the Jews] Of a good intent, surely, to honour Christ: however it were taken by the irascible Jews, Probi ex fide, non spirantes fuga. The Disciples could not imagine to ill. et judaei, as it proved. Mary Magdalen thought the Gardener (who even she) should have known as much, and loved Jesus as well as she did.

Verse 16. Therefore did the Jews persecute.] This he fore-knew would follow, and yet he forbear not. In small discharge of our confronctures (rightly informed and regulated,) we are not to call perilous, but do our duties zealously, what ever come of it. This courage in Christ, and the Heavens commended it, but they knew not the power of it. So much the more, the armour of proof that Saints have about them, the more they are to labour, Phil. 4.

Verse 17. My Father worketh.] Thus, each every day, and yet breaketh not the Sabbath. Ergo necesse.

Verse 18. The Jews sought him.] Peter answered in (as Calvisius wrote to the French King,) “Vomine igni, genuinum, the devil that does the work, beclouds both eyes; Latin Lat. Vomine, adakens. Truth breeds hatred, with the Fleethey, as the same Eph. 5.”

Nymphae.
Nymphes did ille-favoured Fauns and Satyrs.

Ver. 28. Manes not at this.] And yet who can but marvel at this great mystery of godliness, whereas Angels stand amazed? yes, whereas he himself wonders: and therefore calls his own Name Wonderfull, Is. 9. 6. It is truly affirmed of Christ, that he is created, and uncreated, without beginning and yet began in time, a Jew, according to the flesh, and yet God, blest forever, &c. The manner hereof is to be believed, not disbelieved; admired, not feared, &c. 6. His voice.] Put forth by the Ministrity of mighty Angels, and called by the Apostles unknown, a metaphor from Water-in, call upon another, and strike cars together, as it were with one content.

Ver. 29. They that have done good.] In die judicis, plus valde conficiuntur, quam maris aestas plena. Ps. 99. 8. 9. Though other things be darkly delivered; yet when the Jews were to be land, and life, the restoration is plainly described. So Heb. 11. 5.

Ver. 30. The Resurrection of damnation.] As Pharaoh Baker was forth to be hanged, when the Butler was exalted. Good fortune is the counsel given us by the heathen Orator, In vitam, non ad vitam nobis reddamur arbitremur. The wicked shall come forth of their graves like filthy Toads, against that terrible form, Rom. 9. 19. The Elements shall let them, like feeding lead upon us. So J. 3.

Ver. 31. Mine own self do nothing.] But by the power of God is brought to me, in that etc. wall generation.

Ver. 32. His resurrection.] So ver. 19. as I see, which 2. Cor. 1. 8. And stendelst all spoken in respect of his humane nature, as it is apostolically united to the Divine.

Ver. 33. There is none.] So 1 Thes. 5. 24. As God the Father, by this miracle wrought upon him, shall exalt his predestination, so shall we God forbid by our profession of the same, to live in the works of a Miracle facessi, and to assist with all miracle and works, do put on a stop to the open time.

Ver. 34. That ye might be saved.] The reason that he bought them, and not weeds, being properly noted, the price and work of our happiness, because it is easier to tell from what we were saved, than to what.
Verse 35. He was a burning &c.] Burning in himself, and shining to others: or, as it was said of Balaam, thundering in his doctrine, and lightning in his life. And of Rogers and Bradford, that it was hard to say, whether there were more force of eloquence and unction in preaching, or more holiness of life and conversation to be found in them.

For a reason to rejoice.] But he soon grew stale to them, so that they made no more reckoning of him, than a wood broken with the wind, Mat. 11. 17. Princes savor in dust, but the just in justice, Ps. 73. 27. Principles refuse to Lazarus, fed a morsum vidit: ingratiandum mundi erga ministras, &c. said good Malachiah, in the year of grace, 1559.

Verse 36. The works which the Father hath given me.] Lee, Christ accounts his work, a gift: So John 17. 4. The works that I do, bear witness; let the works speak for me. Matt. 9. 16. As they did for the Primitive Christians: of whom Athenagoras (their Embassador to the Emperor) boldly faid; No Christian is evil-mannered, unless he be such as dissemble themselves to be Christians. And Justin Martyr confesseth of himself; that beholding the piety of Christians in life, and constancy in death, he gathered, that it was the true Religion that they professed. Non autem nos tribuit quam de omnibus professionem, fides Tertullianus of the Christians in his time. And Christ also quickens all of his, that lives were Angelically done to walk up to their principles.

Verse 37. Hath borne witness of me.] By the Father from Heaven, and the sending of the holy Ghost in the Father's Dove, Matt. 3. 15; ye have neither heard his voice, nor seen his shape. Who so blinde as he that will not see? -

Verse 38. And ye have not the word abiding in you.] As ingrained words ye have heard it, but with your boddy ears only, with those grails that grow upon your heads: ye have not drawn up the currant of your minds, as the currant of your bodies, that one found piercing heart, ye might have: you have not mixt the word with faith in your heart: but all fad, &c.

Verse 39. Search the Scriptures.] Adduce faculures, comparare se vivus Bibliarum, ut ve pharmacas, ut Christi fuisse. But Biblia teneo (like old Alchemists) moulding in corners, while play-books (the Devil's Catholicks) are extempore put with over-diligent perusal. It is a sad complaint which did extend Musis makers of it is Countryman, the French Protestant, while they burned faith
A Commentary upon the Gospel

Chap. 5.

Verse 35. 

He was a burning, &c.] Burning in himself, and shining to others: or, as it was said of Balaam, thundering in his doctrine, and lightning in his life. And of Roger and Bradford, that it was hard to say, whether there were more force of doctrine and unction in preaching, or more holiness of life and conversation to be found in them.

For a season to rejoice.] But he soon grew tired of them, so that they made no more reckoning of him, then of old man with the winds, Matt. 11. 7. Principes ferebaus Anthers, sed jam

*dunm vidit iratis ingratia tundere mandi erga ministrum, &c. and

good Melanthon, in the year of Grace, 1552.

Verse 36. 

The works which the Father hath given me.] Lo, Christ accounts his work, a gift: So Joh. 17. 4.

The works that I do, bear witness.] Let then those who blame speak for us, Math. 6. 16. as they did for the Prophets, Math. 11. 22. of whom Nehumara (their Embassadour to the enemies), boldly faith: No Christian is evil-mannered, unlike as such is dissemble themselves to be Christians. And ThoMasa confesseth of himself, that beholding the piety of Christians in life and slowness in death, he gathered, that it was the true Religion in the professed. Non alio nale neglige quam de omendatione viatorum, faith Terrallian of the Christians of his time. And Christ, so speaketh of some in his days, whose lives were Anglicall, as walked up to their principles.

Verse 37. 

Has borne witness of me.] By the testimony of Heaven, and the deluding of the holy Ghost in the Day of Days, Math. 3. 4. ye have neither heard his voice, nor saw him. Who to believable that that will not see?

Verse 38. 

And you have not his word abiding in you.] As in ingrafted words, we have heard it, but with our inwardly cars only, which hole out and the gods, and then the body, and then the heart. ye have not drawn up the current of all things of your bodies, that one found piercing heart. But ye have not mixt the word with faith in your hearts.

Verse 39. 

We are witnesses, &c.] The chapler, compare also Prov. 10. 14. and Great. 2. etc.

Israel, the Pharisaie, &c.] compare also Eph. 2. 14. and Col. 1. etc.

1 John. 1. 2. 

For if we say, that we have no sin. we deceive ourselves, and the truth is not in us.

For every one that saith he hath not sin, is a liar; &c. Thus some men live, who have not the word of faith in their hearts.

Chap. 5. according to St. John.

faith he, for reading the Scriptures, we burnt with zeal, to be reading of them. Now with our liberty, is bred also negligence, and idlenes of Gods Word. Is it not to allow us to TTVL. I Tim. 1. 8. 

They are they which refulge of me.] The Babe of Bethlehem is found in the earth (watching-bands. He is both Antheur and Master of the Scriptures, and is therefore called the Word. The dignity of the Scriptures (faith one) and the Mastery of Christ mutually look on one another; as the Sun doth on the Stars, and the Stars on the Sun. For as the excellency of the Sun appears by the glory of the Stars, so with is it the credit of the Scriptures, to which is given light: So the Mastery of Christ is manifest by the Scriptures, to whom he giveth credit. On the other side, the glory of the Star is magnified, because it is the Light of the Sun: so the credit of the Scripture is exalted, because they concern the Son of God.

Verse 40. 

Thou wilt not come to me.] Though clearly convinced by the Scriptures. See their obstinacy and malice. Amos compareth lach unanswerable, untractable, matterlste monitors, to hones running upon a rock, where first they break their heels, and then their necks.

Verse 41. 

I receive not honour from men.] 3. d. I need you not, though I complain you come not to me. It is for your fakes that I seek to you. Christ could be happy, though all men should miscarry: as the Sun would shine, though all the world were blinde.

He seek not ours, but us.

Verse 42. 

To have not the love of God.] Though ye pretend zeal for his glory, to your opposing of me, yet there is slided in titus, slided in vioke. Hypocrites are like Egyptian Temples, beautiful without, but within, some Cat or such like thing to be worsted.

Verse 43. 

Him will ye receive.] As they did Baruchabak; and the Pharaoh-Masit (the Devil he was) that comanded so many of them in Crete, An. dom. 434. persuading them to call them the Jews. Chron. after him into the sea, which should part, and make them into their own Country again, whereby many of them perished.

Verse 44. 

Which receive honour one of another.] Faith empties of all himself, purgeth upon ambition, and is an act of the will, the feasting of pride in men, could be no impediment to the act of believing. Surely, as Pharaoh said of the Israelites, they are exclaimed in the Land, the wilderness hath flunt them in: so may F
we say of many, They are entangled in the creatures, the world hath shut them in, they cannot come to Christ. They are shut up in the caves of the world, as those five kings in a cave, Job 18:10. have hard-nerved of heart, as a great flame, rolled to the mouth, and honours, riches, and pleasures, as to many keepers, &c.

Verse 45. Do not think that? That is, that I only.

Even Moses? So your faithfull ministers (whom men pretend to love and reverence, but obey not their doctrine) thee shall judge you.

Verse 46. For he wrote of me? Both clearly and mystically, in the many sacrifices and ceremonies of the Law. Whence Theodoret calleth Moses the main Ocean of Divinity, out of whom all the Prophets and Apollines have watered their several gardens. And Paren clothe his Commentary upon Genesis, with these words, Quisquis Scipionem sacrorum deum sequitur, baccas ei Commentarius.

Verse 47. But if ye believe not his writings? He that will not take God's Word in one place, will take it in no place.

Chap. VI.

Verse 9. Five barley loaves, and two small fishes.]

Verse 11. He distributeth to the Disciples. Thereof five loaves, (by a strange kind of Artimistic) were multiplied by division, and augmented by subtractions. The Macedonians found, that no getting, but giving, is the way to thrive, 2 Cor. 9:8. Ex fam, quidem captabat Josephum; & bignifacit, quia egreditur Aegyptio noster. In spiritual alms, and good offices, God's gifts grow in the hands of them that employ them, so fecunda aquarum fontes undas fistulas, nec exhaustus, nec extenuatus, fed ductibus, Scientia, docet officia, delecinorum sentiat, non minuatur.

Verse 14. This is of a truth, that Prophets? Yet soon they are stil? what sign shewest thou? that ye may know them to be the Pharisees disciples. Of whole foure leaven also, that in the next verse favours ; where they would needs take him by force, to make him a King. They could not imagine a Messiah, that had not an earthly Kingdom.

Verse 15. Take him by force. Supposition will needs obtrude upon Christ's will-worship, whether he will or no, and despite him with seeming honours, as the Lyicians would needs have slain a sacrifice upon Paul and Barnabas; and the Salvages of Nova Alibum upon Sir Francis Drake's, and his company, at their parting with them. They had fet it on fire ere we were aware, faith he; we blear'd by means to with-hold, or withdraw them, but could not prevail; till at length we fell to prayers, and lingering of Paulines, whereby they were allured immediately to forget their folly, and leave their sacrifice unaccomplished, sundering the fire to go out; and imitating us in all their actions, they fell a lifting up their hands and eyes to heaven, as they saw us to do.

Verse 16. His Disciples went down to sea. By Christ's own command, Matt. 14:22. Mark, 6:44. Yet they met with a great storm. So may the belt with trouble, in their most lawful employments, Psal. 34:18. But there make them look to their tacking, patience: to their anchor, hope: to their aid, the Word: to their Captain, Christ, who is ever at hand.

Verse 17. Jesus was not come to them. This was worse to them then the form. It was woful with Saul, when the Philistines were upon him, and God would not come at him, nor answer him, were upon him, and God would not come at him, nor answer him. So when danger or death is upon a man, and God is far from him. That doth, Jer. 21:6. 13. I will not show you favour, was worse then their captivity.

Verse 21. Immediately the ship was at land. A dying Saint hath no sooner taken death into his bosom, but he is immediately landed at the very shore, as the Kingdom of heaven. Eugenium est ad gloriasnum reatum; ibi pater, ibi omnia, lat Plutos the Plurality.

Verse 22. Because ye did eat of the loaves. More than for love, Dixit magnificentus Ismissus permissum, Any. But as the most multitude came out of Egypt with Israel for a better fortune, and as he Mose, 30. As the harlot looks to the love-tokens more then to the Donor: so was it here. F 2

we say of many, They are entangled in the creature, the world hath lured them in; they cannot come to Christ. They are shut up in the case of the world, as the fifteen kings in a cave, Ps. 60. 10. have hard- nesse of hearts, as a great stone, rolled to the mouth, and Honours, riches, and pleasures, as in many keepers, &c.

Verse 45. Do not think that I Amor. That is, that I only.

Verse 46. For he wrote of us. Both clearly and mystically, in the many facies and ceremonies of the Law. Wherefore Thackeray calleth Amos, the main Ocean of Divinity, out of whom all the Prophets and Apocryph have watered their several gardens. And Pareus clutched up his Commentary upon Genesis, with these words, Quia enim Scripturæ affirmat, quod inveni ejus illa Commentarii. Verse 47. But if ye believe not his writings. He that will not take God's word in one place, will take it in no place.

Chap. VI.

Verse 9. Five Barley loaves, and two fishes.]

Verse 10. As not Tychidus hardly driven; when from those five loaves, and two fishes, he concluded seven Sermoon. So in the second C. of the Nicene Creed, John (one of the Loges of the Episcop-Churches) proved the making of Images lawful, because God had said, Let us make man after our image. A found argument to overthrow one of Gods Commandments, and yet it prevailed.

Verse 11. He distributed to the Disciples. These five loaves, (by a strange kind of Arithmetick) were multiplied by division, and augmented by subtration. The Macedonians found that by getting, but giving, is the way to thrive, 2 Cor. 9. 8. Ex fam. quod similis capebat Josephum. Likewise, be not mean in Egypt, nor in a nation. So in spiritual alms and good offices, God gives gifts in the hands of them that employ them, so seek many. Salutis aquarum sunt undas sub latus, nec augmentum, nec subtration, sed dolutionis. Science, ascendit effus, dulcedo sonat, non minus animat.

Chap. 6. according to S. John.

Verse 14. This is a truth, that Prophets. Yet now they are still, what sign showest thou? that ye may know them to be the Pharisees' disciples. Of whole four leave also, that in the next verse favours, where they would needs take him by force, to make him a King. They could not imagine a Messiah, that had not an earthly Kingdome.

Verse 15. Take him by force. Superstition will needs obtrude upon Christ, will worship, whether he will or no, and despise them with seeming honours, as the Lycaonians would needs have stolent a sacrifice upon Paul and Barnabas; and the Salvages of Nova Albion, upon St. Francis Drake, and his company, at their parting with them. They had set on a fire ere we were aware, saith he; we liboured by all means to with-hold, or withdraw them, but could not prevail; till at length we fell to prayers, and finging of Psalms, whereby they were allured immediately to forget their folly, and leave their sacrilege unconfess'd, suffering the fire to go out; and imitating us in all their actions, they fell a lifting up their hands and eyes to heaven, as they law us to do.

Verse 16. St. John's Disciples went down to sea. By Christ's own command, Matt. 14. 22, Mark. 6. 45; yet they met with a fresh storm. So may the best with trouble, in the most lawful employment, Prov. 30. 18. But those make them look to their tackling, patience; to their anchor, hope; to their helm, faith; to their end, the Word; to their Captain, Christ, who is ever at hand.

Verse 17. Jesus was not come to them. This was worse to them than the storm. It was as well with Samson, when the Philistines Sihem, 1 Sam. 15. is then the torment. It was as well with Saul, when the Philistines were upon him, and God would not come at him, nor answer him. So when danger or death is upon a man, and God is far from him. That doth, ver. 16. 13. I will not show you favours, were worse than their captivity.

Verse 21. Immediately the ship was at land. A dying Saint hath no sooner taken death into his bosom, but he is immediately landed at the key of Canaan, at the Kingdom of heaven. Engi- Segment of the Christian patriarch, the pater, the omnus, laid Pla- tions the Platonist.

Verse 26. Because ye did eat of the loaves. More then for love, for diligence, Jesus prospered them, Acts. But as the most multitude came out of Egypt with Israel for a better fortune, and as he Mark. 20. As the haustets look to the love-tokens more then to the Doxer: so was it here.
felf, and drinking of his blood; or that this discourse pertains nothing at all thereunto. For the Papists have expanded a great part of Origen's Commentary upon this Chapter, as directly making against their monst of Transubstantiation. And Cardinal Campegg\footnote{Lib. lib. cap. b. de Euchar. milit.} affirmed against Luther, that faith is not sufficient to him that receives the Sacrament. As for Bellarmine, although we believe, faith be, that all virtues are found in the Church, yet that any man may be absolutely laid to be a member of the true Church, we do not think that any inward virtue is required, but only an external profession of the faith, and such communion of the Sacraments, is received by the outward man. This mark very well agrees to the Church of Rome, wherein if any be truly virtuous, it is by more accident; as Cicer\footnote{Lib. cap. b. de Euchar. milit.} wittily said of the Epicures, that if any of them were good, he was merely overcome by the goodness of his nature; for they taught a licentious looseness.

**Verse 52.** Except ye eat the flesh, &c.] Fulb\footnote{Ter c. cap. t. ausendr.} er Bishop of Chartres (who lived in the eleventh century) speaking upon the Eucharist, hath these words, Except ye eat the flesh of the Son of man, &c. Factum est signum veritatis jubente. Figura ergo exit praecepta Domini, &c. precipit in conspectum tuis, &c. Fals. 168. Fals. 168. Eas praecepta Domini in conspectum tuis. &c. Now in the year of Christ 1608, there was set out an edition of him in Paris, where we have inferred, after Figura ergo exit, these words, Dixit Dominus; to make what Fulber\footnote{C. de C.} spake adverbious, from Angulif\footnote{Excerp. c. de C. cit.} ine, to speak re- \footnote{Ter c. cap. t. ausendr.} .. Since it admitted, then there's no Transubstantiation. The words produced by Fulber\footnote{C. de C.} are indeed S. Angulif. And the publisher of Fulber\footnote{C. de C.} being told hereof, that the words were Angulif\footnote{Excerp. c. de C. cit.}, that he had branded with herefore, he put afterwards his Dixit Dominus amongst his Eras\footnote{C. de C.}, as ye may read in Bishop Fulber's answer to the Jutes challenge, pag. 35. Ne de illis, lap. cap. 10. Ali. etiam hard saying. The hardnesse was in themselves, not in the word, but that must bear the blame howsoever it be in Seneca that was lickened with fuld. In blindnes and then cried out of the light. An hypocrite is not discoverd, all upon some critisal point. He come to a matter of colt, he crys, What needs this waffe? if, as pain, the man hard saying.

**Verse 53.** It is the Spirit that quicketh. Had choe carnal \footnote{C. de C. cit.} er but rued our Saviours Sermon, they might have been
bin satisfied for the sense of his words, that they so stumbled at, and had not patience to hear him; here expounding himself. Quaest. Christiani (Pontifici) manducant Deum, quem adores, sine nomine cum Philosophis, fidelis Avverroes; who, had he confounded with Divines, might have known more.

Ver. 69. We believe and know. In matters of Divinity, we must first believe, and then know, not know, and then believe. In humane Sciences it is otherwise: Men are brought to attend and believe by experience, knowledge, and sense; as to believe that fire is hot, &c. But here, believe, and attend, go before experimental knowledge, sense, and use.

CHAP. VII.

Ver. 1. The Feast of Tabernacles.

The Jews at this feast dwell without doors, in booths and bowers, in remembrance of their wandering of old through the wilderness. This gave occasion to Psalms, and other prophetic Histories, to devise and preach so many beautiful stories of the Jews, as if they were worshippers of Baalim, Floris caelestis Templum Jerusalem, impia gentis arcana. Another tells us, that the Jews were forced to build every seventh year, for an evil doctrine they had concerning them.

Ver. 5. For neither doth his brother believe. This the Jews at this day read with much wonderment; and take occasion from this Text, to slander our Saviour's miracles, as nothing so manifest as we conceive them, fished on his own kind believed not in him.

Ver. 11. Where is he? Not, where is Jesus? They could not find in their hearts to call him by his name, they were to full of malice against him. So Joseph beethen called him not Joseph, but the Dreamer. Saul asked not for David, but the Son of Jesse. After Stephen Brune the Martyr was put to death, his adversaries commanded it to be cried, That none should make any more mention of him, under pain of heretic. And ubi sunt quae fuerunt nomen Davi, deletor, faith the Index expurgatorius. But what faith our Saviour, Blessed are ye, when men shall hate you, and cast out your name as evil, for the Son of man sake. The wise Historian observed, that the Statues of Brutus and Cæsar, to prefigurate good and evil, survived. And Cæsar said, he had rather men should question why he had no Statue or Monument erected to him, than why he had?

Ver. 12. For fear of the Jews. To make a name and to prevent heresy, no man should speak of God, in good form, or bad. This the Jews did, 1. To love themselves a labour of confuting our Saviours doctrine. 2. To persecute the people that it was such horrible blasphemy, he was not fit to be named. So the Papists defair the people all found of the Religion, in prohibiting the books of the reformed Writers, and hiding their own Texts, wherein the Terrors of the Papists is rectified, only to be confuted: So that you shall find in all Italy meet with Belleminis works, very of the literature to be fold.

Ver. 20. Thou hast a devil. He is possessed by a foul spirit, not worth refuting, but proceeds to instigate against them. This and the other falsifications, of the Sabbath-day. Sincerity throws off standers, as Paul did the Viper; yes, in a holy fear, it hushes at them, as the wilde ass doth at the herdsman, and his rider. With whom and Cæsar's lay, that we beseech the Romans (faith of the Luton) and come other foul fouls of Welie. They lay to our charge. That such false lies, that we need not disprove them, let them tell as many such lies as they will. &c. Our names are used, they will not till.

Ver. 22. Ye on the Sabbath-day circumcised. g. d. If you may wound a man on the Sabbath-day, may not I heal one? If you may heal on the Sabbath one member of the circumcised, may not I make a man whole every where? If you may be with pain cure such a one with your hand, may not I without pain cure a man with my word only? What circumcision be a Sacrament? Is was that I have done, &c. What means of bringing much glory to God?

Ver. 24. Sorrow not according to the appearance. Nothing is more ordinary with men, than to precipitate a creature, to exercise their criteria, and to comprehend that which they do not comprehend. I suppose, that divers in reading some places in my books, will think that I thought, that which I never came into my mind to think, and the contrary. This was his fear, and this befit him; as Diogenes vit Indianapolis, Complurum eis, faith Erasmus. It is well known, that many points are condemned as heretical in Luther's books; which in Auspina and Bernardi books are...
are read, and received for good and orthodox. *Hill* in his quarto of reasons, faith, The Catholicks follow the Bible, but the Pretend- tend the Bible to follow them. And the Author of the Gage for the new Gospel alters his Catholicks, that our condemnation is so expressly set down in our own Bibles, and so clear to all the world, that nothing more needs here, so that they know to read, and to have their eyes in their head, at the opening of our Bible. This is their judgment of us. But what among themselves? Are they as it were an egg, faith Erasmsor, at an undue time, is call in prison, and made to answer for his heresy: but he that spends all the Lords day in drunkenness, lying, is called a good fellow, and pellath unpunished.

Ver. 27. No man knoweth where he is.] This error might arise out of some texts of Scripture misunderstood, as 1 S. 53. 6. Psal. 119. 4. We should whenever we open the Bible, pray, Lord, open mine eyes, that I may see the wonderful things of thy Law.

Ver. 28. To both know me.] Either this is an Irony, or else a heavy aggravation of their Good. 2. A proof that they sinned that sin unto death, 1 Pet. 5. 16. For which there remains no more instance, Heb. 10. 26. Two sorts of men in our times, are in danger of this sin. 1. Hypocritic profilers. 2. Thote they call the Wise of the world, your most knowing men.

Ver. 29. Yet a little while am I with you.] Christ is but a while with men in the opportunities of grace. There is a prime of mans life, ye a prime of every mans ministry. Christ stands (not fits at the door) and knocks. Now while one is standing, be going.

Ver. 30. Will ye believe me, &c.] Because ye shall die in your sins, which is worse then to dye in a ditch.

Ver. 31. Teach the Gentiles.] Which the Jews could not endure to think on. They profess at this day, that rather then the Heathen-battalions should have benefit by their Medias, they would crucify him over and over, Luke 4. 55. The ruthless of Nazareth understood our Saviour of preaching to the Gentiles, which put them into an anger, and him into a danger.

Ver. 32. What manner of saying is this?] He would not tell the Jews what he meant by this dark saying. His Disciples he told after wards, chap. 15. and 16. The secret of the Lord is with them that fear him: when the wicked shall be neither of his Court, nor Council.

Ver. 33. In the last day.] In this eighth day (which the Jews called *Hosanna Rabban*.) they read the last lesson of the Law, and likewise began the first; left they might otherwise seem more joyfull in ending their lessons, then willing to begin them. Upon this day also, by the institution (say they) of Hebru and Zecharia, (but more likely, by their own superstition) they did, with great solemnity and joy, bring great flares of water from the River Shilo- de to the Temple; where it being delivered unto the Priests, it was poured upon the Alters, together with wine; and all the people sang that of the Prophet Isa. 1. 21, with joy shall ye draw water out of the wells of salvation. Heretofore our salvation is thought to al- lude, Ver. 38. Out of his belly shall flow Rivers of water; pro- vided, that he believe in me, to the Scripture faith, he should. For it (after Chrysostom) Hebraeus Dardien, and others expound it.

Ver. 34. Shall Christ come out of Galilee?] Jesus, (that false Sophister) though he contended Christ to be the Holy One of God, Mark 1. 34. Yet he calleth him Jesus of Nazareth, to ne- util the error of the multitude, that thought he was born there, and not the Medias. Neither did his cunning deceivem, as here appeareth. Satan esse semel vindicat verax, nullies esse mendax, et semper fallax, faith one. Disputas capitis blandis, verentem ob- litterari, o cupit liger, faith another.

Ver. 35. Never man spake like this man.] It is good to come to the Word, though with all intent; they that come to fee faithless men only, as Moses came to the Bullocks, may be called as he was. They that come but to steep, may be taken napping, as *Parter Latimer* faith. They that come to catch, may be caught, as thee in the Text. The serpent that comes forth to sting, may be charmed ere he go back. When Henry Zephæn was preacher at Brems, the holy Catholicks could not be idle, but sent their Chaplains to every Sur- mont, to trap him in his words. But God (whole foot-paths are in the midst of the flood,) would have his marvelous power so be seen in them, for he converted many of them: insomuch, that the grater part of them that were sent to hearken, did openly WITH his doctrine be Gods truth, against which no man could content, and such as in all their life before they had not heard; persuading them likewise, that they forlaking all impity, should follow the Word of God, and believe the same, it they would be saved. But the chief Priests, Canons, and Monks were so indurated and harden- ed, with *Pharoah*, that they became the worse for these ad- monitions.

G

Ver. 37.
A Commentary upon the Gospel

Chap. 7.

Ver. 48. Have any of the rulers, &c.? Argumentum finatum, faith Theophylact. Supplices supplicem in infernum descendunt, faith one. And Possentes potentier tormentaam, faith another. None so deep in hell, as knowing men; they are too wise to be led by the foolishness of preaching. But Paul the babler must be heard, ere Heaven can be had.

Ver. 49. But this people, &c.? He howled and wept (said D. Sturly concerning Philip; in the Convocation-house, and made such ado, as never man did, even as all the hereticks do when they lack learning to answer. When he yet M. Philip disuing in the Convocation-house against the Sacrament of the Altar, made this effort: If I shall not be able to maintain by God’s Word that I have said, and confound any fix of you, let me be burned with as many fagots as be in London, before the Court-gate; and this he uttered with great vehemency of spirit, which the cankered Doctor happily called howling and weeping.

Ver. 50. Nicodemus (sith unto them): Good blood will not belie it tell: love, as fire, will not long be hid. Croesus his dumb lion could not but speak, to see his father ready to be slain. Nicodemus, though hither to a night-bird, now thows himself for Christ in a Council. How far had Indas outstripped a night-prod, if it came to the upright! Nicodemus was only a night-producer, Inda in the sight of all. Nicodemus a flow-schollar, Indas a forward Preacher. Yet at all, when Indas betrayed Christ in the night; Nicodemus faithfully professed him in the day, &c.

Ver. 52. Art thou also of Galilee? They thought to mock him out of his Religion, as the Devil doth many at this day. But Nicodemus was well resolved: and if we can bear reproach for Christ, its an argument we mean to stick to him; as the servant in the Law, that was brought to be bore in the ear. And Cogman gives the reason, Ut fi non barretas fornicantium, barbaras ab ignominia publicam, at malos habet infestitores & telleri.

Ver. 53. And every man went, &c.? Nicodemus, with one word, namely, yet put in, dissolves the Council, and keeps them for this time, from attempting against Christ. See what one man may do against a multitude. Like others. He that ruleth the people, &c. Matthew 21st. What a steeple was Nehemiah at Jerusalem, Ezekiel in the Nineteen Council, Whitfield, Hals, Luther, in their generations? It is good to be doing, though there be few or none to second us; and though we be abashed, as that good Bishop Librarian was by the Italian Emperor Constantine, Quo Thesaurilib. substantia orbis terrarum? It is said of Luther, good man’s hope.

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according to St. John.

Bishop Librarian was by the Italian Emperor Constantine, Quo Thesaurilib. substantia orbis terrarum? It is said of Luther, good man’s hope.

CHAP. VIII.

Ver. 1. Jesu venit usque ad montem olivarum.]

His usually Oratory. There he prayed by night; and then early in the morning he came again into the Temple to pray. Thus he divide his time between praying and preaching. So did the Mopsers of the old Testament, Deut. 33. 10. and of the New, 1 Cor. 6. 2. So must all that will do good of it; for Paul may plant, Apollo may water, but God only gives increase.

Ver. 2. And the Servant, &c.? Deep hek historia, & quum plurimos interpretes, Bono.

Ver. 3. In the very all.] Gr. In the very theft, perhaps to intimate the great theft that is in adulteries. whereas the child of a stranger carry away the goods or lands of the Family: which therefore the adulteress is bound in confidence to confess. Sunt Paul, gives charge, that no man go beyond, and defraud his brother in the matter; that is, in the matter of the marriage bed; but that every one pollute his venefici, that is, his wife, the weaker vessel, in frustrated and honour, as some interpret it.

Ver. 5. Such should be foned.] Adultery was to be punished with death. Society and the purity of pottery could not otherwise continue amongst men: which is well observed by Davin in the relations, why Adultery is named, under it all unnatural being forbidden: when yet other vices are more heinous, as Sodomy, and Bestiality: Nevertheless, other finnes do not to directly fight against society, which the Law mainly respects.

Ver. 9. Consulit by their own conscience.] Which is God’s part, and man’s over-ferc, index, index, index: so that finnes are all convicted, and oft betrayed by their own confessions, and heart-beatings. When yet the offence is big. Yet, a man feels an inward blame in his own heart, shuddering, and abasing himself, though he make no outward sinew of it. For albeit an innocent person, upon the fulness of an affront, may conceive shame, as did David, Psalm. 44. 15. Yet it is usually the effect of an ill conscience.
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Verse 11. *Neither do I condemn thee.* Hence an Anabaptist will argue, that adultery is not to be punished (as they did from that Text. *Whoremongers and adulterers God will judge,* therefore men ought not to meddle with them.) But they may as well say, that inheritances are not to be divided between brethren, because our Saviour refused to divide them, *Luk. 12. 14.* it being without the limits of his calling; no proper employment of his.

Verse 12. *I am the light of the world.* *John 8. 12. 14.* It being without the limits of his calling; no proper employment of his.

The light of life. [Light in good and bad men differs as the light of the Sun (wherein is the influence of an enlivening power) and the light of torches.

Verse 13. *I judge no man.* *John 7. 24.* After the flesh, as ye do, Christians are *Antipodes* to the world; ye have their feet there, where other men's heads are; they go not only another, but an upper way to work. Like Eagles, they delight in flying.

Verse 14. *I am one that bear witness of* [The word *witness* is not, *Alius,* from his Father, not *Alius,* another person, another thing. As in the person of Christ, there is a *Dios* (against *Eugeneus*) *filius,* a *Filius* of another. In this Text, the Divinity of Christ is plainly distinguished from his humanity: how did the Father send the Father and the Father bear witness to himself?

Verse 15. *If ye had known me.* [For milk is not so like milk, as the Father is like his Father.

Verse 16. *Ye shall drink of my fruit.* [A heavy doome, the very door to damnation. It is a sad thing to die in prison, to die in a ditch, but far worse to die in your sins. This is to be slain with death, according to that *Rev. 21.* 21. *I will kill her children with death.* All men die, but wicked men only are killed with death. As a godly man said, that he did *suo verbo vivere,* to live and die in Holiness, because they have hope in their death; which to them was the valley of *Echer,* a door of hope, to give entrance into Paradise. Whereas to the wicked, it is as a trap-door to let them into hell; so that it is a just wonder, that foreseeing their danger, they go not musing and raving out of it: Nothing should be done *deus longe* to trouble a dying person, no thinking or crying out. One take heed, and prevent the warnings of conscience at that hour. *Tere habet ye dine nor in your sin;* that your fin of unbelief, *In hoc parceat,* (as *Bec. fere rendere* it,) for unbelief blinds a man up close prisoner in the laws dark dungeon.
wives and concubines; for it is with meaner slaves. This slavery they may easily shake off, faith Socrates, wherein the wife man was usually one, heavenly wise, as St. Philip Sidney, English forth, 

Verc 40. A man that hath told you the truth.] Yes, but you tell him not toothful, but such as breeds hatred. Faith that preacheth, preacheth; truth, shall never prosper by the pigtorsion or profanation of the St. Walter Rawleigh. And truth is a good thing, but another; but he that followeth her too close at his heels, may have his teeth bruised out. The hearing of truth galls, as they write of some creatures, they have sti in quire. Pradice, nihil aliud est quam derisarum s, or heere man, did a thing, who had the experience of it.

Verc 41. We have one Father, even God.] Yet God is not in their hearts, Psal. 16. 4. nor hearts, Psal. 13. 1. nor words, Psal. 12. 4. nor ways, Pro. 11. 16. in such a posture of distance, not, not, and wicked men. And yet none to forward to God, Father, 1. 3. 45.

Verc 42. Why do ye not understand my speech? Any more then if I spake to you in an strange language, So many of our hearts.

Verc 43. Ye are of your father the Devil.] Who hath for his limbs in you; so that the serpent as like him, as if forth out of his mouth, Satan is called the devil of this world; because as God at first did speak to man, and it was done; so if the devil doth hold up his hand, and lead him away, they obey him.

The leaf of your father ye will do. If the fruits of the fig (and that Martyr) grow out of the tree of your hearts, lustily, the devil is at home with you; You are his hinds, when he hath well fed, he will beshoo you and cale you, and you and the world without end, in eternal woe and misery.

And abate not in the truth.] St. Paul in conventus. Peter s. in his, and was not so at first.

When he speaks as a lie, he speaks of his own, and so when we do evil, we works to the present, & second in immor, & Cor. 11. 3. It is impossible for us naturally to do good, as far as to the pretending.

For he is a liar, and the father of it.] The devil did only seduce to our first parents, and yet is here called a thing; and a Cor. 11. 3. accuser. A lie hath been always held hateful: but question

vocation is now let forth, of a latter impression. The发动机 has called this new form of hell, as a comfort to afflicted Catholics, as Arch-Priest Blackwell, and Provincial Garnet made not to profite. Erit autem quae ista cram felici mortificatio, faith Luther. He began his kingdom by a lye, and by lyes he upholds it, as were easie to influence. See my Notes on Genesis, chap. 3. ver. 5.

Verc 48. That thou art a Samaritan.] And why a Samaritan, now, but that they thought the worst word in their bellies good enough for him? Malice cares not what it faith, so it may kill or kill; and those dead dogs (as he calleth Shimei) will be barking. The Primitive Persecutors used to put Christians into bears and dogs skins, or other ugly creatures, and then bait them: doth the wise put the Saints into ugly concords, and then speak against them.

Verc 49. Is it my father that honoureth me?] According to that, that honour me, I will honour: this is a bargain of God's own making. Fame follows virtue, as the shadow, the body; of not, yet the is proper content, theatre, content with her own applause.

Verc 50. Yea, ye have not known him.] There is a two-fold knowledge of God: 1. Knowledge, 2. Affection of God's creature, funding in speculation, and direction of life.

Verc 51. Then shook they up Jesus.] This is mercies world, the works of man. Let's look upon, with Stephen, and fee Heaven, as he did, the bower of flowers, etc.

CHAP. 9.

Verc 1. He [was a man which was blind].

This was enough to move Christ to mercy, the sight of a fit object. When God lets us up an Alist, be we ready with our faith.

Verc 2. Who did sin this man? How could he be hence before he was born? But the Disciples dream't of a Pythagorick transplantation; hence this foolish explanation.

Verc 3. But that the works of God &c.] Hinc Alexander, Pana, sono, aoque, que, sinsem, quum ad, quem ad, quam ad, quam ad, quam precedit. God sometimes affects for his own glory, but little is never at the bottom.
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John 4:6. And though God doth not always allow his favor to time, as job: yet Job will do well to consider, that God is exalted above his iniquity, before Zophar told him.

Verse 6. White is it day.] As other men do, Ps. 104:31, Noe can say he will have twelve hours to his day: And night (death) is a time of receiving wages, not of doing work. On this moment depends eternity: on the wearest wier hangs the greatest weight.

Verse 6. Made prey.] As he did at first in making Man, that the fruit of their Prometheum to show that this cure was done by that Almighty power, that he put forth in the Creation.

Verse 7. He went his way and was cast out.] He obeyed Christ willingly. He looked upon Sodom with Syrian eyes, as Nemar did upon Jericho: but passing by the likelihood of a cure by such a means, he believes, and doth as he was bidden, without deceit.

Verse 12. This man is not of God.] True, if he had indeed made no confession of keeping the Sabbath. Sanctifying the Lord's day in the primitive times was a badge of Christianity. When the question was propounded, Servius, Dominicus: Haft thou left the Sabbath? the answer was returned, I am a Christian, and may not do otherwise. The enemies and hindrances of sanctifying the Sabbath are called unbelivers, vagabonds, and wicked fellows, Ath. 17:35. That late great Anglican barrister, so much calld both by the rest, after he had served them, might well have cried out with Cardinal Wolsey. Surely, if it had been as careful to serve God as I was to please men, I had not been at this palse.

How can a man that is a sinner? Yes: the law of love is binding, or at least he may do something like a miracle, as the false prophets, and Antichrist. Suetonius tells us, that Vitellius cursed a blind man by piercing upon his eyes. And Dio tells us that he bribed another that had a week and withered hand, by throwing upon it. And yet Vitellius lived and died a pagan. This therefore was no convincing argument, as they hence used.

Verse 17. He is a prophet.] The more the Pharisees opposed the truth, the more it appeared. Verita abscondi creant, faith by the Papists opposition. Among many others, two Kings wrote against Luther, viz., Henry 8th of England, and Endymion of Hungary.

Hungary. This sacred title, being entred into the controversy, made men more curious. And as it happened in contests, that the losers on are ready to favour the weaker, and to extoll his actions, though they be but mean: so here it stirred up a general inclination toward Luther, faith the Author of the hill, of the Council of Trent. Luther also in an epistle to the Elector of Saxony, triumphed, and derided the foolish wifedom of the Papists, in casting him and the other Protestant Princes, to reprove the contention of their faith in a public Assembly of the States of Germany, and in sending copies thereof to all the Courts of Christendom for advice: whereby the Gospel was more propagated, and the cause of Christ more advanced, then if many preachers had been lost or licensed.

Verse 23. Put out of the Synagogue.] Verso 23. Felix ab his. But this is by the Etymology, notExitus homo florida & orgeaeensis, corporis & animae salutis.

Verse 23. Put out of the Synagogue.] This was that kind of excommunication they called Niddah or levitation: and such were the Greeks called Aporodias, and the Persians. There were two other more heavy kind of excommunications in the ages of the Jews, the Samaritans, and the Moguls, which they derive as low as from Henoch, Jude 14. The Heathens also had their publice excoriation, not rashly to be used against any: Et enim ex toto corpore, et multo omni, Euphobus: who therefore highly commend that Athenius of Paris, that being commanded by the people to curte Alcibiades, refused to do it. That Archimedes of Rome, the Pope, is like a whip: no sooner angry, but out comes a ting (an excommunication) which, being once out, is like a fool's dagger, raging and inquaring without an edge, etc. It was grown to a Proverb among our fore-fathers. In nomine Dominii incipit omne malum. John Corneford, one of the six men that were burnt in England for the true Religion, when he heard himself and his fellows excommunicated, stirred with a vehement zeal of God, and proceeding in more true excommunication against the Papists, in the name of them all, pronounced sentence against them in these words, In the name of our Lord Jesus Christ, and by the power of his holy Spirit, and the authority of his holy Catholic and Apostolical Church, we do give here and in the hands of Satan to be destroyed, the bodies of all these blasphemers and heretics, that do maintain any error...
against his most holy words, or do condemn his most holy church for heresy, to the maintaining of any false church or leagued religion: so that by this thy false judgement, most mighty God, against thy adversaries, thy true religion may be known, to thy glory, and our comfort, and to the edifying of all our nation. Good Lord have it.

Verse 34. Give God the glory. It appears 7, 7:19, and 1 Sam. 6:19, that this was some folke among the people when they required an oath of delinquents: This the hypocrites made use of, as when the devils adjured Christ by the living God not to call them out. So their fore-fathers would pervert guilty men, and mock them with church ceremonies, and thus say, Let the Lord be glorified, 1. 66: 6. With like honesty, as the conspirators in Richard the second time here in England inferred all their letters, with Glory be to God on high, on earth peace, good will towards men: This poor man might have answered as Rob. Smith the Martyr did, when Bonner began the kencence of death against him, In Deo nomine, Ye begin in a wrong name, said he.

Verse 35. Why ye also be his disciples? A bold speech of so mean a man to saileen (#inform), to the Chief-Priests and Phariu. Such was that of Dirck Carver, Martyr, to Bonner: Your doctrine is poison and forcery. If Christ were here, you would put him to a worse death, than he was put to before. You say you can make God: you can make a pudding as soon, &c. And that of Henry Lawrence, who being to subcomber the bull of his examination wrote, Ye are all Antichrist, and him ye follow, &c. And that of Anthony Parsling: Thou calld it us thieves, said the Bishop of Salisbury. I say, quoth Anthony, ye are not thieves, but murderers, ye are rather bitches as ye then true Bishops, &c.

Verse 36. We know that God heareth not sinners. Their incantations of the hour that offers it: The lips of sinners should be covered, 20:15. As well as brought according to the law: the wicked compass God with lies, when they cry, My father, my father, &c. This is one of those natural motions that the devil could never blot out of man's mind, that God heareth not sinners, he will not receive a good motion from a bad mouth, at that time in they would not. He silenced the devil acknowledging him; and of witches, good prayers one faith, St. Margarets, Deo non sunt males: si pia non per male.

Verse 37. Then woe to all together borne in sinners; because borne Blinde:

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Blinde: so they upbraid hym with his mirth, as it therefore a notorious offender. This is hard and rash judgment.

And dost thou teach us? Oh, take heed of that. But a mortified man will yield to learn of any body: a little child shall lead him, 16:11:6. I learned Apollos better instructed by a couple of poor tent-makers.

Verse 38. And when he had found him. So when the Pope had excommunicated Luther, and the Emperor proscripted him, Christ Jesus was with him, and carried on the work. Longe nunc parum visi sunt calamitatum, faith he: Neque in deveniis, sed in meditationibus. And in his book of the Babylonish captivity, he propheth, ye quodite, veli, notis, de scribendorum ipsis.

Verse 39. For judgment I am come. To judge, much other wise then those unright judges have done; that have cut out this poor servant of mine, for a blasphener. B. Bonner, having a blinde hard before hym, said, that such blinde objects, that follow a host of heretical preachers, when they come to the feeling of the fire, will be the first that will flie from it. This I found in the blinde man said, that if every joint of him were burnt, yet he trust in the Lord not to flie. A blinde boy, that had suffered imprisonment at Gloucester long before, was brought to Bishop Hooper, the day before his death. Mr. Hooper, after he had examined him of his faith, and the cause of his imprisonment, beheld him steadfastly, and the water appearing in his eyes, said unto him: Aye poor boy, God hath taken thee from thy outward light, for what consideration he bek knew, but hath given thee another light much more precious: for be hath endured thy foul with the eye of knowledge, and faith, &c. It's a worthy speech of Mr. Evesham upon this Text: Prudent omnes Pharsalorum nostrorum temporum Academia. Let all our University-Philistines come forth together: That blinde and hereticall Church (as they call it) hath, by the blessing of God, children of seven years old, that can, before all the world, confute and confound their erroneous doctrines: witness the children of Merindall and Chilvers, John Peysters, blinde of eight years old, that told Bonners Chaplain (who said Peysters was an heretick) My father is no heretick: but you are an heretick, for you have Balames mark'd, that child they whipt to death, &c. Alice Driver, Martyr, non-plussed all the Doctours that examined her: and then said, God be honored: you be not able to edict the spirit of God in such a poor woman. I was never brought up in the University as ye have been.
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Chap. 10.

Ver. 1. Verily, verily I say unto you.

Men is in holy Scripture either prefixed to a discourse, and then it is a particle of certain and earnest altercation, when it is doubled especially, as here: Or else prefixed; and then it is either of affront, or assurance, or both, as in the end of the Lord's prayer.

Ver. 2. But be that entereth in by the door: That is, as called by Christ to the office of his under-shepherd. In physics are nonscientia, sese habent potestas, sed non seipsos. Is the shepherd of the sheep: To the which is required, that he be both learned and loving. This note dripping out of the mention of the word here used.

Ver. 3. To him the porter openeth: That is, God approveth such, and usually leaseth to their ministration. Jer. 23:22, giving them a testimonial, 2 Cor. 3:1. He goeth before them: According to the custom of shepherds in that country, not to drive their sheep, but to lead them as David leaveth in his divine Benedictus, Psal. 23:3.

Ver. 5. A stranger will they not follow: For they have flocks exercised to discern good and evil; yea they have a spirit of discerning, 1 Cor. 12:10, the mind of Christ, 1 Cor. 2:16, and though simple to evil, yet are wise in that which is good. They are there, but rational in their service, a reasonable service. Rom. 12:1.

Ver. 6. But now ye say: Verily, verily I say unto you. Ver. 7. Th materials in their eyes, the more wisely they look into anything, the lesser they see of it. As Peter bathed it. So it is here.

Ver. 8. All that ever walk before me, &c. Menes (that mad heretick) made an argument from this text against Moses and the Prophets, as going before Christ. But Ansel (that mad heretick) made an argument from this text against Moses and the Prophets, as going before Christ, but with Christ, intercessors, whether before or since our Saviour's death, are the thieves and robbers. Ah whoreson-thieves, rob God of his glory!

Ver. 9. And shall go in and out, &c. That is, shall live freely, and be fed daily and constantly, as David doth, Psal. 23:3, where he testeth the whole fire burning. Ver. 10. The thief cometh not but for to steal. How filly forever herefics seek to intimation, with their Pithanology and hallowed humility, whereby they circumvent and beguile the simple, it needeth dealing with them. Shun their society as a serpent in your way, as poison in your meat. Spiritus exiles (the same that Epistolus de caritatis et amicitiis) gives his Reader Popish poison to drink to filth, in that, as if he were doing somewhat else, and meant no such matter. And learned Bihhover observeth the like of Socrates the Echidnologia philologorum, a cunning Novation. Sæculi Bihoverus, who held many dangerous heresies, did yet deceive many by his preluding men to an holy life, praying frequently and fervently, &c. by his flattery expressions, ever in his mouth, as in Illumination, Revelation, Dedication, the inward and spiritual man, &c. So are some cunning in cogging the dog, as S. Paul phractheth it, Ephes. 4:25, in the conveyance of their collation, that like serpents, they can lie without biting; like curre-curs, lick your blood only with licking; and in the end kill you and cut your throats without biting. Muzzle them therefore, faith S. Paul, and give them no audience. Placida l'Empricello, when Theodosius Secundus defied to converse with Eunomius the heretics, defused her husband very cunningly, &c, being perverted by his speeches, he might fall into heresy. Anaphora here, the second, bishop of Rome, in the year 492, which he fought to reduce Anacrisis the heretic, was induced by him. A little leaven soon overthroweth the whole lump. One spoon-

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full of vinegar will quickly curd a great deal of sweet milk: but a great deal of milk, will not to toon sweeten one spoonfull of vine-
gar. Error (meth a Noble Writer) is like the Bernullum.
Artificial: plant it wherever you will, it over-runs the ground and
cuts the heart.

Verse 11. I am the good shepherd.] So he is by an excellence:
for he left his glory, to seek out to himself a flock in the wilderness.
He feeds them among the lilies, Cant. 2:16, gives them golden-
chests, and shepherds, to keep them, after his own heart; watch-
eth over them night and day in his Mygdel-Elder, or tower of the
flock: seeks them up, when lost, bears them in his bosom, and
gently leads those that are with young, Is. 40:11, pulls them out
of the power of the Lion and the Bear; pitieth such as either
pull with the horns, or foul with the feet, Ezek. 34:16. We-
itcheth them in his own blood, and maketh them Kings and Priests
to God, Rev. 5:5, Sec. so that they need not fear the spiritual Affi-
rition, Nah. 3:5.

Verse 12. The wolf shall devour.\] To Non-residents and other
unconciencious Ministers, Christ will say as once Elijah did to
David, 1 Sam. 28:15, dwell them those poor few sheep in the
field, as Elijah had good shepherd lay, judging: Pan curat ovem, omum\nmagister, many of our Pastors, and idol-shepherds, about Hilkondvuds time, go great was the negligence and wicked-
nde of the Clergy, that some fetic forth letters, as dated from the
the railings, they had lent to hell, in such abundance as never was

Verse 13. The birding flock.\] Yet is not every one that fleeth
to be judged an hirpling pretently. There is a lawfull flight, as
when the quarell is personall, &c. Christ fled oft, when pernec-
tuated: so may we. God hath made us not as butts to be perpetually
so but as the marks of process, moveable, as the winde and
friendly did a benefactor of Hildesvile, Brennus. Hecremated his
advise, and saved his life by it.

Verse 14. And know my sheep. With a knowledge of appro-

Verse 15. I lay down my life. Yet as man he was: Our great

Verse 16. And other sheep I have. vix, The doct Gentiles,
whole conversion to Christ was, among other types, not obscurely
foreshadowed, Levit. 12:23, 25. As some Divines think. The
first three years in Canaan, the Israelites were to cast away
the fruit of the trees, as uncircumcised: so our Saviour planted the
Gospel in that land for the first three years of his publick ministry:
But the unciencations are cast away, that is, to the unciencated
Gentiles, the doctrine of Christ is not declared by general and
publick preaching. The fruit of the fourth year was consecrated
to God: That is, Christ in the fourth year from his baptism, laid
down his life for his sheep, rote again, ascended, and lent his holy
Spirit, whereby his Apostles and others were consecrated as the
first-fruits of the promised land. But in the fifth year, the fruit of
the Gospel planted by Christ began to be common, when the same
dojctrine was not that up in the strait bounds of Judea, or walls of
the Temple, but was made known and shall be more and more to
all Nations, for the obedience of faith.

Verse 17. Therefore doth my Father love me, because\] This
beauties is not consecrated, nor come to faith, &c.
Verse 18. I lay down my life. I do it even now, for he suffered
many a little death all his life long, and at length the cursed death of
the cross.

That I might take it again. For Christ being life essential,
followed up death in victory, as the fire swallow up the fuel, as
Melith's serpent swallow up the venomous serpent.
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God had decreed it, Acts 2:23.) not of condition; He died willingly. Therefore, when he gave up the ghost, he cried with a loud voice; which shews that his life was not then spent; he might have retained it longer if he would: and therefore the Cassiemen concludes him to be the Son of God.

Verfe 19. There was a division therefore, &c. This our Saviour fore-saw, and yet forbears not. God's truth must be spoken; however it be taken. Men be they pleased or displeased, God must be obeyed, and his whole will declared. He must refuse to receive it; for he must turn them over to God with a Non convertente, and then let him alone with them.

Verfe 20. He had a devil, and is mad. It was wonder if the Heaven did not weep, the earth melt, and hell gape at the hearing of these horrid blasphemies. Tigers rage at the fragrancy of sweet spices; so did these monitors at our Saviours sweet Sermons.

Verfe 21. These are not the words, &c. Wickedness is ever justified of the children. They flily argue from his oracles and miracles, both which this Evangelist doth more largely rehearse; purposely to prove our Saviours Divinity, and is therefore called John the Divine.

Verfe 22. The fruit of the dedication, &c. Of the Temple newly purged from the pollution of Antichrist, that little Antichrist. So when the Christian Temple, the Church, was purged from the popish abominations (called the trappings of the Gentiles, Rev. 1:11,2) by those two witnesses, that is, by Luther and another Heroicall Reformers, there was great joy amongst Gods people. And in the year 1517, as the Pope proclaimed a Jubilee, for the peace of Italy and Austria, &c. to the Reformed Churches in Germany did the same, for Gods mercy in reforming to them the Gospel, a full hundred years before: for in the year 1517, Luther began to de-sire the Popes indulgences. In like sort, at same time, when the Greeks were but in their Olympic games, the Prophet Isaiah saw that glorious vision of God in his Majesty, Isa. 6:1,2, (as the Divine Christopher oberves it,) singing with Seraphims, that tweltwelf Trifagion, Holy, holy, holy, Lord God of hosts. The new Jerusalem, which signifies the face of the Church in this world (as a Reverend Divine) when it shall be refined to the utmost, is all of fine gold and precious stones, &c. to the excellency of Reformation; which golden times are yet to come, and will prove very faullivall.

Verfe 23. And (as men walked in the Temple, &c. Taking the opportunity of that publick meeting to do good; as the Bee is abroad to sweep the Sun areaish. The Greeks were great walkers, as the Stoics in their porch, &c. But the Turks wonder to see a man walk too and fro, and actually ask him, whether he be out of his way, or out of his wise? Pity said to his Nephew, when he saw him walk in some hours, without studying, Potter has born un perdere.

In Solomon's porch.] So the Jews called that porch (for honours sake) which they built again after the captivity; and which, together with the whole Temple, was beautified by Herod the Great, to curry favour with the people; which yet would not be, for they hated him extremely.

Verfe 24. How long shall thou make us to doubt? They lay the blame upon him, as it (Herculean-like) he were a darke Dagon; when themselves were blinde and did that the windows, let the light should come in unto them. Gods Ministers must look for the like measure. Howbeit God darkens their doctrine sometime (as he dealt by Ezechiel) for the fines of the people.

Verfe 25. To believe not, &c. Reprobates cannot believe, ye, they cannot but refuit the external offers of Gods grace. The Word, Sacraments and all Gods common temporal favours are, in respect of external participation, communicated to them by way of concomitancy only, because they are incumbent with the elect.

Verfe 26. My sheep hear my voice.] Buxtorv in his Tertius note, that the seventh verfe of the one and twentieth of Jeremiah, confident of two and forty words, and of an hundred and fifty letters. I am not at leisure to count the words and letters of this and the following verses: But it is easy to observe in them three five links of that golden chain of Gods grace in our salvation, My sheep, there is Election; hear my voice, there is Vocation; and I know them, there is justifiction. And they follow me, there is Sanctification; and I gave unto them eternal life, there is Glorification.

Verfe 27. They shall never perish.] This is the good shepherds promise: I am now as good as his word, if he suffer his sheep to wander and perish, whom by promise he was tyed to keep, as that they should not wander, or are naturally apt to do; to the destruction.

Verfe 28. No man is able to pluck them.] Impotent seek to thrall...
A Commentary upon the Gospel

Chap. 10.

Verit. 56. Sanctified, that is, Anointed, and that in both his natures, as whole Christ. For his anointing imported 1. His consecration or ordination to the office of a Mediator; and so the God-head also was anointed. 2. Qualification or effusion of fullness of grace: as the holy oil was compounded of divers spices, to the manhood, and that without measure, as far as a finite nature was capable of.

Verce 57. If I do not the works of my Father, believe me not. Thus said Christ, but so far as Christ's Vicar, as the Pope would needfully be called. His Piacitus must be obeyed, not examined and though by his evil example he draw thousands to hell, none must marry or say too much, as what dost thou?

Verce 58. But if I do, though ye, &c. q.d. Stumble not at the manners of my person, condition, followers, &c. When it was sometime disputed among the Romans in the Council, using to dole great men, whether Christ, having done many wonderful works, should be received into the number of the Gods? it was at length concluded (faith the Historian) quad non debet recipi inter Deos, pro eo quad non habet culturae, proper hoc quod paupertatem praeclare et eligent quos mundum contentus. It was not worth the taking of such men. They could not answer his arguments; they turn them therefore to a course of violence, wherein they doubted not but to be too hard for him. Thus they dealt with Ridley and Latimer at Oxford: this with other Martyrs, who yet overcame them by the blood of the Lamb, yes, were more than conquerors, Rom. 8. A fagot will make you repent, faith the Bishop to Mr. Hawke's martyr. No, so, and he; a point for your fagot, you shall do no more, and your Master to help you, then God permits you. In the year 1566 the Synod at Oxford burned in the foreheads, and afterwards burned out of the realm thirty Dutch doctors, that taught here the right use of woodcock, and the Sacraments.

Verce 59. And went again beyond Jordan. The further from Jerusalem the fatter. Jerusalem was then, as Rome is now, the Saints' straight to heaven, Remarquas omnium malorum.

Into the place where John first baptized. As well for his own comfort (for there he had heard at first from Heaven, Thus my beloved Sonne, &c.) as for the people's conversion and confirmation, who there called to mind John's testimony of Jesus, and believed.
Chapter XI.

Verse 1. Bethany the town of Mary, &c.

Not the tower of Mary and Martha, as some monks have dotted; digni esse qui ad Grammaticos, boni remissoribus, suam remissoribus, such an interpreter. Bethany was a small town or village near Jerusalem, where dwelt these three, Lazarus and his two sisters, all in one house (though fratrum concordia), to whom our Saviour gives himself a fourth (in their friendship). Behold how good and how pleasant it is for brethren to dwell together in unity. Surely there the Lord commands the blessing, even life for evermore.

Verse 2. It was that Mary which anointed. This makes her name as an anointment poured out. And she spared for no cost, being of her mind it pleased, that said, Ego bonum sum, sum servant, serva domini. For two days.

Verse 3. Behold, he whom thou lovest is sick. This was enough to say to a loving Saviour. We need not be careful in any thing, more than to make our wants known to God, and let him alone to Christ for the labouring Church; it shall suffice. She whom thou lovest is sick, in his case. But Si sunt, si sunt, si sunt, now and then, how, and when he prays. If, to minde and move more than then our wants known to God, and let him alone to Christ for the labouring Church; it shall suffice, in his case. But Si sunt, si sunt, si sunt, how, and when he prays. If, to mind and move more than our wants known to God, and let him alone to Christ for the labouring Church; it shall suffice, in his case.

Verse 4. But for the glory of God.] Happy Lazarus, though sick and dead, to be an instrument of glory, to be given to God. St. Paul (as 1 Tim. xi. 25) to fee what way Christ might be most magnified in his body, whether by life or by death.

Verse 5. John 11:5. He loved Martha. The Saints are all round about his throne, Rev. 4:4. because he is amiable to them, for love and union. However, as man, living amongst men, he was affected to none more than one, as to the three, and the beloved disciple. There were his friends, his singularly affected, and this was an high prerogative. Plate commendeth his countrymen of Athens for antiquity of the people, &c., but chiefly for this, that they were beloved of the God.

Verse 6. He abode two days. Waiting to be gracious, but as a God of judgement, he knows best when to deal forth his favours, 1 Cor. 15:20. To prefer him is to let the Sun by our dial. This verse teams to himself in his soul's.

Verse 7. Then after this, &c. When help is near, his fingers itch, as the mothers breast aches, when it is time the child had suck.

Verse 8. And after that, &c. When help is near, his fingers itch, as the mothers breast aches, when it is time the child had suck. He was that Mary which anointed. This makes her name as an anointment poured out. And she spared for no cost, being of her mind it pleased, that said, Ego bonum sum, sum servant, serva domini. For two days.

Verse 9. Are there not twelve hours? If there be not an appointed time to man upon earth? Shall I not live our time? The Turk's man not the company of those that have the place, but pointing upon their foreheads, say, It was written there at their birth when they should die. A Priest indeed might enter without danger, into a leprous house, because he had a calling from God to do. A man may follow God dry-shod throw the red sea. This our Saviour calls here, [as in the day] by an excellent and elegant similitude. But he that keeps not within God's bounds, may not look for his protection. I commend the charity, but I question the direction of Mr. Stamford, publike Professor of Divinity in Cambridge, who hearing that a certain Priest called a Henry Conjour (in K. Henry the eight day) lay for life of the plague, was so moved with pity to the poor Priests, that he came to him, comforted and so labour him, that he would
would not leave him, before he had converted him, and few his
conquering-books burst before his face. Which being done, Mr. Suf
fard went home, and immediately fainted, and shortly after most
Christially deceased. He might have, I confess, an extraordinary
call to this work. But Zaccius somewhere makes mention of
a colleague of his in the Ministry, that by the like means took his
death, and much bewailed upon his death-bed, that he had not yield-
ed to Zaccius advising him to the contrary.

Ver 10. But if any man walk in the night. As good as
saw did, in that rash expedition against Pharaoh-Nebus: either
hoping to ingratitude with the Assyrian, or fearing to have an
over-heavy neighbour of the Egyptian; he went up to battle, not
so much as asking leave of the Lord: though he had ferme
hand, and Zephany, and a whole College of seers besides. The
beast are sometime miscarried by their passions, to their cold.

Ver 11. Lazarus sleepest.] The Saints are said to die in
Christ, to sleep in Jesus. The Greeks call their Church-yards
dormitories, sleeping-places. The Germans call them Godsehen, be-
cause their bodies are foun there, to be raised again. The Hebrews
Betschaghmen, the house of the living.

Ver 12. If he sleep, he shall do well.] Sleep (that one) is
the nurse of nature; the sweet parenthesis of all thy griefs and cares.

Ver 13. Joseph spoke of his death.] Which profound Writers
also do call a sleep, but only because the functions of the faculties
are extinct by death: therefore they call it an iron sleep, an eternal
sleep &c. Christians call death a sleep, because it is to them a sweet
repose in their beds, warmed and perfumed for them by Christ's
body, laid in the grave; with whom also they look to rise to life
eternally. The dead men shall live, with my blessed body shall they
awake.

Ver 14. Then said they unto them plainly.] Because they
understood him not. Ministers must be gentle to all men, apt,
teach, patient, instructing the ignorant, yes, the infidel, 2 Tim. 2:14, 15. Aulus contelleth he was glad to use some
words, sometimes, to his hearers that were not Latine; to the end
that they might understand him.

Ver 15. I am glad for your sake.] If the confirmation and
increase of faith in him, be to great a joy to Christ, how acceptable
must it needs be unto us, that we believe at first in his name? we
cannot do him a greater honour, a more pleasing service. None
greater in the fathers house, then the prodigal returned. And what
as high price did our Saviour set on the Centurions faith?

Ver 16. Let us also go that we may die with him. A blunt
speech, and (as some think) over-bold. He would die with Christ,
and to would Peter: yet none so flamboyantly forsook him, when it
came to the proof, as these two. Thomas was to feek, when he should
have seen Christ risen: he had not yet recovered his fright at our Sa-
vior's apprision.

Ver 17. That he had lain in the grave four days.] So that he
might beem now to come too late. The faith of the two sitters must
needs be much flacker, to see their brother dead, though Christ had
sent them word he should not die. Hold our faith and patience,
God will be seen in the mount: he usually refers his hand for a
deadly, when our faith begins to flag and hang the wings, when our
strength is gone, and we have given up all for lost. Now will I an-
rise, faith the Lord, now will I he exalted, now will I lift up my
sight.

Ver 19. To comfort them.] A pious office, and yet never
thought of by the superfluous Popes, amidst all these vain op-
pineries they prescribe: to be done about the dead. Only, what the
Ancients used for the comfort of the living, is perverted by them to
the pretended service and help of the dead.

Ver 20. But Mary sat still in the house.] So, while faith fits
at the centre, love walks the round. Dicti Fides, Param sunt mibi
tamen: Dicti Spes, Mibi ina servantis: Dicti Charitas, Ego
tuo addas, faith Bernard.

Ver 21. Lord if thou hadst been here.] Was the fire of
this? but why was he dead, if Christ would not, though he were
not there? We are all too much fullened to his bodily presence:
howbeit we never come to believe indeed, till we are well, per-
passated of his omnipresence. But how tidy may many a poor soul fly
to the bloody Non-existent? Sir, if thou hadst been here, my bro-
thers, child, husband had not been dead in his times?

Ver 22. Whatsoever thou shalt ask.] This is our comfort,
that our Advocate is all in all with his Father; and may have what
he will of him. What need we any other Matter of requests then
Christ? If David will hear zeus for Abigail; and Herod, Blasph
for the Tyrants, what may we not hope?

Ver 23. Thy brother shall rise again.] Let this confirmation
comfort us in the decease of our dearest friends: they are not lost, but
but laid up with Christ, who will bring them back with him at his coming. As the same divine hand that hurst Moses, that looke up this treasure and kept the key of it, brought it forth after wards gloriously in the transfiguration. The body that was hid in the valley of Misch, appeared again in the hill of Tabor.

Verfe 24. In the Resurrection.] The Syriack hath it Bracchamah, in the Consolation. So the Resurrection was ever, to the consolation believers of both Testaments, Deu. 13.3. Hebr. 11.35. In the Primitive Church, when they repeated that Article of the Creed, I believe the resurrection of the dead, they pointed to their bodies, and say, etiam hujus causae, even of this very flesh.

Verfe 25. He that believeth in me, though &c.] O the wondrous force of faith! Quidquid intellectu (faith a Reverend man) justifying faith is not hatched miraculous, in the sphere of its own activity, and where it hath warrant of God's word, &c.

Verfe 26. Believest thou this? He faith not, Understandest thou this? For the mysteries of Christian religion, faith Reperium, are much better understood by believing, than believed by understanding.

Verfe 27. I believe, that thou art the Christ.] What could Peter say more? Mat. 16. 16. Doyou may be as dear to God as Dionysius, a woman, (of no name otherwise) an Anagapes.

Verfe 28. Called Mary her sister secretly.] By Christ's command and secretly, beside, she did it, lest any should tell the Pharisees, and Christ thereby be brought into danger. Be wise as serpents.

Verfe 29. She was the quick.] Love is winged, and a ready heart makes rapture of God's works. His people are free-hearted. Psal. 110. Where the carriage is, there will the Eagles be; for they look to his presence, as the Doves to the columnary, they flee as the clouds. &c. 1 Cor. 16. 60.8.

Verfe 30. Who goeth not into the town.] To eat and refresh himself after his long journey, he would do his work first, as Abraham servant.

Verfe 31. She goeth unto the grave.] That, Nicebor-like, the might heap herself into a tomb-tore. Such a nestenholly cutaneous it seems they had amongst them, and many other funereal rites, forbidden by the Law. But what should droopy-men do eating lemons?

Verfe 32. She fell down at his feet.] Giving him divine honour, before all the Jews that were present. So did not Martha, that we read of. Mary had been more diligent in hearing and meditating of the word, hence her greater love and respect to Christ.

Verfe 33. Who is this woman?] Tears are our most effectual prayers to Christ; when he was going to the cross, he could find time to look back, and comfort the weeping women.

Verfe 34. So as for the present he could not utter himself.] Yet these passions in Christ were, as clear water in a crystal glass, without sin.

Verfe 35. Behold how he loved him.] What? for shedding some tears for him? oh how then did he love us, for whom he had the dearest and warmest blood in all his heart? Acts 13. 24. 40. &c. faith Bernard.

Verfe 36. And some of them said.] Thus our Saviour is diversly interpreted and cenured: and to it is still with his Followers. Who see our Audience before us, little do we know with what hearts they are there, nor what use they will make of their pretended devotion. Dore may set his foot as far within the Tabernacle as David. If some come to serve God, others come to observe their teaching, and pick quarrels; yet, if confidence may be judge, many a heart would be found to have anヘロド heart toward his Master.

Verfe 37. Groaning in himself.] To consider,believe, the woful effect of sin, that brought death into the world, even on the belt, and makes them a ghastly and forlorn spectacle: so that Abraham defiles to bury his beloved Sarah out of his sight. Believe me, who have made trial of it, saith St Augustine. Open a grave, and in the head of the dead manye shall finde roads leaping, that are beyond of his brain, peripherals crawling on his loins, that are bred of his kidneys, wormes creeping in his belly, that grow out of his bowels: Ecce quid simplici or simplici jure egimus: Ecce simul experiantur, En potestis virgines or sedaenum faith that is.
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Chap. 11.

Verse 39. By this time he was sick.] By the better for this; Christ's power will be the more manifested. As St. Austin said of one that hit him in the teeth with the fins of his youth: The more desperate was the disease, the greater honour redounded to the Physician that cured me. Beza's answer to one that did the like to him, was, *Hoc homo invictus multum gratus Christi.*

Verse 40. Said I not unto thee [and so forth.] A foul fault in her to be so incredulous; and enough, without the greater mercy of Christ, to have mark'd all. For unbelief is so vile and venemous an evil, as that it transfusheth a kind of dead palsy into the hands of conscience. Mark 6:5. Christ that can do all things by his abundant power, can do little or nothing, by his actual power, for unbelievers. He cannot, because he will not.

Verse 41. Father, I thank thee. [and so forth.] Beginning to pray, he brings his thanks in his hand, as sure to speed. So must we, Phil. 4:6. And therefore in the Law, whatever request they had to God, they must be sure to come with their peace-offerings, in tokens of thankfulness: that they might sing with the Psalms, *Praise.*

Verse 42. Washeth his feet.] O God, in Sion. It is said of Titus, the Emperor, that he never denied his favourite any thing, and oftentimes prevented his request, so that he needed only to ask and give thanks. All Gods people are his favourites, and may have anything that heart can wish, or need require.

Verse 43. Lazarus, come forth.] If this voice of Christ had been directed to all the dead, they had presently risen; as sure as they shall rise, when the Lord himself shall descend with a shout, with the voice of an Archangel, crying, *Surgite mortui,* venite post me ducem. Play reports of the Leonine, that the brings forth her whelps dead, and to them remain for the space of three days, until the Lion coming near to the place where they lye, lifts up his voice and roars in fury; that presently they are raised from death to life. The Prophet Jeremy tells us the like of this Lion of the Tribe of Judah, Jer. 5:56, 31. See the place.

Verse 44. And be that was dead.] But where was his soul thereof, whilst he was in Purgatory, as Papists say, for that against their own principles. They send none to Purgatory, but none of a middle-maker, between guilt and unjust. Now Lazarus was, greatly, a very good man; else had he not been done to Christ. But that Purgatory is the Papists invention, as Tindal hath shewn. It is bare St. Augustine, *De mortu et resurrectione sanctorum.*

Chap. 11. according to St. John.

Verse 40. Releas'd on him.] And to God had his honour, and Christ his end in this, according to ver. 4.

Verse 41. But some of them.] Lo, reproaches will not believe, though one ruffle from the dead to them.

Verse 42. Then gathered.] Like unto this was the Counsell of Trent, gathered upon purpose to suppress Christ in his true worthwhippers; and carried by Antichrist with such infinite gall and cruelty, without any finciscy, upright dealing and truth, as that themselves will even in the triumphs of their own wits (when they hear it but mentioned) as at a matter-strangeness.

Verse 43. The Romans shall come.] And so for them: the thing that they feared came upon them, for the inexpiable guilt in killing the Lord Jesus. Demades, when the Emperour sent to his countrymen to Athens to give him divine honour, and they were loth to yield unto it, but confuted it. Take heed, sages, ye be not to judge on heavenly matters, as to lose your earthly possessions. These refractory Jews left both.

Verse 44. To know nothing.] Why no? you know all (Caepheus): all the Affectours are but slaves to you. *Hoc est super-bire, quod super alio est.* This fellow would have made a fine Duke of rushes, by whom it is cautioned, that there be no schools left there should be any scholars but himself. So the Gothick bragged that they were the only knowing men. And the Jesuit at this day tells us, that the Empire of learning is confined to their territories.

Verse 45. That one man should die for the people.] A brutish and bloody sentence: as it evil might be done, that good may come thereof. So, when Pardus, that worthy Reformer, came full to Geneva, and was converted thereby by the Bishop, as a disturber of the public peace, one of the Papists Affectours cried out, Away with this pestilent Lutheran, better he perish then the town be disquieted. To whom Pardus answered, *Noli capere voces sed Dei verba profere.* Speak not in the language of Caepheus, but in the word of God.

Verse 46. This he spake, not of himself.] God spake, nor of himself. God spake, to show him, as thoro a trunk, and as the Angel spake in Balaam, a site. Wholesome things may be found in a poisoned cane, a piece of
precious stone in a roads head, a flaming torch in a blinde mans hand.

Ver. 52. Gather together in one. In one spiritual body, though in place never so distant one from another, Ephes. 4. 4. No doing a bar one, she daughters saw her and blessed her, Cant. 6. 9. No such onenselle, enhinemelle, any where else: Other societies may cleave together as the roes of clay in Neubehad, eare image, but not incorporeate.

Ver. 55. Before the Passeover, so purifie themselves. They had their parasceue, and preparaunce, their preparation and fore-preparation. We must also purifie ourselves before the Sacrament from all filthinesse of flesh and spirit, eatt all the baggage into the brooke Kidron (that is, the town-ditch) and then kill the Passeover, 2 Chron. 30. 14. The very heathens had their cementum before their sacrifices.

Ver. 56. Then sing they for Jesus. Whether these were his friends or enemies, the Doctors are divided.

Ver. 57. Had given a commandment. So diligent were they, and earnest to execute that cruel decree of the Council. This is to our ostentation in the good things. What a shame is it, that they should out-work the children of light, in a thorough disparch of their deeds of darkness? and be at more pains to go to hell, then we will be to go to heaven.

CHAP. XII.

Ver. 1. Came to Bethany.

To convert some, convince others, and to refresh himself with his last friends, he fell into the hands of his bloody enemies. So Crowned, Earl of Effe, going to his death, first called for his breafet, and cheerfully eating the same, and after that, meeting the Lord Hungary, going likewise to his execution, and perceiving him to be very heavy and doleful, with cheerfull countenance and comfortfull words asking him why he was so heavy, he willed him to pluck up his heart, and to be of good comfort: For, said he, there is no cause to you to fear as you repent, and be hearty for you that have done, there is for you mercy with the Lord, who, for Christ's sake, will forgive you; therefore be not dismayed: And though the breakfast were going to be sharp; yet judging to the the mercy of the Lord, we shall have a joyful dinner. And so went they together to the place of execution, and took their death cheerfully.

Ver. 3. All solemnly, very softly. Herod was reckons an alabaster box of ointment among the precious gifts that Cambyses sent, for a present, to the King of Ethiopia. Mary thinkes nothing too good for him, whom her heart loved. She will honour him with the best of her inheritance: the knew there was nothing left; but though it took from the heap, yet it increaseth the heap; as it is said of stoves and offerings, Mal. 3. This made David so free and indulgent, that he would not serve God of that which cost him nothing; and that he made such plenteous preparation for the Temple-work. It is both love and good husbandy, to make our fervent to God costly. His prohibitions are bountiful.

Lips. Antiqu. Now Gaius writes, that in his time cyramon was very rare, and had to be found, except in the florishous of princes. And Pliny reports, that a pound of cyramon was worth a thouand denaries, this is 300 crowns of our mony.

Ver. 4. Thence said one of his Disciples. St. Matthew tells us, that all the Disciples said thus. Judas was of so great esteem and authority amongst them, that what he did, they all did to do. So commonly he had carried his conspiracy, that they all suspected themselves rather than Judas, every one said, is it I?

Ver. 5. Sold for three hundred pence. Here, the thief, had quickly compassed and call'd it up. Pliny tells us, that a pound of ordinary ointment might be had for ten pence; but the best was worth three hundred and ten pence. So that Judas was much about the good, as they say: And Mary laid for no coff at; as neither did Joan, in his rich Commodus-table, offer'd up by him in the Temple of Sophia in Corinth, which, had in it ( 따ith the Author) all the riches of land and sea.

Ver. 6. He was a thief. It's the conceit of Tertullian, that even Judas carried himself honestly and aigrius, ad loculos omnium, till he bare the bag. When once he came to be master of the money, he grew into such a devilish humour of covetousness, that rather then he would be out of taking, he would fell his very Souer: And a fair match he made: For as a fair faith, Judas sold his salvation, and the Pharisees bought their damnation.
was this, to take up arms against heaven itself? to seek to kill a man, only because God had made him alive? was it not because they were encircled and aggrieved by the devil? Si vires sit undique praestantior, nam mundum esse admirabilem, fies quisque ab excellentia sua demostrans per peregrinum, facta. Bernard. These Pharisees had joined themselves to death; which made another in the same case, with that wife and children, and all the world might be dammed together with him. Flowers at the gallows cried out, O heavenly God—...... the same miracle out of the cloud to convert their Inhinds, and deliver me from mine enemies: But if not, I will flee the heaven on fire, and with these hands pluck thee out of thy throne: and other speeches he used, more unutterable.

Ver. 11. Because that by reason of him. This was it that imbeciled the Pharisees; as it doth now these their secta, the Pilgrims, Bedamming bewrays his grief, and tells us, That ever since we proprinted the Pope to be that Antichrist, his Kingdom hath not only increased, but now more and more decreased. And Erasmus being asked by the Elector of Saxony, why Luther was so hated by the Popish Clergy? For two great faults that he hath committed, said he: For meddling with the Pope's triple Crown, and the Monks' fat pouches.

Ver. 12. On the next day much people. The envious Pharisees feeding the while upon their own hearts, Israel never increased to fall, as when Pharoah most oppressed them. Plates effimum, quosque metriment, infant Tiberius. 

Ver. 13. Took branches of palm-trees. Plaurcher writeth, that the Babylonians make 360 benefits of the Palm-tree, and therefore do highly honour it. Postas upon Daniel retell us, that the Palm-tree will not grow in a far ground, but in a slight and sandy. And if the soil be strong and fertile, they must cast the and albes at the root, to equalise the strength of the ground. But it is that, if it prosper, it be not fat and unable, when fatness of grace, it will be unfruitful and unprofitable.

Hierou. Blessed in the King. &c. This sheweth they were well loved in David's days, which are, faith Chrysostom, a rich house of all good offices. And they are perverted, faith Athana- physians, that every man may think they speak of see in rebus, of him, and for his particular use; which, of other parts of Scripture, cannot be affirmed.

Ver. 14. When he had found a young ass. To make religion dance.
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Verse 15. Sitting upon an axe. Not upon a stately palmy, as an earthly Potentate; but upon a silly axe, without pomp, to comfor the poorly, and to teach us humility, toleration, patience. An axe is a most profitable (whence he hath his name in the Original) but borne to bear burdens. 

Verse 16. These things understood not. They only beheld it as a pretty Pageant. They had read it often in the Prophet, and now saw it; yet were never the wiser, for present. Reader, thou understandest not, God may drop in diving light, when thou least lookest for it.

Verse 17. When called Lazarus, &c. This noble miracle the Evangelist, as he had partially detainted, chap. 11. 10, he cannot but again and again relate it. We should set forth God's noble acts, not by hark. David never lens talking of what God had done for his soul. Those in heaven have no rest (and yet are until it neither) crying, Holy, holy, holy, &c.

Verse 18. For this cause also he the people saw him. To the Pharisees extreme grief and regret: to the Jews there is neither Wisdom, nor understandings, nor counsell against the Lord, Prov. 21. 30.

Verse 19. Perceive how ye prevail nothing? Thus they fix one another to more madness; as if otherwise they had been overwhelmed, and used too much gentleness. So Steven Gardiner, being charged of cruelty by Bradford, unwielded, 1 for my part, have been challenging for being too gentle oftimes. Which thing Bemner confirmed, and did almost all the audience, that he had been ever milde and moderate. So Bemner in open Court to the bloody Bemner, whereas, God knowes, I never fought any man in a letter to Bemner, told him his own in their words. Indeed you are called the common cut-throat, and general laughter-layve to all the

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the Bishops of England. And therefore it is wisdom for me and another simple sheep of the Lord, to keep us out of your burrely fall, as long as we can; especially since you have such store already, that you are not able to drink all your blood, lest you should break your belly; and therefore ye let them lye still, and die for hunger, &c. Thus the to Bemner. As for D. Story, who was hang'd, drawn and quartered for his treason, in Queen Elizabeth's reign, I let (said he in open Parliament) nothing to be ashamed of (though he had been a furious perfectionist under Queen Mary).

Verse 19. Sir, we would see Jesus. That is, We would have private conference with him; for they had seen him, likely, as he was entering into the City. Our Saviour seems not to have yet admitted him, but what the time appointed for their calling was not yet come. Every thing is beautiful in its time: but as fish and fowl, other things too, are caught out of season.

Verse 21. Thus the Son of man shall be glorified. That is, crucified; but he looked toore death, and law Heaven beyond it: to make we: then shall we say, Surely the bitterness of death is gone. This made Simson sing out his soul: Bitter was it: Hilarious chide it out: Eternity's day: Taylor flux a frisk when he was come near the place where he was burned; Bradford put off his cap and thank God, when the keepers wife brought him word he was to be burned on the L.
morrows. Roger, as in the fire with his name stretched out like a road: Hangs ephesians hands over his head three times, when they were all over the fire fire fire.

Ver. 24. Except a corn of wheat &c.] The Apostles thought Christ should have been strongly glorified. He let them be known, that he must first suffer, before he entered into his glory; but the crow, before he wear the Crown, pull the thorns of death, mixing with, before he came into Paradise.

Ver. 25. He that loveth his life.] As Christ loved not his life to the death for us, we neither must we for him. If every hair of my head were a man, I would suffer death in the opinion and faith that I am now in, said John Arly. Martyr, to Romer. God be praised, said D. Taylor. Since my condemnation, I was never afraid to die: God will be done. If I think from God's wrath, I am sure of another manner of death than had Judge Halis &c.

Ver. 26. If any man serve me, let &c.] Art thou not glad to serve as Phalans? Said he to one that was to die with him. How much more to die with and for Christ?

Ver. 27. Now is my soul troubled.] Christi perturbation us triangulat. &c. Informus FORMAS, faith anima componitur.

Father, save me from this hour.] As I may, naturally feared and deprecated death; such a dreadful death especially as he was to suffer, Stephen's destruction, the Greek Lego, by thine unknown sufferings, Good Lord deliver us. Howbeit this was but with his wright will, for his rational will was over the same with that of his Father.

Ver. 28. Then came a voice from Heaven.] God sometimes gives a tolerable answer to the prayers of his people, as they are praying, or immediately after, as Dan. 9.31. And 1,4.31. And Luthe praying for the good success of God's cause in Germany, came leaping out of his body, with Vision, vision, in his mouth.

Ver. 29. That is hell.] As a holy, the heavens do not. But the Apostles and some few others understood, that it was neither thunder, nor an Angel, but God that spoke. In like form now adays God speaks by his word, but few hear him in it. The word of God (faith Peter on Acts 14.) hath three degrees of operation in the hearts of men. Frighteth men to mean ends, as the found of many waters; a confused sound, which commonly brings neither pleasure nor joy, but yet a wondering and acknowledgment of a strange force, more than humane power, Mark 13.22.29. Acts 13.41. The second effect is, the voice of thunder, which brings not only wonder, but fear: These two may be in the reproduction, as Felix, and the multitude in our text. The third effect, proper to the elect, is the sound of harping; while the word not only ravished with admiration, and strike the conscience with terror, but also filleth it with sweet peace and joy.

Ver. 30. But for your sake.] That ye might believe: which if ye do not, how shall ye escape, that neglige to great salvation, such an heavenly preacher? See them that ye refuse not, that ye shall not be condemned.

Ver. 31. The Prince of this world.] Gratian. faith. The devil is called Prince of this world, as a King of c...chills, or as the Cardinal of Ravenna, only by derivation. That power he hath is mostly usurped, and because the world will have it, which even itself down to that wicked one, as St. John hath it, that is, under the power and vassalage of the Devil. It is wholly fet upon wickedness, as Aaron faith of the people, Exod. 32.22.

Ver. 32. And if I be lifted up &c.] Pope Urban the fifth said, that these words, Give unto Caesar the things that are Caesar's, were abolished when Christ was lifted up from the earth, and drew all things to him; that is (as he expounds it) when Christ ascended, he drew to the Popes Empire all Kings and their Kingdoms, making him King of Kings and Lord of Lords. Is not this a true interpreter?

Ver. 33. Signifying what death, &c.] Be lifted up between heaven and earth, as A...osion, was, wherein faith GREATER JESUS, became a lively figure of Christ crucified. Sed a communis & figurat...crucis fabr...naturales. The Popes.

Ver. 34. We have heard out of the land.] But had they never heard out of the land, that Christ must first suffer, and then enter into his glory. 1.6.32. Dan. 9.16. There's none of us Jews, faith Josephus, but being asked of any point of the Law, can answer to it more readily than his own name. Is it then ignorance or malice that they thus cavil and quibble our Saviour?

Ver. 35. To a little while in the light, &c.] The day of grace, which is very clear and bright, is usually a short one. Therefore speed to your times by repentance; be abrupt in the work: for
life is short, opportunities headlong, and, once past, irrecoverable. He is the wise man that prefers opportunity before time, in laying hold upon eternal life: but fools are *temporarii*, saith Senea: they will, and they will, &c. to try thine, and by hurrying, fool away their own salvation. Amend, before the drawbridge is taken up. Chart, I, King of Sicily and Jerusalem, was called Con- stiter, not in the tent as Fidibus, because he stayed till opportunity came, but because he stayed till opportunity was past. Too many such. Manna must be gathered in the morning, nor at all; and not kept till the morrow, lest it这件事情

Verse 36. That the lying of the Prophet.] These unbelievers were not such, because the Prophet had so foretold it; but the Prophet therefore foretold it, because they should believe. Like as Joseph's foretelling the famine, was no cause of it, but an antecedent only.

Verse 32. Therefore they could not believe, &c. They could not, because they would not, that Theophylist out of Chrysostom, who yet excelled in many free-will more than is meet. Pelagian- nundrum, Inganilus, Paternus, Scirius, Leibantur, saith Augustine.

Verse 40. He hath hardened their hearts.] With a judicial harden. This is in some text not there: then hell; fish (as they make out of it as a punishment for former obstinacy) is one of the greater fish, and to be greater in evil than any of the greater punishments. Hence it was the lying of a Reverend man. If I must be put to my choice, I had rather be in hell with a sensual heart, than live on earth with a reprobate mind.

Verse 41. When he saw his glory.] His train only in the Temple, v. 6, 1, where the seraphins are said to hide their faces with two wings, as with a double fear before God's glorious brightness, that would put out their eyes: else they clap their wings on their faces, as men do their hands, when the lightning blareth in their eyes.

Verse 42. Left they should be put out, &c. Which would reduce to their disgrace: and this, the Antinomians could not away with. But what faith a Reverend D. V. He being consti- tuted all content. I ex and contempt of thy conscience, taking them as crowned, and confirmations of thy conformity to Christ.

Verse 43. They loved the praise of men.] What is it else, but a little thinking breath? They have their reward, *Mort.

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Verse 44. *Jesus cryed, &c.* As being now to cry his last to them, and therefore to earnest in his constestation. This was the Condemnation to this perversely people, his farewell, *Ser.

Verse 45. Seek him that sent me.] For God was in Christ reconciling the world to himself, and in him the *Godhead &c.* Col. 2: 9. So that in all our address, we must fix the eye of faith on the human nature of Christ, and there speaks as to our God. Like as where I see the body of a man, there I know his soul is, and therefore I speak to his understanding, when and where I see his body, because they are not severted: so, viewing by Faith Christ's head now glorified, I there see and speak to the great God, because I know he is there personally united.

Verse 46. I am come a light into the world.] Not by participation only. 'Tis the lights of the world, *Mat. 5: 14* but by nature. How prodigiously blasphemous then was that letter in the Council of Trent, that (in his own notion there made,) applied this text to the Pope, whose at that time was Paul the third, in obious hypocrite.

That *Whosoever believeth in me &c.* I and he that this way feels the Kingdom of Heaven, must, with him in *John*, look for this Sun of righteousness in the World: that is, dying upon the altar of his cross, so as to become King of Heaven.

Verse 47. I judge him not.] v. 33. While I am here on earth, I sufler in another person now, that men may come to space to me without fear. Some ancient heretics held, that God in the time of the Law, was a severe Judge: and now, in the days of the Gospel, he was all made of mercy and mildness. But the Apostle had some what other wise. *Heb. 2: 1, 3, 3* God is more peremptory in his judgments now, than ever of old.

Verse 48. The *Word that I have spoken*.] If the word shall judge us, then ought it much more to be a Judge of our doings now, fad Mr. Philip. Martyr. Therefore let it be present in all assemblies and judgements, faith *Acts*, as in the *Nicean Council*, *Constat*. caused the Bible to be let upon a desk, as Judge of all controversies.

Verse 49, 50. For *I have not spoken of myself*]. The divine au-

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Verse 1. That he should depart, &c. The

tority of Gospel-doctrine is here, in the close of this last Sermon, as populum, mult gravissim affecta by our Saviour; as that which

is undeniably authenticated, because it comes from the Father, ecous are not temere excidit. David (first one) sets the 119 Psalm as a Poem of condemnation after the book of God. The name of David (lay 1) sets this Text, as his Impresor;

his authoritative licentiate at the end of the Gospel. And as a friend once wrote to Aegidiam Abbot of Norimberg, concerning the 119 Psalm, that they were, verba vivendi, non legenda, words not to be read, but lived: the same may I affirme of our Saviours Sermons, and I know that his commandement is life everlasting.

Chap. X. I.

Verse 1. This deinition of death, faith Calvin, pertains to the whole body of the Church. It is to the Saints no more than a pilage to the Father, an in-wet to eternal life. Whether a Christian death be a burnt-offering (of Martyrdom) or a peace-offering (of a natural death) whether it be by a sudden change, as Elijah's, or a lingering sickness, as Elisha's, it is a sweet sacrifice ascending to God, as Manasses's Angel ascended in the smoke. This made Balaam, when the Emperors Lieutenant threatened to kill him, cry out, Oh pardon me, I would he would: for so should he be sent from my heavenly father, to whom I now live, and to whom I defere to hollen. This made Titus a Dutch Divine, when he lay upon his death-bed, break out into these sweet words, Pater amator, Filius Redemptor, Spiritus Sanctus Consolator; quamvis inpess, tristibus afflis passus? The Father loves me, the Son redeemed me, the holy Ghost comforts me, how then can I be call down at the approach of death? And the like triumphant words were utterd to me, by my late Reverend good friend and father, Mr. John Jackson, Pallator of Binstone in Warwickshire, when he lay a dying, and laid his last change upon me, to preach Christ, who had swallowed up death in victory.

Verse 2. The devil havin now put J. He is likely, at one end of every temptation to fin: the hand of Job was in the tale of the woman of Tekah. He rubs the fire-brand of evil concupiscence, and makes it tend our sparkles.

Verse 3. This is prefixed to the warning of his Disciples feet; to shew that he did it not rashly, or out of irritate of object, as forgetting the dignity of his portion, and of Ahas, did, 2 King. 16. 7. and thuede, 16. 57. 9. and David also in the Court of Aciab. There is a sth of a bystander to be kept in every condition.

Verse 4. The rifeth fromupper. So the rite of the Palmall super made required: as Bene theleveth in his Annotations upon, Mat. 26. 28.

Verse 5. After that he poureth water, &c. So doth the Pope once a year, in an apotheosis imitation of our Saviour. As likewise, when new elected, in his solemn Lateran procession, he takes cuppe out of his Chamberlain's lapy, and places it among the people, and (by and at) faith, silver and golde have none.

Verse 6. Then cometh he to Peter. He came first to him (for the former verse lett forth his intent, neither then his act of washing.) And yet St. Christifaine tells of some, that need not have it, that he began with Judas. Like as the Papists say, that our Saviour appeared first, after his resurrection, to the Virgin Mary: though the text be plain, that he first showed himself to Mary Magdal. There are like him in Arista, that thought that every where he saw his own shape and picture going before him.
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Ver 7. But thou shalt know hereafter.] Different degrees of knowledge are bestowed at several times. Our hearts are like narrow mouths with straws; but then shall we know, if we follow on to know the Lord. Hab. 2. 3. and take heed that we slack not.

Ver 8. Thus shall never wash my feet.] This was an immoderate modesty; a proud humility: so is it in them that refuse Gospel-comforts, because they are unworthy. Domine, non sum dignus, si dignum fuerint, said Peter. Tibi adhuc nimia humilitas. Thou art too much a humble man. Let us go to St. Paul. So the Baptist was as much to blame, in refusing to wash Christ, as Peter here to be washed by him.

Ver 9. Lord, not my feet only.] Here he seems to be as far off on the other side. How hard is it to hold a mean? Veracity is placed between two extremes, as the planet Jupiter between cold Saturn and fiery Mars.

Ver 10. Neither the feet nor face to was his feet.] For though bathed in that blessed font in Zeck. 3. 1. and fully justified, yet had they not from the head and hands and feet, as the body, and the organs of the body, so we bathe and wash the feet.

Ver 11. He knew who should betray him.] And yet he would not wash the feet. This was flagrant negligence, and shewed a want of a deep and profound sympathy. The foot-washer was a wonder, who had washed the feet of the Lord, and yet had washed the feet of the Saviour with more grace and submission, and who had washed the feet of his disciples, and would not wash the feet of the Lord. All this was manifest to the Apostles, Gal. 6. 6, 1 Cor. 14. 19. and the Primitive Fathers. They had their feet. Cresci, abruneavsicia. Abrunevis, as it were by an acquisitio, the word importeth.

Ver 12. To call me Master, and Lord.] A little before our Saviour came in the body, the few Doctors and taken up divers...
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nent proficients, was like to have shaken many: Infomuch as the Apostle was fain to make apology, According to the foundation of God remaining sure, &c.

Ver. 20. Verily, verily I say unto you, That betwixt, being a digression. Digressions, faith once, are not always and absolutely unlawful. God's Spirit sometimes draws aside the doctrine, to lascivious base soul, which the Preacher knows not, and sparingly used, it quickeneth the attention. But God may force a yet man may not frame it; and it is a most happy ability, to speak punctually, directly to the point.

Ver. 21. He was troubled in spirit.] The Stoics then were out, in holding, that passions befall got a wise man: And Jealousy, was not so much to be magnified, who would not permit any man to love him: and when his father died, all the grief he took, was no more then this: Now, said he, there's nothing hindreth me to say, Our Father which art in Heaven. Christ was thoroughly troubled here, that any one so highly advanced by him (as in the former verse, He that receiveth me receiveth me &c.) should be so ill-minded towards him, as to betray him. To diverser famos, quia multos effe debemus, fique Salviam, we are therefore the world, because we should love him. It was no small aggravation to Solomon's sin, that he forsook that God, that had appeared unto him twice. Our offences are increased by our judgments.

Ver. 22. Looked one upon another, doubting &c.] Our Saviour said them; and hereby put them upon the duty of self-examination; even favorable, but especially the Apocalypse, as here, Let me examine myself, &c. (do it exactly as the word signifies) though the heart hang oft never so much. Men as look to review their actions, and read the bludiest writing of their hearts, as feehd-ways are to peruse their actions, and falle-lies they have made. But this must be done, or they are undone for ever. And sparing a little pains at first, doubles it in the end: As he who will not call up his books, his books will call him up, at length.

Ver. 23. Now there was leaning on Jesus' bosom.] So much we do at the Sacrament, by the action of our faith, attending up to heaven, and fetching down Christ into the heart, that we may have intimate and intimate communion with him. By the force of our

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our faith at the Lords table, cruci bererum, sanguinem fugimus, & intra spes Redemptoris nostri unbera sanguinis linguam, faith st. corpor.

Ver. 24. Simon Peter therefore beckoned.] Peter, that heretofore could not think his heart to be found, to dash his matter, now feareth the ugly monster of earthly betraying. In mans heart, as in the sea, there is that Leviathan, therefore into creeping things innumerable, Psal. 104:26.

Ver. 25. He then lying on Jesus' breast, &c.] Ad pacem, alapsis, a lying his ear to our Saviour's mouth, that he might whisper him who it was: for things were as yet secretly carried, and the traitor not discovered, gave to John only, who knew Christ's soul-liver, and afterwards received his Revelation.

Ver. 26. He is it to whom I shall.] Here our Saviour not only feeds his hungry enemy, but shews him like courtee as we do to one we drink to at table: yes, though he knew the traitor would make an ill use of it. Thus should a Christian punish his persecutors. No vengeance but this is heroicall, and fit for Christ's followers. Thus Bradford saved Buns, that helped to burne him. Sawders sent to prison by Steven Gardiner, gave God thanks that had given him at last a place of red and quietness, where he might pray for the Bishop's conversion. It was grown to a Proverb concerning Cranmer, Do my Lord of Canterbury a threed turne, and then you may be sure to have him your friend, while he lived. Henry the seventeenth, Emperor of Germany, feeling himselfe poisoned in the Sacramentall bread by a Monk, called him, and said unto him, Domine rededam, &c. Be gone, Sir; for my followers find you, you will die for it.

Ver. 27. Satan entered into him.] Get more full possession of him. Let them that depart the publick assemblies be all done, as Judas did, take heed they meet not the devil at the door. The Fourth Council of Carthage excommunicated such, and delivered them up to Satan; which is a grievous punishment; for then they lay open to all wickedness, as Ananias, whole heart Satan had filled from corner to corner. Luther, when he heard certaine letters sent to him from Vitus Thodeiner, feehd a deep sleep, and said, Hui, quam furis fatus, & impellit sectos homines ad horrenda flagiis, quae corpus & animam perdant! Oh how the devil Lucifer and diuellish on lecture persons, to horrible and damnable wickedness! That which moved Luther to say to, was a sad relation made in
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that letter, of a certain widow, who being with child by a young scholar, could not have her child baptized, unless the would tell the Priest, who was the child's father: Whereas he being grievously vexed, first killed her child, and then hang'd her self. Which when the scholar heard of, he likewise stab'd him self to death. The Priest understanding what tragedies had follow'd, upon his fulfilling to baptize the child, hang'd himself also. Now, who can doubt but all this was done by the instigation of the devil? Men usually defer him, and fear at his name: but they fear not enough, they spit him out of their mouths, but not out of their hearts: where he plays Rex, and, so long cares no more for their curfings of him, then he doth for holy-water.

That thou darest, do quickly. This is no command, but a prediction in way of detraction; like as when God said to Balaam, Go, for I know thou wilt go after the wages of wickedness. Some note here, that, even to Judas, Christ faith, That thou darest, do quickly, so odious is wickedness unto him.

Verse 29. Now no man at the table knew, &c. For Judas had not told Peter the secret committed to him by Christ, though he were very desirous to have known it. Si fapes, aunces, una recent.

Verse 30. An example of Christian simplicity. As bad men make as they may, do good men measure others by themselves; and so are often deceived, as here. Charit thinketh not evil, 1 Cor. 13: 5.

Or that he foul give something to the poor. Christ had not much yet had somewhat for the poor; so much even the poor daylabourer, Ephes. 4:28, the neculiul widow, Acts 12:42.

Verse 30. He then having receiv'd the cup. So many, having received the Supper of the Lord, eat their bread, and drink their po- tions: that they eat is lawful, and that they drink is lawful, with the better wrath of God: their hearts are wholly hardened, and their dispositions to sin even times more inflamed then ever before.

Verse 31. Therefore when he was gone out. The room being tid of the traitor, Christ deals more freely, and familiarly with the n.t.; and armeth them against the scandal of the crooste, he calls his.

his death his glory, oftens his crown of thorns, more precious that Solomon's diadem; looks upon his wars as spangles, his blood on the face of sinners, his wounds as gems, his spittings on the face of a sinner, his crooste as his throne. This is a paradox to fifht and blood: Jews and Gentiles jeer at it; as Lucian the scholat, who rais upon Christ blaspheemously, calling him the crooste impollitor: And as for Christians, they foolishly believes hath he, that they shall enjoy immortality, and live in bliss for ever: therefore they thrice to live by lew, yet many of them oftener then others, likely are to be flain for their Iniquity. Thus he.

Verse 32. And shall straightway. Thus for the joy that was before him, he endured the crooste, despising the shame: as being shortly to fit down at the right hand of the throne of God, Hes. 12:2. Look we on him, and do likewise. There were in Greece certain farts, called Politen, where young men exercis'd themselves in wrestling. In these, were let up flames of some valiant champions, that the young wrestlers might fix their eyes upon them, and be incourag'd. Can we choose a better Champion then Christ to eye and imitate, Should we be called to refit unto blood, for wing against fins? He did not only forgive his offenders, fed offenders: And how did he support himself under the crooste, but by the forethought of the crown?

Verse 33. Little children, yet a little while. Here our Saviour uthe the self-same words to his Apolitians, which before he had said to the Jews, with whom he was angry, so o'er him all hope from them of their corporall presence. The fiction of the Unquity began about the time of Aristobulus, was fostered and furthered by Germain, Chancellor of Paris, who first taught the real communication of properties, by means whereof the human nature of Christ received this preteritive, like as he, that as his Supper, and then only, he might be in many places at once, whereas the Supper was celebrated. But in the year of Christ 1524, Jacobus Fis- fer Supianus taught at Paris, that by the same reason Christ might be as well corporally present in all places at once, as he was.
at the Supper. For which doctrine of the Ubiquity, he was oppo-
sed, the year following, by one Namie Beds, and, by the Ser-
hens, banished out of France. This is the Nativity of that famous Ubiquity, which being cast out of France, Luther brought back into the Churches of Germany; Bremius refurbished it over, and Smidtius obstructed it upon many places and persons, whether they would or no; whereas he is signified, Diplomatis Apollin. How much better that good woman in the book of Martyrs, that being asked by the Bishops, Doit then believe that the body of Christ in the Sacrament really and substantially? I believe, faid she, that that is a real lye, and a substantial lye. Dominus Calu-
rimus the Italian, who nourished in the year 1444, when he was cal-
lid by his friends to go to Malta, was wont to say (as Fives tells us) 'cymus ad communem errorum.'

Verse 34. A new Commandment, &c. New, ratione clarissi-
i et facilissi: for now there is abundance of spirit given by Christ, who writes this affection in our hearts: as of old, the Law was written in stone. Besides that, he become s new paten and example of the rule: and so, it become a new comman-
dement: not in respect of the matter of the duty, but of the form of obtaining it. For the old rule was, Thou shalt love thy neighbour as thy self. But now that form, (as I have loved you) hath some-
thing in it that is more express: and, for the incomparable su-
ciency of the president, it matcheth and more full of incitation to fire affection: there being farre more incentives and motives to love since Christ came, and gave himself for us. And this is appoint-
ed here, for the Disciples and our solace in the want of Christ bo-
dly present, as loving fellow-members to strive by all means to
light in the loving society one of another.

Verse 35. By true faith all men know. Other mens disciples are known by their tithes, taints, ceremonies, &c. as the Pagan
shrines, (which yet is grown to bulid a bulfinche, that now they
begin to be alighted of it) but love is Christ's cogasition, ac-
nowledged by very Eleckons; who could say, that no one in
the world did love one another, as Christians did. As the curtes
of the Tabernacle were joyed by loops: fo are true Christians by
love Philadelphia is blamed for nothing. Rev. 3.18.

Verse 36. Whether goest thou? That deep conceit he had
drink of an earthly kingdom, so nung in his light, that he could
not see whether the light was attending. A littlefavore held close to
the eyes, hard, is the light of a large hill. But

Verse 41. I will lay down, &c. Peter was melius semper ani-
mati quam armatus, better affected then appointed. His heart
deceived him, as did David, Pile 39.12. He said, I would look to
his ways, bridle his tongue, &c. but soon after, he brake his word;
My heart was hot, &c.

Verse 48. The cock shall not crow. Christ mentioneth the
cock, quia non sum plumarius, because it proclaimes. So Rev. 6.13. Poultons revolt, as green figs fall off, with no adoe. In
the Palese of the man they fell to Poper vly, as aft as leaves fall in Autumn.

CHAP. XIV.

Verse 1. Let not your heart, &c. Our Saviour sweetly proceeds in his parabolike form. Szelius, that he once heard a dying twin sing meltently and harmoniously. The Poet shews the manner of it, when he fa-
ith; longa canto. Duer per colla modo,--. Of the Sirens (on the con-
cracy it is reported, that how sweetly they sang before, yet at death they make a horrid noise, and unpleasant roar.
Sensibly, good men utter their belt usually at last, the
wine of the spirit being the strength and jubilite in them. Whereas
wicked men are then usually at word, and go out with a brench, as
the devil is said to do; And as M. lancl. bom. said, of vector in his
lilt wicked work, written of Prufis marriage, Non est cxynx
acio, fed ultimus crepuscius; et seunt filii legiones pedes, for the
moises, bume crepitemve secre. So of Baldwin the apostate, one
faith, that siueco famul et mal decere definit, he died crying, as this
wretch did wearing, who desperately at last did the bend by to
help him with oil, and to swear for him.

Verse 2. I would have told you. And not have fed you with
false hopes of an Utopian happiness, as the devil did by him, whom
he brings into a toools paradise; as Mabober by his, to whom he
promises in Paradise delicious far, pleasan gardens, and other
inestimable delights eternally to be enjoyed, &c. Christ is no such
imposturer.

Verse 3. I will come again. &c. O look up and long for this
conclusion.
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more shame for you, having had me (his expectant image) so long amongst you. Christians have a privilege above the Church of the Old Testament. The seat of the Altar was brazen, 1 Kings. 7: 21, and what eyes could pierce through it? Now our seat about the Throne is glistening, Rev. 4. 6, like the Cristall, clearly conveying the light and sight of God in Christ to our eyes.

Ver. 8. Lord, saw us the Father]. They would have seen the Father face to face with their bodily eyes, as they saw the Son. But that no man can see and live, 1. Cor. 13: 12. We cannot see the Son in the flesh and see him with our bodily eyes. So neither can we see God in his essence in his Son; we may, who is the Incarnation of his Father's glor.

Ver. 9. Have I been so long, &c.] May not Christ justly blame and threaten us all for knowing no more of him all this while? Ignorance under a means of knowledge is a blindest folly, 1 Cor. 15: 34.

Ver. 10. The words that I speak.] Our Saviour alleged these as himself the Divinity both of his word and works. He was mighty, faith Peter, both in word and deed. Ministers also must, in their ministry, be able to argue and approve themselves to be men of God, by sound doctrine and good life. And not be, as some Soterian faith, the Pharisees were, and as Epiphanes,false men. The Sages were false, and the Grecians profane men.

Ver. 11. Believe me that I am, &c.] Take my bare word without any further paws or proofs. This is an honour due to Christ only, that he is, a quánuis, He is Amen, the faithful and true Witness.

Ver. 12. Again I speak to my people. 1. Cor. 15: 12. In greater in regard of the matter of the subject, as converting three thousand souls as a sermon, reducing a great part of the world to the obedience of Christ, &c. But yet lest the then chosen Christ did, for the matter. For, 1. They did them not in their own name, but in his. 2. They preached not that they were Gods, but they preached Christ the only Lord, and themselves the Church of servants, for Jesus sake. 3. They were the white horses on which Christ rode abroad the world, conquering and to conquer, Rev. 6. 3. In memory whereof, as it may seem, the Saxo-Princes, having born a black horse till then, in their military Ensignes did, after they had received the faith and

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confession of Israel; say as Sisera's mother, Why are his chariots (tho' his clouds) so long in coming?

Hexo pleua ne profer 1. profana a tempora! Mundi

Fex! Sisera lip prope Nox! I douva 1. Christo vemi.

There may ye be alse.] Christ comts not himself full, till he have all his m. m. xts about him: hence the Church is called theumble fames of him that fletch all things, Eph. 1: 23.

Ver. 4. And which I go ye know.] Some little knowledge they had, such as Thomas in the next verse denies to be any at all, yet Christ acknowledges it. The tenure of the new covenant requires no fictitious matters of grace. The first springings in the womb of grace, are precious before God, Eph. 2: 11. He blessed our bodies, Isa. 56: 11. and in our dumbness of ignorance, can find out his own part of knowledges here.

Ver. 5. Lord, we know not whether thou goest, &c.] No, Thomas! what are ye also ignorant? They knew, but know not what they knew: their knowledge was yet but confused and indistinct; they saw men, but as it were walking like trees, till their eyes were better anointed with the eyes-false of the Spirit. A man (thou one) may have grace, and yet not know it, (as the Embryo hath life, and yet knoweth it not.) Yes, he may think he hath it not, as we look for keys that are in our pocket; or think we have lost a key; that we have lidded up in our chest; yet, as the butcher looketh for the candle that flickered in his hat, by the light of that he seeketh.

Ver. 6. I am the way and the Truth, &c.] As if he should say, Thou hast no whither to go but to me, nor which way to go but by me; they may all attain eternal life. Which made Bernard say, Sequam nos, Domine, deper te dixit: Te quasi Foedus, ptrt., quia Fili, alter, quia Fili. And this was one of those sweetenings, that old Boso had much in his mouth, a little store his desir.

Namem commennt unto the Father, but by me.] Christ hath poured us a new and living way to God, with his own meritorious blood: and his flesh stands as a shoon between us, and those everlasting burning lights, Isa. 33: 14. Let Papils lay of their Sains, Ps. 145: 20. And we are wont, in a just weight per hono. Let us lay of all their love and name Sains, it is that Hason, Contemnus monouni(is) Deus, per

Ver. 7. And which I go ye know him.] Or else the more
were bestrayed, bear a wicked heart, and gave it for their Arms. And Jeremiah could say in his time, that, 
Biniqmar remissa, Christus tamen sedebit.

Ver. 13. That I will dec. An undoubted argument of Christ's Divinity, that he bears and grants prayers. When the people, in Able's time, saw God answering Eliphaz by fire from heaven, they cried out, The Lord he is God, the Lord he is God. O that we could have had a description of the Plenitude gives of God.

Ver. 14. If ye shall ask any thing, &c. This is not an in vain repetition, Nuncunnam sitis dictius, quoniam nuncunnam sitis dictius. When God spake but once, David heard it twice: O that we would once hear and believe, what Christ for our comfort hath laid over to us, that we might lay it up ever to us.

Ver. 15. If ye love me, keep my Commandments. No better way to seal upon love, than by being obedient. How canst thou love me, said the, when thy heart is not with me? Hath to. to shew his love to David, set upon that difficult and dangerous service for him, abounding into Abijah others: cords, and defending them from the slaughter of the enemy.

Ver. 16. And he shall give you another Comforter. Onpleader, Persuader, Advocate. Properly it signifies such an one as we call now, when we are in any danger, to advise and counsel us.

The devil called us to debate. To find opposition to this name and title given here to the holy Spirit; whose office it is to help our Atonement here imparts to make intercession in our hearts to God for us, and, upon our true Repentance to make our Apologies, 1 Cor. 7:11. to comfort us, by discovering our graces, 1 Cor. 1:11. by pacifying our evidences, Rom. 8:18. by trying whether they shall not be used over and not upon, they help Satan the Accuser, taking up his part against themselves, and pleading his cause against the Spirit their Comforter.

That he may abide With you for ever. The Spirit (saith one) is Christ's for ever, with whom he leaves us, and, by whom he is with us to the end of the world.

Ver. 27. For be must needs be with you. Next to the love of Christ in dwelling in our nature, we may wonder at the love of the holy Ghost, that will dwell in the dark dog-hole of our defiled souls; and be there as those two olive-pipes, Zech. 4:12, throw which the two Olive branches empty out of themselves the golden eyes of all precious

pecious graces; which are, therefore, called the fruits of the Spirit, Gal. 5:22. ye, the Spirit; ver. 22. God also in giving us his Spirit, is said to give us all good things, Match. 7:11. with

Ver. 18. I will not leave you comfortless. Organize, or darling. I your Lord am taken indeed from your head, why, but you shall have the filling of my Spirit, Phil. 1:9. And if ever I will come again to you are long; yes, I am now upon the way: I come to fetch you, I come to meet you, I come, I come.

Ver. 19. But ye see me. The Scripture hath the mind of Christ, and those things revealed unto him that naked eye never saw; carnal ear never heard; neither hath it entered into the heart of man the things which God hath prepared for them that love him; neither prepared only, but imparted to his disciples, even in this life. For he referres not all for the life to come, but gives a grape of Carmon in this wilderness, such as the world never tasted of.

Ver. 20. That I am your Father, and you in me. O happy union, the ground of communion! Interwoven! the ground of influence! Hence we have communication of Christ's secrets, 1 Cor. 2:16. the testimony of Jesus, 1 Cor. 1:5. Consolation in all afflictions, 2 Cor. 1:3. Sanctification of all occurrences, Phil. 1:11. Participation of Christ's meke and Spirit, and what not?

Ver. 21. And I will love him and manifest him. Enecrative of the living knowledge of Christ is promoted, as a singular reward of our love to him, and fruit of his love to us. This is, faith hopes to ascend into heaven, Prov. 30:33. This is, faith in our Saviour dwells, the great talent of all others. There is a (much) in it, Luke 12:48. This is, faith in our Saviour, the great riches, 1 Cor. 1:7. And David reckons of his wealth by it, Phil. 1:32.

Ver. 22. How is it then that thou wilt manifest him? Many a wife questid the Disciples and ask in this Chapter; and yet our Saviour bears with their rudest, and gently instructs them, preaching as they are able, Matt. 11:32. So did Paul, 1 Cor. 9:21. So must all Ministers, 2 Tim. 4:5; it they mean to do good on it.

Ver. 23. Jesus answered and said unto him: Our Saviour fal-

Ver. 24. But the Father. Therefore to be obey'd, because of divine authority. God's imperfections add authentic, and bindesy every good heart to obedience. Venias, veniam verbum Domini, et suscipe me, Jesu Christe, qui nobis efficit salda, fidel Dei, a godly Dutch-Divine.

Ver. 25. But the Comforter. &c. The Spirit teacheth only things consonant to the Scripture, and is thereby discerned from a spirit of delusion: for it is not novum revelationem arihertique, as Papists, Mahometans, Anabaptists, and Libertines would make him. The Jews also had many traditions and unwritten scriptures (as they called them) wherewith they believed their Scribes and Doctors were directed, for the people's better direction in observing the law. These they called Masalmuthobs, Complimenti, Passiones, &c., because they thought that the written law was perfected and completed by them. These were those our Saviour cried down, Mat. 15.3. And the Prophet tells us, that in vain shall we look to hear the voice behind us, where out eyes see not our teachers, Is. 30.10, 11.

Ver. 26. Peace. I leave with you. As a farewell, or legacy, because that they should not commit sin; nor sinning, as the Christ is the Prince of Peace, yea, he is our peace, faith the Apostle, and brings true peace, which is a piece of his Kingdom, Rom. 14.17. Of him it may be more truly said, then it was of our Saviour the Heavens, that he came in, ex aeternum pacem donavit, et æternam super potestatem, ut dominium, et regnum Christi regni.

Ver. 27. My Father is greater than I. To wit, as I have voluntarily submitted my self to the office of a Mediator. Or, here the same of righteousness is gone back ten degrees in the distance below his Father: Thou hast made him little less than the Angel; there (as man) he is gone back ten degrees below the Angel. I am a worm and no man: there he is gone back ten degrees below men. A living dog is better than a dead lion: there he is gone back ten degrees below worms. For he was not so much as a living worm, but was laid in the grave as a dead lion; there to have been meant for worms, but that it was impossible for God's holy One to be corrupted. See how he empires and humbled himself, that he might exalt and fill us with his fulness.

Ver. 28. And now I have told you before. Which none besides God himself could do, but by divine revelation. The knowledge of future contingents is of God only, and of such as to whom he is pleased to communicate it: as he did to the Prophets who when they foretold things only as in their cases, they might fall out or not, as Isa. 38.1. Jerem. 3.4. and 1 Kings. 21.20. But when they foretold things, as futuros in script. propheticum, then they fell out infallibly. The devil also may come accompanied with such things, and be able to foretell them, if God reveal them to him, as he did Ahab's death: and as Trismegistus the Abbot, and Cæsarius the Cardinal, foretold a change of religion to fall out in the year, 1537, which was the year wherein Luther began to buckle for Christ against the Pope.

Ver. 29. Hereafter I will not. &c. Make we the best of our Christian friends while we have them: we would do of a borrowed book or tool, that we know not how soon they may be lost, by the right owner.

Ver. 30. The Prince of this world cometh. In his limbs and instruments, those breathing devils that put Christ to death. Persecutions are set work by Satan: The devil shall call some of you into prison, Rev. 15.10. Why? Is he become a justice of peace, to tend men to prison? No, by his Agents. But why would Christ be troubled by him, and his? Hear the next words.

Ver. 31. But the world may know. Not you o'hy, but all must take notice of my ready obedience to the will of mine heavenly Father, even to the suffering of death. Christ's passion must shine as a perpetual picture in our hearts: therefore it is to accurately described by all the four Evangelists.

Ver. 32. My Father is greater than I. To wit, as I have voluntarily submitted my self to the office of a Mediator. Or, here the same of righteousness is gone back ten degrees in the distance below his Father: Thou hast made him little less than the Angel; there (as man) he is gone back ten degrees below the Angel. I am a worm and no man: there he is gone back ten degrees below men. A living dog is better than a dead lion: there he is gone back ten degrees below worms. For he was not so much as a living worm, but was laid in the grave as a dead lion; there to have been meant for worms, but that it was impossible for God's holy One to be corrupted. See how he empires and humbled himself, that he might exalt and fill us with his fulness.
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Verse 1. I am the true Vine, &c.]

Verse 2. Every branch in me, that abideth in me, &c. That abideth in me, &c.

Verse 3. Through the word, &c. Which worketh upon our hearts, &c. Worketh upon our hearts, &c.

Verse 4. All the fruits of righteousness, &c. All the fruits of righteousness, &c.

Verse 5. The same bringeth forth much fruit. Christ is a generous vine, a plant of renown, and all his are filled with the fruits of righteousness, &c. Christ is a generous vine, a plant of renown, and all his are filled with the fruits of righteousness, &c.

Verse 6. If a branch abide not in me, &c. If a branch abide not in me, &c.


Verse 8. I sow the good seed, &c. I sow the good seed, &c.
Ver. 8. Here is my Father glorified, &c. There is not (faith one) so much of the glory of God in all his works of Creation, and Providence, as in one gracious action that a Christian performer; how much more in a life full of good fruits? This makes others say, Surely God is in them. God also accounts that he receives a new being, as it were, by those inward conceptions of his glory, and by those outward honours that we do to him; especially, when we study God’s ends more than our own, and drown all self-respects in his glory. Surely, they that do thus, may have what they will (faith one) and God even think himself beheld to them.

Ver. 9. Continue ye in my love. In the love wherewith I have dearly loved you. As who should say, Suffer your selves to be loved by me: for the Lord Christ even makes love to the good fool, and woos entertainment.

Ver. 10. Even as I have loved my Fathers. Christ’s obedience must be our pattern of imitation. All his actions were either Moral or Mediatorial. Iboth we are to imitate him. In the former, by doing as he did, Matt. 11. 29. 1 Pet. 2. 22. In the latter, by imitating, transacting that to our spiritual life, which he did as Mediator: as to die to sin, to live to righteousness.

Ver. 11. These things have I spoken, that ye should not sorrow. Sound joy is wrought in the heart by the bearing of the Word. Melancthon, joy and gladness, that the bones which thou hast broken (with the fæce of sin, and fear of wrath) may rejoice. Psalm 118. And God creates the fruit of the lips to be peace, Isai. 55.

That my joy may remain in you. The temporaries joys, as it is here said, and elsewhere, fadeth as grass on the top of the water: so is it, and is here, smooth the brow but not all the breath; like a light daff of rain, or an handful of breath wood, 2 Cor. 3. 6. The true Christian joy is full and firm, solid and substantial, Gaudium in re gaudium, in se gaudium de pasto florum, gaudium de promissione. He hath full enough to make him overaffilinly, under whatsoever misery. He can turn into his counting-house, and find there sufficient to sustain him, as David did, 1 Sam. 30. 6.

Ver. 12. This is my Commandment. Love is the complement of the Law, and the supplement of the Gospel.

Ver. 13. Greater love than this, &c. Of any such love, but in Christ, we shall hardly read. David in a passion may say, Would God I had died for thee: but in cold blood I doubt whether he would have done it. A certain Citizen of Toledo, being condemned to die, his fon cossed not by prayers and tears to entreat that he might die for his Father; which accordingly he did: but this is rare, for life is sweet, and love is cold in this case. Every man, in his own next-neighbour.

Ver. 14. If ye do whatsoever, &c. In due end, and endavour, sitting at the table, though ye cannot open the door, and looking to both the magnalia & minutissula of the Law: Sunt Catholicae sunt Augustinianae quis et sedet integram sequantur, & bonus mortuus, and they are written in the book of life. (faith Bernard) that do what they can, though they cannot do what they should.

Ver. 15. I call you not servants. And yet it was the top of David’s titles to be the servant of the Lord; and the height of his ambition to be a door-keeper in his house. All his servants are sons, and all his sons, heirs. But I have called you friends. It was an honour of old, to be the King’s friend. Such honour have all his Saints; Christ doth freely unsome one himself unto them.

Ver. 16. And ordained you, that you should see, &c. Not that ye should Lord it over your brethren (as the Pope ordinates his Cardinallers) and get up the best of the land for your private use, and ambition to be a door-keeper in his house. All his servants are sons, and all his sons, heirs.

Ver. 17. That ye love one another. That ye hold together, because the whole world will hate you. A spirit of perversities made way for the ruin of Egypt. Isa. 19. 14, 16, 17. Si colluderis, and the ancient Briminis Tangimus, if we cling, we break.
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Verse 10. Remember the word, &c.] Else all is lost, 1 Cor. 15.

Verse 11. For he thataspares to give alms, &c.] is as he that stealeth. 1 Tim. 6.

Verse 12. If thou hearest the voice of thy master, &c.] 2 Tim. 4.

Verse 13. Ye have done well to shew forth the good, &c.] Rom. 12.


Verse 15. If any man have broken a curse, &c.] Mic. 3.

Verse 16. Thus saith the Lord, &c.] Jer. 2.


Verse 18. The lord is not unrighteous, &c.] 1 Cor. 4.

Verse 19. For though I be a man, &c.] 1 Cor. 9.

Verse 20. For the length of our days, &c.] James 4.

Verse 21. Therefore will I seek to devise, &c.] Acts 24.

Verse 22. Let brethren therefore be zealous, &c.] 1 Pet. 5.

Verse 23. A man that is an enemy, &c.] Rom. 12.

Verse 24.gif thy brother sin, &c.] 1 Tim. 5.

Verse 25. Ver. 10. Remember the word, &c.] Else all is lost, 1 Cor. 15.

Verse 11. For he thataspares to give alms, &c.] is as he that stealeth. 1 Tim. 6.

Verse 12. If thou hearest the voice of thy master, &c.] 2 Tim. 4.

Verse 13. Ye have done well to shew forth the good, &c.] Rom. 12.


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Verse 22. Let brethren therefore be zealous, &c.] 1 Pet. 5.

Verse 23. A man that is an enemy, &c.] Rom. 12.

Verse 24. gif thy brother sin, &c.] 1 Tim. 5.
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Ver. 25. They hated me without a cause.] So they dealt by David, to try Christ, and to fill by his members. There is but the name Pagant act, do or again, as of old. In moribus complessit, & modis sunt, was the world the perfecutores could say of the 

Ver. 27. And ye also shall bear witness.] Thus word and spirit go together, according to the promise, Isai. 59. 1. The Mansa of the Spirit comes down from Heaven, in the dew of the Ministry of the Gospel, Num. 11. 9. 1 Cor. 12. 3.

Ver. 1. That ye would not be offended.] As with a thing unexpected and intolerable. Darts foreign are darts. 

Ver. 2. Whosoever killeth you, &c.] Maximilian the perfecutores thought that the blood of Christians would be a well-pleasing sacrifice to his gods. Blanda thinks the Apollite, 1 Cor. 4. 13. alludes to those Heathenish expostutions, wherein certain condemned persons were brought before yeasts with garlands upon their heads, and offered up, as sacrifices, to their gods, in time of any contagious infection especially: and there they termed execution, and so, the. At Colos, certain Divine preachers, that the death of certain heretics, (as they called them,) should pacify the wrath of God, which then plagued Germany grievously with a strange kind of scurrulent sickness. In the first Council of Toledo, it was enacted, that the King of Spain should suffer none to live in his Dominions, that professed not the Roman Catholic Religion. King Philip, accordingly, having hardly escaped shipwreck, as he returned from the Low-countries, said, He was delivered, by the singular providence of God, to root out Lutheranism, which he pretently began to do; professing, that he had rather have no subjects than such. Another Catholic King of France, That if he thought his thorn were infected with that heresy, he would tear it from his own back, and rather go without it: nay, if any member of his body had caught the contagion, he would cut it off, that it might not jump on the rest.

Ver. 3. Because they have done you no harm.] Through blind zeal. The dark corners of the earth are full of cruelty, faith the Psalmist. The devil shall not destroy in all mine holy mountain. For knowledge shall cover the earth, as the waters do the sea. See the Notes on Chap. 15. 31.

Ver. 4. To remember, &c.] And as, what I have foretold and taught you. The difference between Divinity and other Sciences is, that it is not enough to know, but you must do it; and a doctrine of mulch must be practised, and a copy not read only, but written after.

Ver. 5. None of you asketh me, &c.] This they had asked him, but not, as well spied of his going; thus he would have of them, and of us, when we part with friends that die in the Lord, say as he, Tit. 11. 11. quosque dederat: non contrivit, quod recepit: ag Gratias, quod suadifi.

Ver. 6. Sorrow hath filled your hearts.] So that you are, for the time, not more uncomfortable than incomprehensible. Thus also it feared with those Israelites in Egypt: Their ears were full of gold, that mused. Exod. 6. 6. a. or quod subserit, quod seconsum. Psa. 106. 43, 44. Fretur eos quae urgia, nec audis corum babebit.

Ver. 7. I will send him unto you.] This our Saviour often repeats, that they might once take notice of it, as an indelible tenet, that God should pour forth his Spirit upon all flesh. What was it received among precious as spirit? What to scribe and write? It is received among precious as spirit? What to scribe and write? It is received among precious as spirit? What to scribe and write? It is received among precious as spirit? What to scribe and write?
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shall be Mopsomer; but that the Christians, in matter toward them, have razed out their words. Is not this the effect of error?

Verse 8. And when he is come &c. This Text had been cut, had not Commentators made it to knorry.

Verse 9. He will not prove; Or underrive the world, by refining those old conceptions and erroneous opinions, that men had before drunk in, and were possed of. He shall clearly convince them of the handiwork of sin, of the necessity of getting righteousness, both imputed and imparted; both that of justification inherent in Christ, imputed to us, and that of sanctification also, imparted by Christ, inherent in us: This latter is here called judgement, as it is in John, Mat. 12. 20. Till he bring forth judgement to victory; that is, weak grace; (called before a broken reed, smoking weed) to perfect conquest over corruption. Compare with this Text that of the Apostle, 1 Cor. 6. 11. Such were some of you; (Sodomites, mancuses immundus) but ye are (in general) washed from your sins, of the handiwork whereof ye are now clearly convinced: And (in particular) ye are justified by the Spirit of our God, and ye are justified in the Name, that is, by the merit of the Lord Jesus the Righteous, who is the propitiation for our sinner.

Verse 9. Of some, because they believe not on me. Our Saviour intemperately and without restraint, the point of which is the thirst, Heb. 3. 13. It is a sin against the which the Pains of Sodom are invited, Jer. 16. 10. It gives the law.

Verse 10. Of righteous, because, &c. What strength is there in that reason? This: Christ took upon him to be our Father, and he must acquit us of all our sins, ere he can go to his Father.

Verse 11. Of judgement, because the Prince, &c. Satan is, by the mighty work of the holy Ghost, cast out of his throne, defeated, though not utterly ejected; The Spirit is refreshed to our hand, because of the field; to neither what evil we would, because of the Spirit.

Verse 12. But ye cannot bear them now. Because your spirits are darkened with worldly sorrow. But the Spirit shall be unto you a powerful Remover, prohibiter.

Verse 13. He will guide you into all truth. Many are the benefits that we receive by the Spirit. The fruit of the Spirit is in all goodnesse, and righteousness, and truth. This our Saviour delivers to his disciples at several times, and by degrees, as they could bear it: Here he represents him as a guide to godliness. Simeon was brought into the Temple by the intinct of the Spirit. Paul would have gone to a certain place, but the Spirit would not suffer him. Lo, this is the working of the holy Ghost still in good men's hearts. The steps of a good man are ordered by the Lord, and he delighteth in his way. Kings suffer their children to ride with them, but yet let Tumours and governors to over-rule them. So here. And because Delicacies off Spiritus Dei, therefore we must observe and obey his motions, which are the bound of his goings, the footsteps of his appointed, Phil. 3. 15. We should lay our selves (as instruments) open to the Spirit's touch, to submit to his discipline, as Paul did, 1 Cor. 1. 20. And this requires a great deal of self-denial.

Verse 14. He shall glorify me, &c. And if the holy Ghost could not use any better means to glorify Christ, then to take of his excellencies, and hold them out to the world, what should Ministers, the mouth of the holy Ghost, do rather?

Verse 15. All things that the Father hath, &c. So that we can but carry the heir, we have all. The Father hath trusted him, as he did to his eldest Son, Luke 15. 21. Son, thou art ever with me, and all that I have is thine: therefore we may go boldly to him for all things needful for life and godliness. When Joseph went to Jacob that Pharaoh had put all into his hands, he was not a little astonished, that one so near to him in nature was able to accomplish all. Let us also come boldly to the throne of grace, with our faith, and abound with all power to do good. Christ, as Mediator, is able to make all grace abound toward us, that we always, having all sufficiency in all things, may abound to every good work, 2 Cor. 8. 8. We might Ignorant be, Ignorant, crooked constant in our motions, we remain in vomit nauseosum.

Verse 16. A little while, and ye shall not see me. This little while seemed a long while to them, so that they began to doubt (though it were but the third day after his death) whether or no it were true that should redeem Israel, Luke 24. 13. God helps for his long, because he had so many and so great subjects to attend to.
because we are flint. A short walk is a long journey to feel the knee. It is but for a moment in his anger that God hides his face from his, though it should be during life: he hath an eternity of time to reveal his kindnesse in. And to say that God hath call'd you off, because he hath hid his face from you, is (tah the same) a fal시 that falls out of the devils yapicks: When the Sun is eclipsed, foolish people think it will never recover light: but wise men know it will; and at such a time though the earth want the light of the Sun, yet not the influence thereof: So neither are the Saints at any time without the power, hear and vigorous influence of God, even in the light and comfort of it is interceded.

Vere 18. We cannot tell what be fallst[.] We know here both part: the greatest part of our knowledge is the least part of our ignorance, one part. The holy is the saint of the other. The soul of the other, the soul of the other, may be computed as a vessel, the means, the pipe, the Spirit of God to the wind that bears the water into the pipe: The Minister is the servant that opens the cock. And then the reason why we know but in part is, either we do not know at all, or not always in the same measure. And sometimes our vessels are filled with other things; (as the Apothecaries here were with worldly goods, and the concept of an earthly kingdom) and to them over; and usually our vessels run over, and lose what we received by the means.

Vere 19. Now you know that they were, &c.] He graciously prevents their requells, so he doeth ours less; and usually in Scripture the answer is given, the question concealed. God therefor providing for men infirmity, who are ready to ask such odd questions, as the Disciples here do, to the discovery of their own silliness.

Vere 20. Ye shall weep and lament.] So long as ye abide in this valley of tears, as the Septuagint render them, Psal. 89:6. In hæc exitus, in hoc exstant, in hoc perseverant, in hoc salubrarum, as Bernard hath it. My tears have been my meat, Luke 11:4. Alluding to the flint, which being purified, mendeth itself. Thee, instead of gnomes, were the ornaments of David's bed, Isaiah 37:10. The Church's eyes are as the pools of Hebram, ever glazed with tears of compassion or compassion. Tertullian speaketh of himself, that he was born to nothing else, but sorrow and mourning. Aquinas, by his tears, as by the bleeding of a chest wound, cured the leprosy of that tainted age. Flaccus writing of his own life, saith, that there were little

rows in his face, and Icicles from his lips with continual weeping.

But the world shall rejoice.] The merry Greeks of the world laugh themselves fat, and are so afraid of sorrow, that they can never find time to be serious: counting it no sport, unless they may have the Devil's playfellow, no sport, but madonna; no recreation, but that which is flees. These are forbidden to rejoice in any thing, Psal. 10:1. But if they do, there is no fruit or seed in the fruit of the wicked, to triangulate their joy with, but the righteous song and rejoicing, Prov. 29:6. Woe be to mirth mongers, that hear when they should weep, Luke 6:25.

But your sorrow shall be turned into joy.] God shall loon give you beauty for ashes, the oil of gladness for the spirit of heaviness, &c. If he shall turn all your sighing into singing, all your lamentations into laughter, your fashions into fillets, your ashes into ointments, your falls into feasts, your wranglings of hands into applauses, &c.

Vere 21. A woman when she is in travel.] The sorrow of a Saint is oft compared to that of a travelling woman, 1Sa. 26:17. A woman when she is in travail, she is in travail, scarce to be driven, nor to be kindled. In utility, it tends to a birth. In hope and expectation, not only of attend, but also of fruit, 4. In that there is a certainty of time and place. And Finis aditus medicis.

Vere 22. And ye now here for have sorrow.] No sorrow like to that, when we see not Christ in his favour. He hides his love of Joseph, did out of increasement of love; and then we cannot see him for crying; as Mary Magdalene could not, she was so bleared: But when he came at last from us, his heart is with us: and he must needs look throw the chinks, as in the Canticles, to see how we do, as that I triest, and expecketh them. There is a presence of Christ that is seen, when he seems to draw us one way, and to draw us another, Cant. 5:6.

Vere 23. And in that day ye shall.] And ye shall be so exact and so expert, that you shall not need to ask such childish questions, as hitherto ye have done. This is like that of the Prophet: They shall not each man teach his neighbour, saying, Know the Lord: for they shall all know me, from the least to the greatest. They shall all know of God. Carthage in caris habitant qui

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For the Father himself saith you: We say, Majestically and love cannot dwell together; because love is the abating of the soul to all services. But it is otherwise in God; Majesty and love meet in his heart; so that of his own free accord, he will give anything we ask, and as it were, prevent a Mediator, crowning his own graces in us.

Ver. 28. Again I leave the world. &c. So Pleasius the Philosopher, when he died, said, I am now free to work without image. Therefore, Julian the Apostate, (as Marcellinus may be credited) went out of the world with these words in his mouth, Iam expiatus nature, pango et hic diutius habere sedem, et diutius exulare.

Ver. 29. His disciples said unto him: How apt are we to over-wear our little-nothing of knowledge or holiness? to dwell with big conceits of our own sufficiency; and, when we see to little, to fly presently, with her in the Poet, by hidden sort in me nihil? to think we understand, (as St. Paul hath it) all mysteries, and all knowledge? How truly it may now be said of many, as Quintilian, faith of some in his time; that they might have proved excellent scholars, if they had not been so perverted of themselves already? Conceitedness cuts off all hope of proficiency.

Ver. 30. Now we are sure. &c. What? not till now? Nicodemus was there too, 3. But better late than never:

Ver. 29. Do ye now believe? Now he banners, ye are jolly fellows. But it is easy to swim in a warm bath and every bird can sing in a sunny day. We shall fearfully what you can do. If ye faint in the day of adversity, your strength is small. For 14. 10, hard weather tries what health; hot service what courage.

Ver. 30. Behold the hour cometh; &c. So bladder-like is the fool, that filled with earthly vanities, though but winds, it grows great and twells in pride; but pricks with the least pin of piercing grief, it shrivelleth to nothing.

Ver. 31. These things I have spoken. &c. This Sermon of our Saviour then would be read in time of trouble. It hath virtu-um pacatum, if mixt with faith.

That in me ye might have peace. Though furnished with outward troubles, peace died in peace, according to the promise, though slain in warre. True grace, like true gold, comforts the heart.

Ver. 28. Again I leave the world. &c. So Pleasius the Philosopher, when he died, said, I am now free to work without image. Therefore, Julian the Apostate, (as Marcellinus may be credited) went out of the world with these words in his mouth, Iam expiatus nature, pango et hic diutius habere sedem, et diutius exulare.
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In the world ye shall have tribulation. There's no avoiding of it. 'Tis not a paradise, but a purgatory to the Saints. It may be compared to the Gerasenes, which is said to be a place of that nature, that which way soever a man bent his course, he shall be sure to have the wind against him.

I have overcome the world. Therefore we are more than conquerors, because sure to overcome afore-hand. We are triumphers, 2 Cor. 3-14. We need do no more then, as those in Nephal, set our feet on the necks of our enemies, already subdued unto us, by our Lord.

Chap. XVII.

Verse 1. And lift up his eyes to Heaven.

This and the like outward gestures in prayer, as they infirmit from the fervency of the good heart, so they refer upon the soul, whose invisible afflictions by these visible actions, in the Saints, are the more inflamed. Howbeit hypocrites, though they have their hands elbow-deep in the earth, will seem to pierce Heaven with their eyes lift up in prayer, vindicating torus appellation ad finem suum, faith Calvin somewhere: they to fix their eyes in public prayer, as if they would leave them on the roof of the Church. when as all is but histrionicall, theatricall, counterfeit and the eagle, when the forethe high, hath ever an eye to the prey below. So hath the hypocrize, to profit et c.

The hour is come. o. d. I aske not before the time is come, and ripe and ready for thy kingdom. Some would be in Heaven, ere they have done their work upon earth. But what said that Ancient? Domine, nisi facias necessarium, nonaceam omnes: Lord, if thou have any further service for me to do, I am willing to live longer. When we come to Heaven, the reward will be so large, that we shall repent us, (if we possibly there repent for anything) that we have done no more works. It is not lawful (faith one) to wish for death, simply, neither to be fret free from the troubles, fears and cares of this, nor that we would not condud, not wrestle any longer (for this were to serve our selves, and seek our own ends) but in hatred to finis, as it is fin.

Verse 2. That he should give eternal life. And what more free then gift? Note this against our Merci-mongers, who not only

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cry with Novatus, Non habes Demissa, quod nisi ignoscas: I have done nothing that thou shouldst forgive me, but with Vespasian, Vos in eternum gratia non accipiam. I will not have heaven for nothing. How much better S. Augustine, Homo signatus, faith be with Dei signatus. And William Wickam, founder of New College, who, though he did many good works, yet he professed that he trusted to Jesus Christ alone for salvation.

Verse 3. That they may know thee. To know God in the face of Christ is Heaven aforeside. Qui non habet Christum in hora, non habet Deum in medio Coeli. By his knowledge shall we understand that God concerning Christ, 1 Thess. 5:11, that is, by faith; which intoduces affright of the judgement, content of the will, and alacrity or assurance of the heart. Papists place faith in the will only, and exclude knowledge. Nay, Bellarmino affirmeth that faith may be better defined by ignorance (that mother of devotion) then by knowledge. They dig out men's eyes (as they dealt by Samson) and then make sport with them: they confine faith to the will, that they may doe what they will with the understanding and the heart; as the friers fend men on pilgrimage, that they may lie with their wives the while.

Verse 4. That thou gavest me to do. Our Saviour counts his work a gift: so should we take it for a favour, that he employes us, that we may have any office about him, that we may magnifie him with our bodies, whether by life or death, Phil. 2:19. As an herethice I am condemned (sayd Mr. Bradford) and shall be burned, wheare I ask God to receive this work, that I doe no more revenge then I doe, having so great cause, as to be an instrument, wherein it may please my dear Lord God and Saviour to suffer. And the greater the promotion (sayd Lytton) that God giveth in this world, is, to be such Philippians to whom it is given, not only to believe, but also to suffer. Ignatius professed he had rather be a Martyr then a Monarch. John Neyt took up a Fagot at the time, and killed it, saying, Better be the time that ever I was born to come to this. The Apostles rejoysed that they were graced to, to be disgraced for Christ, Acts 5:41.

Verse 5. With the glory which I had, &c. Our Saviour then is the same-God, and of a later standing, as the Arius and Mahometans would make of him. Mahomet spake very honourably of Christ, except only in two things. First, he denied that

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that he was crucified, but that some other was crucified for him. Secondly, he took up the opinion of the Arians, to deny his Divinity. Arians at Constatinople listing upon the clafe-thread pluck out his guns. Mahomet's Musiue was now there in that place, as it were the excrement of Arians.

Ver. 6. I have manifested thy Name.] The Jews seek to detract from the glory of our Saviour's miracles, by giving out, that he did them by I know not what superstitious or Magical use of the Name Jehovah. But that name of God that he is here said to manifest, is that name Jehovah, that holy and reverent name of God, set down, Exod. 34. 6, 7. A name that would fill our hearts with heaven, and answer all our doubts, had we but skill to spell out all the letters in it.

Ver. 7. Now they have known.] That the Gospel is a plot of God's own contriving, and no device of man; as that Evangelium regnum was, set out by the Family of Love; and those Fanatics mentioned by Irenæus, that were so belittled with an opinion of themselves, that they accounted their own writings to be Gospeis. In the year 1220, certain Monks at Paris set out a Gospel full of all foolish and blasphemous, naming it, Evangelium deiurum. And in the book called Conformitatis S. Francisci, made in the year 1389, it is written, that the same book is better then the Gospel, and S. Francis set in Lucifer's chair above Angelo. The Council of Constance comes in with a non obstante against Christ's humiliation, withholding the cup from the Laity. And when the Pope set forth any Bulls, commonly he concludes that Non omnes suos constitutionem & ordinacionem apostolicam, exerceris, contrariarum quidquid contingat. And the Pope's interpretation of Scripture, be it what it will, seem never to contrary to the Scripture, by Levit. 26. 19. The very word of God, faith Enoch.

Ver. 8. For I have given them.] A sweeter and precious gift. It was the Jews' primary priviledge, that unto them were committed the oracles of God. There is a (chiefly) set upon it, Rom. 3. 2. See my true Treasure.

Ver. 9. I pray for them.] Christ hath left us this prayer here recorded, as a pattern of that intercession he continually makest for us, at the right hand of his heavenly Father. Jude was heard for Absalom: shall not Christ for us? Solomon denied his mothers request: God will not deny Christ. The Prodigall came without a mediatour to his Father, and was embraced: much more shall we, presented by Christ.

Ver. 10. And I am glorified in them.] It will be a singular prop to our prayers, if we so carry our selves, that Christ in his daily intercession may give this testimony of us to the Father. He undertakes for us, as it were, and gives his Word, that we, being mindful of our reconciliation by him, shall from thence forward live with him.

Ver. 11. Keep through thine own Name.] The Name of the Lord is a Strong Tower. Prov. 18. 10. A munition of rocks, Ita. 31. 18. Either the Saints run for the securing of their comforts, and safeguarding of their persons, as Conyes to due to their burdens, all creatures to their refuge, as the Shechemites fled to their Tower, when their City was beaten down to the ground, Judg. 9. The lame and blind, the maimed and shacle-footed creatures, when they had gotten the strong hold of Sin over their heads, thought then they might securely from David and his hosts, and yet their hold fail'd them. So doth not God, that fit to his Name. Pray, to be kept by it.

Ver. 12. But the fame of perdition.] This exception flies, that Judas was never of Christ's body: for, can he be a Saviour of a son of perdition? But why is he then excepted? Faith, by reason of his office he fainted to be of his body. Secondly, our Saviour speaketh here in particular of the twelve; and to be an Apostle was in it itself but an outward calling.

Ver. 13. And they shall say.] Not for his own, or his Father's Love, but for the comfort of his Disciples: to ease them of their anxiety and anguish, when they heard him praying, and providing such things for them. For this also it was, that he prayed thus in their presence (when at other times he went apart) for their confirmation, and blotting and justification.

Ver. 14. I have given them thy Word.] I have put my word into their mouth, therefore the world hatest them: Persecution. All and Amen.
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forth good things new and old for the people's life.

Ver. 18. *Even so I leave them, &c.* Therefore they have need, that there be put upon them of my Spirit, that they may be fit for the work. This boon none are to expect, but they that are free of Christ, and such are sure to be gifted.

Ver. 19. *And for their sakes doe I sanctifie.* As both Priest, Altar and Sacrifice: and this Christ did from the womb to the Tomb; at his death especially, when this Paschal Lamb was roasted in the fire of his Fathers wrath, that his people might be made parasites of his holiness. *Heb. 10. 5.* Here also it is worthy the noting, that the fathers in our Saviours prayer, do so freely depend one upon another, that if you take away one, you deface the other. *Phaenomena in Gelasius,* comparing between the title of Lyfus and Plato, observes this difference, *Quod si ex Platonico e-ravatione aliqua demum materetur, de organismi, sic de Lyfus, de iose tutius.*

Ver. 20. *Neither pray I for these alone.* Look here a sure and sweet haven for all believers to have recourse to, where they may fix and find away care of mislaying: for here Christ doth as much as if he should holomely swear to secure and let them safe from danger, that the Father denies him nothing.

Ver. 21. *That they all may be one.* Though not by the same kind of union, whereby the Father and Sonne are one, yet by an union every way as real and indistinguishable, such, as whereby the world may be convinced that Christ is the very Messiah, and the faithfull, the true Church. So it was acknowledged in the Primitive times, *Act. 4. 27.* But what a sad thing was it, that a Hebr. then should soon after have cause to say, *Nolite infletis dominus beatis, ut quin forte graviter Christijs; No beasts are to be inflicted to men, as Christians are to another. They had not learned Christ, love and humility are his cognizances. Why then should the Tovs have occasion to say, that he should sooner find his fingers all of a length, then Christian Princes all of a mind? Why should the Jew stumble at our differences, which is one of the main scandals they take from Protestantism?

Ver. 22. *And the glory which thou hast.* That is, the grace, which is glory begun as glory is grace perfected; we are here transformed into the same image from glory to glory: and set together in heavenly places in Christ Jesus. Such honour have all his Saints. Such things are found in them as doe accompany or comprehended salvation.

Ver. 15. *That they may be one as we are.* Every man may bear a part, even good men that differ as to the Brethren, and the rest of the Church.

Ver. 16. *They are not of the world, &c.*] Here indeed they have their communion, but their conversation is in heaven: they are clothed with the Sun of righteousness, and have the Moon (full face, yet they have unity with the heavens, the beauty and brightness of heaven:}

Ver. 17. *Sanctifie them by thy true.*] Afflict their hearts therewith, that they may the better affect others: speaking a constraint, faith being, of one, willing, and, faith, faith, of another, A blinder had need to pray, as Elia, did, for a doubting and trebled spirit: that he may out of the good creature of his heart, being forth
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Ver. 23. *In them, and in them also.* Christ was the only mediator: as being God for the bullinefle with God, and man, for the bullinefle with man. He is the bridge that joyneth Heaven and Earth together, faith Gregory. He is that ladder of access to God: faith first lades hold upon Christ, as man: and by it, as by a mean, makes way to God: and in it embraceth the Godhead, which is of itself faire confuming. We may safely fall through Christ's blood into the bosom of the Father.

Ver. 24. *Be with me, Where I am.* It is part of Christ's joy, that we shall be where he is. He will not therefore be long without us. David is ent by God to be clothed. If he will not up alone, but takes with him all his men with all their baubles. They shall take such part as himself, notwithstanding their late mutiny at Ziklag. So desem the Lord Christ with all his; and this should deglue all their forrowes. Christ will not be happy alone but as a tender Father, he can enjoy nothing, if his children may not have part with him.

Ver. 25. *Our righteous Father.* God's righteoufthefle is either, 1. Of equity, to punish offences. Or, 2. Of heaftly, to make good his Promises. In which respect it is no arrogancy nor presumption (said M. Glover, Martyr,) to burchen God, as it were, with his Promises; and of due to claim his aid, help and assistance.


Chap. XVIII.

Ver. 1. *Over the brook Cedron.*

This was the Town-ditch, a Chron. 20. 14. and had it's name from it's darkenes or maddineff for it receiv'd the baggage, as a common sink. Not farre from hence was the valley of Hinnom, where there was kept a continuall fire for the burning of dead carcasses and other garbage, as Kimchi notes upon Psal. 37. Hence hell is called, Gehenna.

Ver. 2. *And Judas also, who betrayed him.* No such danger to Christ's Church by any, as by Apollutes and false brethren, Gal. 2. 4. Julian, a forward Profeffour became a furious perfeccour, and drew more from the faith by fraud and craft, then all the

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the Heathen Empirs before he had done, by their force and cruelty. He perfecuted by his perverfions, as Naxianum wifefh, and called back the Bishops that were banifhed. Con- fantine, that, by their mutuall wranglings amongst themselves, they might embroil and overthrow the Church. About the year of grace, 1540. One Robert a Burgunian fell off from the Wal- denses, and turning to be a Dominican, he proved to be a sore en- emy to the Church of Christ, in Flanders especially. Bishop Bonner was at first advanced by Cromwell, and seemed much to dislike Stephen Gardiner for his Popery. His words to Grafton at Paris, when he was newly made Bishop of London, were these, Before God, the greatest fault that I ever found in Strype (who was his Profeffour) was for vexing and troubling of poor men for their Religion, as lobel the book-binder and others, for having the Scripture in English: And (God willing) he did not to much hinder it, but I will as much further it, &c. Baldwin the renegade, and Belfe, that was hired by the Papists to write Calvins Life, were delicate enemies to the truth they had formerly professed. Harding, that had conference with Jewell, was once a jealous Protestant, and Chaplain to Lady Jane Gray. Captain of S. John's Colledge in Oxford; Proctor of the Universitty, 1568. disemblled the Protestant Religion, which he afterwards opposed to his own profit. So did Parsons, who was of Balliol Colledge, till he was for his dinaffiously expelled with diligence, and fled to the Papists. Christ's greatest enemies are usually those of his own house. He was of the society of Jesus, that betrayed him.

Ver. 3. *Judas having received a band.* These are the enemies built arguments, and thole they Hoe to when all's done. So the Jentiles, thole (worn few) men of Satan, give out, that their weapons are only, prece, &c. Laidrymes, prayers and tears; and that it is unlawful for them to use any other, even then when they are about their most bolly designs. A late King of France (after his revolt to Popery) being perswaded by a great Duke about him not to readmit the Jentiles, which had been fully banifhed the Realm, he attered suddenly, gave me thin security for my life. He therefore admitted them, even into his bowmes, giving them his house for a Colledge; and in a publick speech, laying, That they were Timotheus in the house, Chryfjomeni in the Chair, Augusfines in the Schools, &c. But what came of it? One of the
the Popes slather slaves by the initiation of the Galatians; he placed them to the heart: These Timothy, Titus, Judas; these Chri- stians, Caritines; these Augelites, Aegyptians.

Cremeth theither with lanterns, &c.] Hypocrites may be compared (as one) to those fools in the Gospel, which came to seek Christ with lights and lanterns, as if they meant not to mistake of him; yes, they brought chaff and filth, as if they would fight for him. Yes, when he faith, Here I am, take you up my Cross, they stumble at the Cross, and fall back- wards.

Verse 4. Went forth and said unto them.] Meet his enemy in the face, after he had prayed; whereas till then, he feared, to show the power of prayer. So Efhor, when he had feasted and prayed, found her heart terrified against fear of man; and putting her in her hand, went boldly to the King. So Hadon the Mynoth, of whom afore.

Verse 5. Jesus of Nazareth, Jesus faith, I am he.] They called him Jesus of Nazareth by way of reproach. He will take it upon him, and wear it for a crown; and should not we do likewise?

And Judas also, &c.] With what face could the Tri- ton pay the face, the devil, he was put to grace, and could blush no more than a child, &c. and eftsoons.

Verse 6. Afford this as he had said, &c.] Here our Saviour lets out a little breath of the Majesty of his Divinity, and five hundred men filled with him. Quia autem judicat, etc. quia judicatur desmet, Aed. Thus Augustus? The wicked shall not flourish in judgement, faith David. Christ shall smite the earth with the rod of his mouth, faith Isaiah; and with the breath of his lips shall he smite the wicked. Godly men (who have but a drop of Christ's Oceans, a spark of his fire,) have a dantesque prediction. When Titus the perfecting Emperor came to S. Bajil, whilst he was in holy exercises, it struck such terror into him, that he reeled, and had fallen, had he not been upheld by those that were with him. And another time, he should have declared the order of office for S. Bajil's benediction, such a sudden trembling took his right hand, that he could write never a good letter, whereupon he bore the order for anger, and there was a mood of the balance. When an Officer was sent to apprehend a godly Deacon, he

Verse 7. Then asked he them again.] Though struck to the earth, they defit not: So the Sodomiter, timetem with blindendepe, &c.

Verse 8. Let these go their way.] This he seems to indent with the Jews, ere he yeasted him thei prisoners. As a good Shepherd, he interposed between the Wolf and the Flock: as an heavenly Eagle, he hath ever his eye to his nest, when he flie high from it.

Verse 9. That the saying might be fulfilled, &c.] Christ spake it of those days, it is here applied to their bodies. God hath a fatherly care of such, and will not lay more upon the outward man, then the inward (shall be enabled to undergo. Hence that of the Prophet, Besides, I have tried thee, but not at all, etc. Why? because God's weak children having far more drudgery in them, then good care, would never be able to abide a trial of trial.

Verse 10. The servant's name was Malchus. A base fellow birbiterizing our Saviour. But it was a sad Omen (faith a noble and renowned Writer) that Peter's sword should cut off the ear of Malchus, which signifies a King or king-like authority.
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bound before him, and then cried out, likely, as Hannah did, when her son stretched out his hand, what manner of man was this, and thus to enforcing his resolution, he put forth his hand to drink: So Stephen Gardner would not flee down to dinner, till the news came of the good Bishops burnt at Oxford. Then he came out rejoicing, and singing to the Duke of Norfolk, now let us go to dinner: but it was the last that ever he ate for it. Shall they escape by iniquity? No: In anger cast them down, 6 God, Psal. 58:7.

Ver. 14. Now Caiphas was he, &c. So Balaam, the devil's prophet, spake excellently of the Star of Jacob. See the Notes on Chap. 11.51,52.

Ver. 15. That Disciple was known to the high-Priest. Perhaps for that he and his father Zebedee were wont to serve the fish-pret with the belt and dastrell fish (for this other Disciple was John, who had first fled with the rest, and now came caulling in, to see what would become of his Master.) Of the Alle-fifth Arise-stell affirmeth, that he of all other creatures hath his heart in his belly: Such a thing was this Pret.

Ver. 15. But Peter stood at the door. Better he had kept him further off. He that will not fall into the ditch, must not walk too near the briarne. Peter might better have belov'd himself somewhere else: Longe utilius quisquer genere, & precari in ubere aliqui angeli, faeth Messina. It had been better for him to have been praying in a corner, than thus to put himself upon a danger, unless he had known himself the stronger. Luther condemneth the men of Wittenberg, by an Epistle; and because they were forbidden to meet and talk together, about matters of Religion, upon pain of death, he adviseth those of them that were strong in the spirit, to do their duty, notwithstanding the danger. But for the weaker sort, he exhorteth them to rejoice secretly in the Lord, and to pray to him for further strength, that they may be able to make a bold and wise profession of his truth.

Ver. 17. He said, I am not. False dissimulation is true demnity. A silly wench is too hard for this stout fielder, who was always, Alqui animatum quam armatum, as one observeth of him: Sic Etius fulminator ad subtilissimam vitam, falsus quisque immiscetur. They also stand by faith: he was high-minded, but fear.

Ver. 18. And warmed himself. But whiles he warmed without,
without, he cool'd within. Evil company is a great quench-coal, an ill air for zeal to breathe in; it calls a damp. For the abundance of iniquity, the love of many waxeth cold. Peter's evil example was a compulsion to other good people, Gal. 3.4. What marvel then if the swearing, cursing, fiddlers compel'd him to doe the like? They were the trunks, throrough which the devil delivered himselfe, foreving as, and razing upon Christ, no doubt.

Ver 19. Asked Jesus of his Disciples. Questioned him in the spiritual Court fifty, as an heretic, as afterwards in the temporal Court, for a fictitious person. So the Papists condemned married Prelates for Nicodemus in the Synod of Milan, anno 1667, from the English Bishop, and a great Mathematician, they condemned as an heretic, for affirming that there were Angios of St. Paulus. Pope, pronounced them hereticks that did not name the name of the Church, either in jest or in earnest. Insomuch they condemned Arnoldus Brixianus of heretick before the Clergy should have their temporalities taken away, and be ties to their spirituals only. Bieber objected to Philip the Martyr that he had found written in his book, "Nam nonne Philopator ubi absumit punctum superabundavit et gracia." And when the Bishop of Worcester exhorted Philip, before he began to speak, to pay to God for grace, Nay, my Lord of Worcester, said Bieber, you do not well to exhort him to make any prayer; for this is the thing the heretics have a singular pride in, that they can often make their vain prayers, in which they are most. For in this point they are like to certain arrant hereticks, of whom Philo makes mention, that they sing "Antimachian hymns," &c. Was not this well aimed? Thoso he spoke of were the Primitive Christians, Whoso Philo exhorted to Troian the Perfector. But it is safe for malice to make heresie what it pleaseth, when it is armed with power, and can make havoc at pleasure.

Ver 20. Iブake openly to the world. Truth is bold and bare faced: when heretic hides it self, and loseth the light. What said John Frith, Martyr, to the Archbishop, men, if you would let him goe and fight for himselfe? If you should both leave me here, and goe to Croydon, declaring to the Bishops, that you had left him there, we had found and brought Frith again. Do ye think that I am afraid to declare my opinion to the Bishops of England in a manifest truth? Ver 21. Why keep they me? We are to be ready always to give an answer, to those that are with reason of our hope, to dzy to do it to learn of us, and not to inuine us. Thus I kepy the bandaggs at flaves end (said Nicolas Shetterden, Martyr) not as thinking to escape them, but that I would see the Fire leap above ground for my blood, if they can reach it: (for it is the will of God) yet we shall fee them grapple and leap for us. H. Hawke, Martyr, asked a Parson that examined him, what he was to the weathercock of Pauls? And told one, Myles Bassett, a Hofer in Padding-lane, who began to question him, that he could better skill to cut a pudding, and make an holbe, then in Scripture either to answer or opposte.

Ver 22. One of the Officers. Because our Saviour gave not the high-Priest his usual talls, but dealt freely with him, this officer to carry favour, Valuit pensiun honorem visandum, bent our Saviour with his hand, or fists, and is the better thought of. Like Matter, like man. So the Bishop of Worcester's servant dischargeo his Fulfill at Fast钎 (that faithfulness of God) when he was convicted before the Lord, but by God's good providence, milled him. Great men vices goe as fastsome, unattended, as their persons; they shall be sure of such about them, as will lift up their feettle, and load the Moutie with the Lions prais.

Ver 23. If I have spoken evil. Christ bends with the officers iniquity, but forbears not to clear his own innocency. We shall, when affliction, labour or the eclipsed Moon, by keeping our motion, to wade out of the shadow, and recover our former splendour.

Ver 24. Bound, to Confess the high-Priest. Who should have done our Saviour better justice, then to have suffered him, bound and uncondemned, to be injudiciously beaten before his face. But the times were then barbaric and licentious for the loss of the people. Talibus penitus mordere, quodis infix, unemus, ut mortuo non deficiat malus cumus.

Ver 25. He denied it, and said, I am not. Take heed by this example: Parece morbitur cum Ascensor, cum laborase, utiam Augustin. Sceft thou such as Peter to make his wretches? Look well to thy teaching. They that will not, profess Christ; (unless they repent with Peter, which Stephen Gardiner said at his death, that he could not,) shall be, sorted with such in participatiop of his grace.
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Verse 30. *What evil had he done*? A great mercy it was that Peter had not been then hewed in a hundred pieces, by the infamously foul mouths of the Jews. But God had signified to him a further service. He was to be sent to the Gentiles. His times were in God’s hand. Faith David. They were deceived, that they should kill Peter by such an hour, Act. 21:12.

Verse 31. Peter then denied again. He that is fallen down one round of hell’s ladder, knoweth not where he shall stop or stand, till he come to the bottom. Sin is like an encroaching manner, moderate and silently at first; but yet leads to vice, and there’s no hope with it.

The Cockcrow. And with a shuddering voice, the cock-crowed. And with a full shrill voice, Christ looked back upon him, as a piece of his sufferings. With his voice. Peter, what meaneth this, to call my friend, Peter? Scripture had rather, and the necessity of taking care with itself, than letting the gospel have any hope with it.

Verse 32. *Left they should be distant*. What is his but to strain at a gnat, and swallow a camel? So Saul seemed to make a villain of the church, through the blood, to save his own. Now if Peter had rather, and the necessity of taking care with itself, than letting the gospel have any hope with it.

Verse 33. *What is he that is unholy*. What is he that is unholy, that he should not be holy himself? But when he went thence, he became death, and the Lord’s Primate. Therefore they said that he was unholy. He was the Lord’s Primate, and yet he was called the devil. What is the devil to do with a devil?

Verse 34. *Pilate then said unto them*. What if he were at the same time, that he would ye do to their superstition, which he could not but condemn. But the very Turk, the Charnots, pay him yearly tribute (which is one fourth part of their increase, and a Sultan for every poll) permit them to keep their religion.

Verse 35. *If he were not a malefactor*. Why? What evil could he have done, that he should be cast into the Jews, and at Jerusalem. And yet were you not ready to receive so many benefits by one means? Yet we find them to be cast into the Roman prison, and yet were you not ready to receive so many benefits by one means?
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out among the people, there was nothing but clamour and confusion: much like to that regnum Cæsaris, which Alexus, Pilate therefore retires himselfe into the palace, that he might more sedately let himselfe to fill the bussynesse.

Ver 34. Sayest thou this of thy selfe.] As who should say, if thou dost this of thy selfe, what reason is it that thou shouldst be both judge and witness? If others have done it, why are not mine accusers brought face to face? If to be accited be enough to make a man guilty, none shall be innocent. Judges are to proceed secundum leges et proban.

Ver 35. Art I a Jew?] This he asked in scorn of that Nation, because all the Heathens for their difference from them in Religion. Caius the Emperour cast them out with their Octonour Plato, who came to make Apology for them against Apion of Alexandria their adversary and accuser. Strabo of more spite, faith, that Judas is a dyer and barren courtesey, when the Scripture calleth it a land flowing with milk and honey, plenty and daintiness; and Tacitus cannot but grant so much. Florus calleth the Temple at Jerusalem, sempitaneum aracrum, a Sanctuary for rogues, as the Pyshies of Geneva, Seneca sees them for casting away the seventh part of their mine upon a weekly Sabbath, funeral places upon their circumcisions. Plutarch tells a long story of their trait of Tabernacles, which, faith he, they keep in honour of Barabbas. Tacitus, they were called A'diaries, because they worshipped the golden head of an Afe, &c. No wonder though profane Pilate did designe to be hold a Jew, when they were thus traduced.

Ver 36. My kingdom is not of this world.] Christ could not be receiv'd as a god into the Pantheon at Rome, for that he woul'd not be popular, not catch poverty, and chose mean men for his Disciples. Domitian the Emperour, after he had assassinated John into Athenæum, and Domitia Flavia his son's sister, daughter, Elect of many manuscripts Posterius, and put divers to death for that they were Christian, he commanded all such Jews as he could find, to be put to death, that were of the house of David, among whom meeting with some Christians also, that were allied to Christ, and understanding that they were pitable harmless people, he dismissed them, and by Proclamation forbid any more to be martyred.

Ver 37. That I should bear witness of the truth.] Our Saviour

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Ver 38. What's truth?] In a scornful, profane manner. As indeed profane spirits cannot bear favours words, but they turn them off with a scourge. What's truth? Festus domino iridens vix, non interrogatius, faith Beaune. Some think it is, vox admiraxis. As if Pilate wondered at Christ, when that his life was in question he should talk of truth, 9. d. Your life is in danger, and talk you of truth? Politicians think Religion necesse. How ever it was, or with what minde forever, out he goes, and flays not an answer: As Saul bad the Priest bring to him the Ark, but, ere that could be done, draws forth his Arms, 1 Sam. 14.

Ver 39. But ye have a custom.] An ungodly custom it was, Prov. 17. 15. What ever were the ground of it. Some think it was in memory of Jonathan, received from his father by the people. Others, that the Priest might be celebrated with the greater joy and gladness. Others, more probably, in remembrance of their deliverance from the Egyptian bondage. But why should any Barabbas escape by it? A bloody man shall flee to the pit, and no man may say him.

Ver 40. Now Barabba was a robber.] And a murderer too, Acts 3. 14. yet preferred before Christ, who was also crucified in the midst of two thieves, as the worth of the three. Thus he was pectus maximum, both by inspiration, for he bore out tunes, which were all made to meet upon him, 14. 53. 6. And by reputation, for he was numbered with the transgressors, ver. 12. and made his grave with the wicked, ver. 9.
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CHAP. XIX.

Verse 1. Took Jesus and scourged him.

S O God (though every man whom he receiveth, Heb. 12.6.) One for he had that was fine corruptions & flagrato, but none that was fine corruptions & flages. In him therefore that ule held not, flagrato & flagrato, facit acu & flamen, Punishment follows fin, as the third follows the needle.

Verse 2. And the soldiers put a crown of thorns. Prickly and sharp as the point of a sword. The crown of thorns, to give content to the Jews, and to move them thereby, if it might be, either to condemn him or crucify him. But nothing would move but his death; the soldiers would not other wise be satisfied.

Verse 3. And set for him. God the seat of David, with the crown of gold, saying that it became the Son of God to wear a crown of gold, where Christ, for our salvation, had sometime worn a crown of thorns. Some report, that he would not be otherwise crowned than with a crown of thorns, as he kneeled at our Saviours sepulchre: To stultify (perhaps) that he did dedicate his head and life to Christ crucified, and despised not for his sake a crown of thorns here, so he might wear a crown of glory with him in Heaven.

Verse 3. And said. Had put on man-hood; And for good men amongst them, it fared with Pilate, pleading for Christ, as did with him at Nela, in the Story, who, when he was commanded by the Romane Cener to goe and call the good men of the City to appear before him, went to the Church-yard, and there called at the graves of the dead, O ye good men of Nela, come away, for the Romane Cener calls for your appearance: for he knew not where to call for a good man alive.

Verse 6. Crucifige illum, crucifige illum! So afterwards the primitive persecutors cried out, Ad librum, ad librum, Christianos ad legem, disputing the cause of all publique calamities to them, and crucifige illum. So they cried out at Geneva, when the Bishop first converted them, in Rhodaum, in Rhodaum, that the Saints still cry out against the Prelates of the truth, Ad ignem, ad ignem, to the fire with them, to the fire with them. Indeed in the burnt and flanne of their own sentences, condemnatory, they pretend a Pretio to the particular sentence, in justification fisci Christi in regnum suum ministrantur, a ignis in persecutione suis. So they will seem outwardly to be lambs, but inwardly they are ravenous wolves: and if any that Converso of Salisbury

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Verse 8. Did he not then deliver him out of their hands? Puttis, in their hands, and popula, in their multitude, would not suffer him: But howsoever he shall give testimony to his innocence. So when Doctor Wotton was questioned from Mr. Bradford, Martyr (with whom he had had conference) the Keeper told Bradford, that the Doctor spoke openly that he saw no cause why they should burn him. This Wotton being President in the Divinity Schools at Oxford, when Cranmer was brought forth to dispute, thus began the disputation, Contra judicium, si in veritate, professor sed expeditum illum hereby de veritate corporis Christi in Sacramento, &c. At which, divers launed men burst out into a great laughter, as though even in the entrance of the disputation he had betrayed himself and his Religion. God will have such words fall sometimes from the mouths of perfecutors, either unwittingly or by mistake, as shall one day rise up in judgment, and out of their own mouths condemn them.

Verse 5. Pilate said, Behold the man. O ye men, take pity upon a man, so miserably misused: as, if ye be good men, let him go, that is to innocent. But these monitors, like those beata at Epheus, had put off man-hood. And for good men amongst them, it fared with Pilate, pleading for Christ, as did with him at Nela, in the Story, who, when he was commanded by the Romane Cener to goe and call the good men of the City to appear before him, went to the Church-yard, and there called at the graves of the dead, O ye good men of Nela, come away, for the Romane Cener calls for your appearance: for he knew not where to call for a good man alive.

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Totel Apol. cap. 40.

Tellurian facili-

Leg. Judicium.
Ver. 9. Whence are they? He questioneth not Christ of his country, but of his condition, &c. Art thou a man, or a God? Such a dung-hill-Destroyer he meant, as the Heathens worshipped: And therefore our Saviour would not once answer him. Especially since if he should have altered his Doxy, Pilate likely would have acquitted and dismissed him: whereas Christ knew that he was now, and here, to be condemned. There are that thinke that Pilate's wives dream was from the devil, who taught thereby to have hindered the work of our redemption, which could not be wrought but by the death of Christ.

Ver. 10. Speaketh thou not unto me? No, and yet S. Paul faith, he witnessed a good confession before Pontius Pilate, because he had said sufficient before, and was now ready to feale up the truth with his blood. But to be delivered, he would not once open his mouth to Pilate. So M. Saunders told his devoted himself to the defence of Christ's cause, that he forbade his wife to factor his delivery: and when one of his friends had by just almoost obtained it, he discouraged them, so that they did not follow their fate. I pray you let me make labour for you, said one Crefwell to M. Saunders. You may do what you will, said Bradford. But tell me what sure I shall make for you, quoth Crefwell. Fortieth, said the other, that you will do, do it not at my request, for I desire nothing at your hands. If the Queen will give me life, I will thank her. If the will burn mee, I'll thank her: if the will condemn me to perpetual imprisonment, I'll thank her. Life in Gods displeasure is worse then death, and death in his true fear is true life.

Ver. 8. He was the more afraid. Christ innocence did before triumph in Pilate's conscience. But now: that he resents that he made himself the Son of God, he was in a mighty haze. He was afraid, saith the text, of lifting up his hand against God. The greatest men, if not utterly deboched and pamazied, cannot but quake at the apprehension of God; and as the wormes, when it thundereth, wrangle into the corners of the earth. Caligula (that dated his pride too ducet with that, Hemmsfich in Homer, &c.) when it thundereth, covered his ears with his cap, running under the bed, or any bushel hole.

Ver. 11. Except it be given thee from above. Therefore be good in thine office, lest thou give a dear account to him that is higher then the highest; as Solomon hath it: he who therefore calleth the judgment seat, the holy place, Eccles. 8. 10. Pilate was afterwards kicke
kicked off the bench by Caius, for his perverting of justice, and, for grief and shame became his own death-man. 

Ver 13. But the Jews cried out, saying, &c. They returned to their former accusation, and enforced it. One way or other they are bent to have his blood. In K. Edward the sixthes says, when the Duke of Somerset was cleared of the treason laid to his charge, yet he must suffer (for his potent enemies would have it) for I know not what flight felonious of felony. At which time also, St. Thomas Arundel was, among others, with some difficulty condemned. Unhappy man (faith the Historian) who found the doing of any thing, or of nothing dangerous alike. 

Ver 13. When Pilate therefore heard that saying, &c. That saying, and the bale fear of being then by Cæsar makes him warp and go against his conscience. But should not Judges be men of courage? Should not the standard be of blood? The chief people in the house be heard of? Solomon, on the tribunal, was underpinned with lions, to shew what metal a magistrate should be made of. It is a mercy to have Judges, Medo audaces quae fientiones, faith the Orator, so they dare do their confidences. 

Ver 14. Behold your King.] Q. d. A likely matter that this poor man should affect the Kingdom; and not rather that he is like to lose his life, by forced cavillation. Cæsar himself was surprised, and wholly, totally, (faith the lawyer) both as touching his words and meaning also, &c. Cæsar and his complect object to the meekself of men with one breath, pride, ambition, usurpation of authority, ferocias et Tacitum frequentia accusatim eter nostrum; autiam crimina somnum qui crimine vacabat. 

Ver 15. We have no King but Cæsar.] Why but, Is there no King in Sion? is he Convert the people? faith the Prophet. Micæ 4. 9. Did not these men look for a Messiah? Or if not well, they reject the Lord from being their King? Oh how blind is malice, how desperately set upon it's ends and enterprises! But in Christ's Kingdom this is wonderful, faith Zachium, that this King willeth and causeth that the Kings of the world be subject to his Kingdom; and again he willeth and causeth that his Kingdom be also subject to the Kings of the world. 

Ver 16. Then deliver him.] &c. Overcome by their impatience, and over-awed by the fear of Cæsar, to condemn the innocent. It was Cæsar's complaint, that private mens theves are laid by the hirees, and in cold treason, but their publice theves that wrong and rob the Commonwealth in fearer, with gold chains about their necks. Similitude is an enemy to linearity. All self-respects and corrupt ends must be laid aside by men in authority, and justice, faith Zachium, &c. Thus was justice without mad must run down. Deut. 16. 20. Durecisce, durecisce, said the Smith to the Duke, that durst not do justice. 

Ver 17. And he, bearing his cross, &c. This was the Roman custom (as Plutarch relates it) that every condemned person should bear that Crucifix, that anon should bear him. Hence grew the expression of our Saviour, He that will be my Disciple must take up his Cross, and to fill up that which is behind, Col. 1. 24. 

Into a place called the place of a skull.] Where his tender heart was pierced with grief, no doubt, at the sad sight of such a slaughter of men made by sin: like as it could not but be a sore cut and corrosive to Aquarius, to see his wife and children lain before him, when himself was also to be next flayed in his own broth. Saint John is exact in letting down our Saviours sufferings, and this for one. 

Ver 18. Where they crucified him.] An ignominious, accursed, and dolorous death for he was nailed to the tree in the hings and feet, which are the most sensible parts, as fullet of life, and therefore (in so fine a body, as his especially) of most exquisite feme. Look with pity upon him in this guise, and love it thou cannot. For our fins were the nails, and our selves the Traitors, that faltered him to the tree. Pilate and his fodders, Judas and the Jews were all set work by us. Learn to lay the blame on thyself, and say, it was my gluttony that reached a cup of gall and vinegar to his mouth; mine incontinency, that provided stripes for his back; mine arrogancy, that platted a crown of thorns upon his head; mine incontinency, that put a reed into his hand; my treachery, that nailed his hands and feet, my vanity, that grieved his soul to the death; my self-love, that thrust a spear into his side, &c. Acts 5. 34. 

Ver 19. Jesus of Nazareth, &c.] To perfwade the people to bow superstitiously at the Name of Jesus. Papists commonly (but ridiculously) teach in their Pulpits, that Christ himself on the Cross bowed his head on the right side, to reverence his own name, which was written over it; as Sir Edwin Sandys relates from his own experience.
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Verse 20. [In Hebrew, Greek and Latin.] In Hebrew, for the Jews who gloried in the Law: in Greek, for the Greeks, who pretended to be wise. They are the people who gloried in wisdom instead of the Roman wisdom, which is the King of all religions. Having reference to the Hebrews, all wild Romans, to the Greeks, to all, the holy Ghost would also come to us, and lead us to the dignity and mediocrity of his three languages, to be retained for ever in the Church of Christ.

Verse 21. Write not the King of the Jews. They would need no mending Magnificat, as they say: and thus, of pure fear, the disgrace might rest only upon Christ, and not at all reflect upon their Nation. Whereas in truth, nothing to enthrone, as any the least relation to Christ. Bethelhem, where he was born, is, though the least, yet therefore, not the least among the Cities of Judah. Among those that were marked, Rent of the Kingdom is reckoned first, of all the Tribes of Leah's side, because our Lord sprang out of Judah, and Nephew is named first among those that came by Rachel's side, because at Capernaum (in that Tribe) Christ dwelleth, which therefore also is said to be raised up to heaven, Matt. xi. 11. Unmeritiously, supereminent, Christs presages.

Verse 22. What I have written, I have written.] i.e. I am unchangeably resolved it shall stand. So God, faith, I am that, that is, I am yesterday, today, and will be enduring. for ever.

Verse 23. Took his garments.] Christ, as Elias, being now to ascend into heaven, did willingly go his garments; and the rather, that he might clothe us with his righteousness. Let us suffer joy the dressing of our goods, as knowing in our feet (not only by books or traditions of others) that we have in heaven a better and more enduring habitation. But what a wise fool was Sir Thomas More, who being brought to the Tower, as a mistake; and one of the Officers demanding his upper garment for a fee, meaning his gown, he said, he should have it; and took him his own, laying it was the uppermost garment that he had? So, when he was to be beheaded, he said to the hangman, man, pray you let me lay my head over the block, lest you should cut it. He thought it no glory, unless he might die with a mock in his mouth. Thence be the works of wickedness.

New Test. [Christi unica et unica.] They that recite it to themselves, are worse than the rude Heathens. There can be no greater fault committed, faith Cyprian, than to break the unity of the Church: for, though one should suffer martyrdom, yet cannot we separate thereby his name of discord. This, faith Chrysostome, is a bold, but a true speech of Cyprian. And like to this, is that of Oecolampadius, of the Loser in Sweden: Our error cannot be pardoned, that Christ by faith be apprehended. Discordium, nec si fangunem fundamus, expuliamus, but the blot of our discord we cannot wash off, with our heart-blood.

Verse 24. That the Scripture might be fulfilled.] So exactly is the old Testament fulfilled in the New. The sufferings whereof are set not only by way of accommodation, but because they are the proper meaning of the places. The Magi could not call the decree upon our sacrifices, but it was foretold. This shows that our Redemption by Christ is no spoil, but a plot of God's own contriving. Let this serve us against all dealings.

Verse 25. Now there stood (by the Cross, &c.) The men were fared, the women stood to it. Souls have no sexes. Mammah's was the more many of the two. Pricilla in sometimes, let before Aquila. When S. Paul came first to Philippa, he had none that would hear him, but a few women.

Verse 26. When [he is therefore] saw his mother.] In the midst of his miseries he thinks of his mother, and takes care for her wedding after his decease. Doctor Tauler, the Martyr, among other things that he did to his Ionat at death, had this charge upon him: When thy mother is waxed old, take her not, but provide for her to thy power, and fee that she lack nothing, so to will God, breathe thee, and give thee long life upon earth and prosperity. The Athanasian, punished fain with death, as remained not their aged Parents. And S. Paul, faith, that to require parents is good and acceptable before God.

Chap. 19. according to St. John.

John xxiv. 75. 7. A precious deposit; the house was the better the abode; in yet rude, we now dwell with the Father, as the Apostle, &c. as neither shall we offend in, as the Author of the female glory, but to wend o'er some of us, that we judge call her.
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Matt. 26. 46. God was made. Or darum? Our Parents, faith the Heiden, are our Hostil gods. Honour them we must both in word and deed. That our Saviour here calls her Woman, and not Mater, was either because he would not add to her grief, who was now pierced to the soul with that word Simon! Or, or, left he should create her further trouble, if the same had been known to be his mother; or, or, that being now in his last work, and ready way to heaven, he knew none after the flesh. Thomas Watts. Marry, spake thus to his death and his six children. Wife; and my good children, I must now depart from you; therefore henceforth know you no more, &c. But whereas Christ commends the care of his mother to his beloved Disciple, with, beloved by my mother, the Samian used the like speech, when to the riche of the Citizens, the mothers of those who died in the wars were given to be maintained by them.

Ver. 26. That the Scripture might be fulfilled. It is a high point of heavenly wisdom to doe our ordinary business in obedience to Gods command, and with an aim at his glory, to go about our earthly affairs with heavenly minds, and in serving men to serve God; to serve God in the creature, and whether we eat or drink, or what ever else we do, to set up God. Every action is a step either to heaven or hell. The poor servant in being faithful to his Master, served the Lord Christ, Col. 3. who was more careful here of fulfilling the Scripture, and working out our salvation, then of satisfying his own most vehement thirst.

Ver. 29. Now there was set a vessel full of wine. Cold comfort. They used to give others wine to comfort them, according to Prov. 31. 6. and mingled wine and water, that might defile their blood, and so help to dispatch them; as also, to cause a giddiness in them, that they might be the less sensible of their sin. Moreover, they mixed with our Saviour, mingling for him that drink, that we might drink of the heavenly Nectaris, that torrent of pleasure, Psal. 16.

Ver. 30. It is finished. Christ would not off the Cross till all were done, that was here to be done, that which remained being performed.

Ver. 31. But as it was the Preparation. Their preparation to the Sabbath began at three of the clock in the afternoone. The bell and wealth of them, even those that had many servants, with theirow hands further the preparation to that sometimes the Maletters themselves would chop hedges, swep the housetop, chaw wood, hundle the fire, &c. Our Ancfetters alio were wont to give over work on the Saturday, when it raine to evens. And usually as men measure to God in preparation, he rememlbereth them in blessing. K. Edgar ordained that Sunday should be solemnized in this land from Saturday nine of the clock, till Monday morning. The Jews before their preparation had their forte-preparation; and before their Sabbath, before their forte-babath, before their sabath, afore sabath. The Jews of Tiberias, began the Sabbath sooner than others; that is, at 6. Then it continued longer, &c. But this was not to be observed, the day was to be hallowed. We are not to fast from this, that we trench upon the holy time, and fast, when all the Sabbath is over; yes, in too many places God's sacred Sabbath is made the vodier and dumphull. As by others, it is made as Baccho, his all the refreshments. As by others, it is made as Baccho, his all the refreshments: As by others, it is made as Baccho, his for refreshments. As by others, it is made as Baccho, his for refreshments. As by others, it is made as Baccho, his for refreshments.

All and Men, according to St. John.

Chap. 19.

with their own hands further the preparation to that sometimes the Maletters themselves would chop hedges, swep the housetop, chaw wood, hundle the fire, &c. Our Ancfetters alio were wont to give over work on the Saturday, when it raine to evens. And usually as men measure to God in preparation, he rememlbereth them in blessing. K. Edgar ordained that Sunday should be solemnized in this land from Saturday nine of the clock, till Monday morning. The Jews before their preparation had their forte-preparation; and before their Sabbath, before their forte-babath, before their sabath, afore sabath. The Jews of Tiberias, began the Sabbath sooner than others; that is, at 6. Then it continued longer, &c. But this was not to be observed, the day was to be hallowed. We are not to fast from this, that we trench upon the holy time, and fast, when all the Sabbath is over; yes, in too many places God's sacred Sabbath is made the vodier and dumphull. As by others, it is made as Baccho, his all the refreshments. As by others, it is made as Baccho, his for refreshments. As by others, it is made as Baccho, his for refreshments.

All and Men, according to St. John.
but whom he sanctith by his Spirit. [John 1:33] We may safely say that our Sacraments influe out of Christ's side.

Verse 35. And he that saw it, &c. Nothing so bare as light. One eye-witness is more than ten eye-witnesses. It is probable that the Apostles that were conversant with our Saviour, had their Day-books, wherein they recorded his daily Oracles, and other occurrences, and out of which they compiled the Gospels.

Verse 36. Not a bone of him was broken. So he appeared to be the true Paschal Lamb, that was rolled whole in the fire of his Father's wrath, to deliver us from the wrath to come. The soldiers could not break his legs, because God had otherwise ordered it. [John 19:36]

Verse 37. They stood that upon him. This is not a throng, but a promisc. [Zechariah 12:10] fulfilled, [Acts 2:37] when Peter begets felt the nails, where with they had crucified Christ, sticking fast in their own hearts, and piercing them with horror.

Verse 38. A disciple of Jesus, but secretly for fear. [John 19:38] A Disciple he was, though a duftard. [Infinitives, it duftard's, dilet us not.] When he abode the high-Priest, though ill-clothed, yet stood before the Angel; Christ did not abhorre his presence, nor reject his presence. The Church calleth the self black, [Colossians 1:5] but Christ calleth her fair, [Ephesians 5:33] in Peace-offerings, he might have offered less bread, to shew that God will bear with peoples infirmiti s.

Verse 39. And there came also Nicodemus. [John 19:39] Another night bird; a cheeta in the Eclenistic State. [As Joseph of Arimathea (or Rabbath, Samuel's country) was in the Civil. The fift of these two now breaks out, though it had long lain hid, as the Sun under a cloud, as leed under a cloud now they manifest their love to Christ; so cruelly handled, as the true mother did hers to her child, when it was to be cut in two.

Verse 40. With the spices, as the manner of the Jews. To fulfill their hope of a resurrection. [In an Apith imitation of whom, the Gentiles also, though they had no such hope, kept a great fire, and made much ado about the decent burial of their dead. [Hanukkah of rejoicing, &c. An imitation of those, and faith Egyptian.]

Verse 41. A new sepulcher. This is the first stone of them that sleep. Besides, till it might have been found, that some other had risen, and not he. [faith Theodoret] as Mahommet, that Christ was not crucified, but another for him.

Verse 42. Because of the Jews. That they might not doe service work on the Sabbath, though it were to inter Christ's body. See [Luke 23:56]

CHAP. X. X.

Verse 1. The first day of the week.

Now the Christian Sabbath in honour of Christ's resurrection, and therefore called, The Lord's day, Rev. 1:10. as the holy Supper is called, The Lord's Supper, 1 Cor. 10:16 as the Saints are called members, 1 Cor. 6:17. The title of the 14th Psalm is, A Psalm of David: To this the Greek addeth. Of the first day of the week, meaning that this Psalm was wont to be sung in the Temple every first day of the week, which now is the Christians Sabbath, and of Christ, his Church and Kingdom, and the entertaining of his Gospel, doth this Psalm intreat. Let every one of entertaining of his Gospel, doth this Psalm intreat. Let every one of entertaining of his Gospel, doth this Psalm intreat. Let every one of entertaining of his Gospel, doth this Psalm intreat. Let every one of entertaining of his Gospel, doth this Psalm intreat. Let every one of entertaining of his Gospel, doth this Psalm intreat. Let every one of entertaining of his Gospel, doth this Psalm intreat. Let every one of entertaining of his Gospel, doth this Psalm intreat. Let every one of entertaining of his Gospel, doth this Psalm intreat. Let every one of entertaining of his Gospel, doth this Psalm intreat. Let every one of entertaining of his Gospel, doth this Psalm intreat. Let every one of entertaining of his Gospel, doth this Psalm intreat.
A Commentary upon the Gospel  
Chap. 19.  
according to S. JOHN.

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the Mullers themselves would chop herbs, sweep the house,  
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give over work on the Saturday, when it rang to eve-negh. And  
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them in blessing. K. Edgar ordained, that Sunday should be solemn-  
ized in that land, and from Saturday nine of the clock, till Monday morn-  
ning. The Jews before their preparation had their fore-preparation:  
And before their Sabbath, their fore-sabbath, their sabbathum, ante-  
sabbatum. Those of Tiberias began the Sabbath sooner than  
then: the reapers at Teshubore continued it longer; adding, De profano ad  
Eccuram. We are not so far from this, that we trenched upon  
the holy time, and say, When will the Sabbath be over? yes, in too  
too many places God's blessed Sabbath is made the violet and dung-hill,  
for all refuse businesse: As by others, it is made as Baruch his  
Oviges, with Alex, May-games, &c. So that it should be named  
according to these mens ordering of it, Dominus vobiscum quum  
Doxamismus, as Allled hath it.

Ver.e 32. Brake the leg of the left.] The good sheef also had  
his legs broke, and his life taken away; though in his repentance  
he made his croose a scoabi ladder, whereby Angels descended  
to fetch up his soul.

Ver.e 33. And saw that he was dead already.] He took his  
o wn time to die; and therefore ver. 31, it is laid, That he bowed  
his body to die; and therefore ver. 31, it is laid, That he bowed  

Ver.e 36. It is finished.] Christ would not come from the Croose till all  
were done, that was here to be done: that which remained being  
rather a play then a work to him.

Ver.e 31. Because it was the Preparation.] The Preparation  
behing to the Sabbath began at three of the clock in the after-pomn. The  
bell and wealthiess of them, even those that had many fervaens performed  
with others, they used to go to the preperation a day then  
three ames, ycle, twelve miles,  

Ver.e 30. Now there was for a vessel full of wine.] Cold  
comfort: they used to give others wine to comfort them; according  
Pro. 31.6. and mingled myrtle with the wine, that might  
reduce their blood, and so to dispate them as also to ease  

Ver.e 29. Now there was for a vessel full of wine.] Cold  
comfort: they used to give others wine to comfort them; according  
Pro. 31.6. and mingled myrtle with the wine, to reduce  

Ver.e 28. That the scripture might be fulfilled.] It is a  
high point of heavenly wisdom: to doe our ordinary businesse in obedience  
to God's command, and with an aim at his glory: to go about our earthly affairs  
with heavenly minde, and in serving men to serve God: to take God in the creature,  
and whether we eat or drink, or what so ever else we doe to set up God. Every  
action is a step either to heaven or hell. The poor servaunt in being faithful  
to his Master, serves the Lord Christ, Col. 4. who was more  
carefull here of fulfilling the Scripture, and working out our salvation,  
then of satisfying his own most vehement thrist.

Ver.e 27. God comfort: they used to give others wine to comfort them; according  
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but whom he sanctified by his Spirit. Psalms 132:18. 

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Ver. 36. Not a bone of him was broken.] So he appeared to be the true Patchall Lamb, that was rolled whole in the fire of his Fathers wrath, to deliver us from the wrath to come. The souls of those could not break his legs, because God had otherwise ordered it. Vulgate Dei, necessitati sui.

Ver. 37. They shall look upon him.] This is not a threat, but a promise, Zech. 12:10, fulfilled, Acts. 2:36. when Peter hears felt the nails, whereby they had crucified Christ, sticking in their own hearts, and piercing them with horror.

Ver. 38. A Displeas of Jesus, but secretly for fear.] A Displeas he was, though a dishart. Infirmities, it disdaint, dierc us us. Nezian called nor to be a King, when he began to be a leper. Jeshobaph the high-Priest, though ill-clad, yet stood before the Angel; Christ did not disclose his presence, nor reveal his person. The Church calleth her faith, black, Co 1:5, but Christ calls her fair, &c. In Peace-offerings they might offer leavened bread, to shew that God will bear with his peoples infirmities.

Ver. 39. And there came also Niddemars.] Another night bird; a chief train in the Ecclesiastical State, as Joseph of Arousitha (or Remab, Samuel's country) was in the Civil. The faith of these two now breaks out, though it had long lain hid, as the Sun under a cloud is fed under a cloud now they manifest their love to Christ, so cruelly handled, as the true mother did hers to her child, when it was to be cut in two.

Ver. 40. With the ipeites, as the manner of the Jews.] To terminate their hope of a restoration. In an Apish imitation of whom, the Gentiles also, though they had no such hope, kept a great fast, and made much ado about the decent burial of their dead. Habakk and since favours, &c. 

Ver. 41. A new sepalchre.] Fit for him that was the first born from the dead, the first-fruits of them that sleep. Besides, it might have been said, that some other had risen, and not he, (faith Theodoret) as Mahomet faith, that Christ was not crucified, but another for him.

Ver. 42. Because of the Jews.] That they might not doe servile work on the Sabbath, though it were to inter Christ's body, See Luke 23:56.
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Chap. 10.

Ver. 3. *Peter therefore went forth.* He departed not, though he had grievously fallen. The Saints cannot fall so far, but that God's supporting hand is ever under them. They may be downed over head and ears in the waters of iniquity, yet skip twice to the bottom, yet fall to rise again and recover; for the Lord puts under his hand; yea, as he that humbly, and yet fell not, gets ground by his stumbling: so is it here.

Ver. 4. *So they ran both together.* But the flower of foot they were, the flower in faith; for he that believeth maketh not haste. Isa. 8. 16. They believed not fully the resurrection, because they had no faith, and from the Angels too, they were not; but rejected them as a fable. Now that they hear (though but by a woman only,) that the Lord's body was removed to another sepulchre (though that were but a rash report, and nothing so,) they remain. Oh! the duties that are bound in the belt!

Ver. 5. *Yet went he not in.* He dares not: so some fear, all are afraid of every feet, saying, as *Caesar* at *Abraham,* yet we may go back: and as the King of *Naples* told *Beza,* that he would launch no further into the sea, then he might be sure to return safe to the haven.

Ver. 6. *Following him, and went in.* John came first, Peter entered first. Soft and fair goes far: Soft fire makes sweet melt. Leap Christians are not much to be liked; such as quickly leap out of profession, hot at hand, cold in body. The toyous ground immediately received the fire, and turned up hastily; but the good ground brings forth fruit with patience of suffering. Walk deliberately, and ponder the paths of thy feet, as *Abraham* bids. A Christian's pedigree is as the turn, which shines more and more to the perfect day: and as the Trumpet in Mount Sinai, Exod. 20, which sounded louder and louder, till it was heard all the country over.

Ver. 7. *And the napkin that was about his head.* These grave-clothes were evidences of our Saviour's resurrection, and are therefore mentioned by the Evangelist. But what Shift made *Palestine* Archibishop of *Bonnny* for matter, who wrote a great book of the shadow of Christ's dead body in the fiddle or linen-cloth, wherein it was wrapped? This book was also commented upon by the Professor of Divinity there. Had not they been little to doe? Did they not,

Chap. 20. according to St. John.

Ver. 8. *And he saw and believed.* i.e. He believed his own eyes, that the Lord's body was not in the sepulchre; but, as *Mary Magdalen* had told them, so they mistook, that it was taken away to some other place, further from Calvary, for honours fake; that the body might be buried with the wicked. Hence it is that in the next verse it is added, that as yet they knew not the Scripture.

Ver. 9. *For yet they knew not the Scripture.* Which yet was clear enough in this point, Ps. 16. 10. & 110. 1. *I sa. 53. 10, 11.* The resurrection of our Saviour was not suddenly disclosed out in Adam, waking out of sleep: *Isaac* received after a long from the dead, *Joseph* drawn out of prison to be Lord of Egypt, *Sarai* bearing away the gates of *Gaza,* David advanced to the Kingdom, when there was but a step betwixt them, and death, *Jonah* preserved in the Whale's belly.

Ver. 10. *Went again to their own home.* Sitting till God should further enlighten both organ and object, as *Mary* also did, Luke 2.

Ver. 11. *Mary stood at the sepulchre, weeping.* Some think it was, because she conceived that the Jews had gotten away our Saviour's dead body to dishonour it: as the Popish persecutors digged up *Bunner,* and many other good mens bones to burn them. She wept, where she had no such cause to doe too many, women especially, who should doe well to keep their tears for better uses, and not wash foul rooms with bitter waters. Needleless tears must be unwept again.

Ver. 12. *And forth two Angels.* Sent for her sake, and the truth, to certify them of the resurrection. It is their office, and they are glad of it, to comfort and compass the Saints till, as it were by speaking and doing after a spiritual manner, though we feared them not, as the here did. The Philosopher told his friends *Estranuck in 2.* when they came into his little and low cottage, The gods are here with me: sure it is, that God and his Angels are ever with his people, when they are weeping especially.

Ver. 13. *Woman, why weepest thou?* Angels pity humane folly full, and secretly suggest comfort. But *Mary* had no such cause to cry, if she had known all, but to rejoice rather; so hath a Christian, in what condition soever, all things reckoned, had Elizabeth known she should have been Queen, she would not have wept her
felt a milk-maid. Saints are heirs of the kingdom, faith James, heads dedicated to the devil, faith Territorial; what mean they then to be at any time in their dumps?

Ver 14. She turned her self back. As not able to abide the brightness of those glorious Angels any longer. To the Gardener therefore the address of her tell for further direction. See what a hapless it is to be taught by the ministry of men, like our selves, and to have Angels about us, but invisible.

Ver 15. Woman, why weepest thou? whom seekst thou? Where the Angels left, the Lord begins. God hath for our sakes taken the preaching of the Gospel from the Angels, and given it to Ministers, who have therefor altered names: for Ministers are called Angeli Rev. 2.1, and Angels, Ministers, Heb. 1.14.

Ver 16. She faileth into her. Mary. Christ is nearest to such, as, with Mary cannot see him for their tears. But, with her, in humility they feel after him. He calls her by her name, and the acknowledgment him. The ear, we say, is first up in a morning, and nothing to loud awakens us, as to be called by our names. How easily can Christ call upon our drooping hearts, when he pleareth: and (when we are even turned away from him) as Mary here was) make us reciprocate and cry, Rabboni?

Ver 17. Touch me not, &c. She had caught him by the feet (as the Shammai did Elisha, as the Simeon did her Spouse) and there she would have held him longer, out of insufficiency zeal; but that he takes her off this corporal concert, that the may learn to live by faith, and not by fiente; to be drawn after to heaven, whether he was now ascending, and to go tell his brethren what she had seen and heard.

Ver 18. Mary Magdalene came and said: She had told them and commended them b. fore with a convere that they had (but to what end, or whether she knew not) removed the Lords body. But hereby is the truth of all the rest of the resurrection. And, though both to depart, the biddes her abd. stions though never for imperfections, and brings them to be wholly at Christs feet and cheeks.

Ver 19. When the dores &c, for fear of the Jews. The fire had been scattered, but now were by the great shepherds. According to the promyre, Ech. 13. 7. I will turn my hand upon the little ones) yet tender of their face fright: afterwards, when the Spirit came down upon them, they not only let open the doors, but preached Christ boldly in the Temple, without death of danger. So did Bajus, when the Emperor threatened him with bonds, banishment, &c. He with him to all fright together with his life might be taken away, but not his faith: his head, but not his crown. So Luther, as left to fearfull and faint-hearted, that in the year 1518, he wrote this to Pope Leo the tenth: I lay my life prostrate at your feet, together with all that I am, and have: quicken me, kill me, call me, recall me, approve me, receive me, I shall acknowledge your voice to be the very voice of Christ, ruling and speaking in you. Yet afterwards he took more courage, witness among many other things, that brave answer of his to one that told him, that both the Pope and the Emperor had threatened his name. Contemptus est a me Romanus & faver e dom. And when Spalatinus had cut unto him, to enquire whether he would go to Worms, and appear in the Gospels, cautious Caesar summum him? Go, said he, I am relented to go, though I were ture to encounter to many devils there, as are tiles upon the houses. Omen a de me pugnae, pater fagam & paludiam. Fugemus non multitudo rescapae. But within, Luth. Epist.

Ver 20. He showed unto them his hands, &c. For their further confirmation: to be done unto us every time we come to his table. But oh, how should our hearts long to look for Christ upon the Host of nature of Christ, clothed with an exuberance of glory, at the right hand of his heavenly Father? And to consider that every vein in that blessed body blest, to bring us to heaven. Augustin was wont to wish that for his sake might have the happiness to see those things, Rom. in cor, Paul. in ore, & Christum in corpor. But I should take venerate Bede part rather, and say with him, Anima mea desiderat Christum regem. Etiam video in oris in corde in ore; in cordibus. Let me see my King Christ in his heavenly beauty.

Ver 21. Then said he to them again, Peace. The common salutation amongst the Jews (the Turks at this day daint in like torre, Salutem Vobis; the reply is, Alex, Salutem, that is, Peace be unto you). Our Saviour purposely redoubled; to pettivate the hearts of pardon for their late shameful defect from him, and their backownded to believe his resurrection. Sin is too committed, but not to easily remitted; or, if in heaven, yet not in our own consciences, till which then s little comfort. Christ, to confirm them, is placed again to employ them, and to count them faithfully putting them again into the ministration. Calling not more encourage but commeable: the very truth that God communis a man.
Ver. 22. He breathed on them, and said, Receive the Holy Ghost. Other wise, who had been instituted for these things? The Ministry is a burden to be trembled at by the Angels themselves, faith Christ's. Esther Latimer when at the comming in of the six Articles, he, to keep a good conscience, resigned up his Bulisprick, putting off his robe, he suddenly gave a slip in the floor for joy, feeling his shoulders to light, and being discharged, as he said, of such an heavy burden. Now the Spirit where he is beloved by Christ heaves at one end (as S. Paul's word imports) and takes off the blemish of the butler from us. He casts our wheels, and makes us drive smoothly. He helps our intimacies, edges our spirits, cleareth our faces, filleth us with matter, furnisheth us with words, doth all our work for us. When I fell, came into this City (said Calvin upon his deathbed, in his speech to his fellow-ministers,) I found all out of frame, and met with many malicious opposites. But our Lord Christ to offend and strengthened me, who by nature to speak truth, am easily daunted, ut nulla solum constituam cedere, that I shortly withstood them.

Ver. 23. Whencefore sibi remis, &c. Remission of sins is the chief benefit of the Gospel: And for the Creed (which is the sum of the Gospel.) All the former Articles are perfected in that of Remission of sins: and all the following Articles are effects of it. No one can remit sins, but God: and so properly: Pulpits tell us of one that could remove mountains: but to remit sins is peculiar to God alone. Man may remit the trespasses, but God only the transgression. However, Ministers may, and in some cases must declare unto man his righteousness; pronounce in Christ's name, the truly penitent righteous in God's light, by Christ's righteousness freely imputed, and giv'n upon us. They must also retain by the same authority, and binde upon individuals (to continuing) their sins to destruction, Having in a readiness to revenge all disobedience. This we may do, as Ministers, and more we claim not.

Ver. 24. But Thomas one of the twelve. A man cannot be wilfully absent from the publick Assembly, but without great danger and damage. Thomas was absent, perhaps about some weighty case. It may be he lurk'd and lay close for fear of the Jews; or it may be he was providing, and feeling his own private affairs, now his Master was gone; and when ever the case was, the effect was grievous; he was wholly hardened.
Verse 1. After these things Jesus showed himself.]

Some have been of opinion that this Chapter was not written by John (because he concluded his History in the end of the last Chapter) but added by some other, as the last Chapter of Deuteronomy was to Moses his writings. These should have observed that in the former Chapter those arguments only are set down by the Evangelist, that fell out at Jerusalem for the manifestation of Christ’s resurrection: as in this Chapter those, whereby he approved the truth of his resurrection in Galilee also, according to his promise, Mat. 26:52, that they might believe and remember that Jesus of the seed of David was verily raised from the dead according to the Gospel; this being a doctrine of greatest consequence and comfort, 1 Cor. 15:5, &c. Peter thought himself sufficiently assured of it, and therefore said, I go a fishing: but he was deceived, and needed further confirmation.

Verse 2. There were met together Simon, &c.] When good and godly men meet, when chaste and honest people assemble together, it is not to be called a faction, but a Court rather, faith in the Assembly of Saints: that we, like St. Paul, may have our selves, and not daily run into their company: He that comes, when the times and tempers are thronging, doth carry away some of the sweet favour, though he think not of it: so here. See Prov. 19:10.

Verse 3. For a fishing, &c.] Being not yet employed in the publick ministry, he would not be idle, and that he might not be chargeable to the Church. This life is in itself called, The life of St. Peter. And that night they caught nothing.] Labour we never so hard, unless God blest it, and stop that hole in the bottom of the bag, Matt. 13:4, these secret sinners and drains of expense, at which the state集群 run out, we shall be forced to lay with Severus the Emperor, Ommia, &c. or nibil præstit.

Verse 4. But when the morning.] Mourning lasseth but till morning.

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Verse 5. Children, have ye any meat?] This he saith, as seeming to be some host-keeper, who passing by in the morning, and willing to buy their fish, for the use of his family. Gallus Carcassinus, that noble Marquis of Vico (that left all for Christ, preferring the blessing of God before the world’s warm Sun) would go into the market at Genesis and eat for his household, grieving for nothing more, then that he had not where withal to keep a better horse, for the relief of the poor: And in that respect only, he walked himself as a great man at Genesis, as he was in Judea.

Verse 6. Cast the net on the right side, &c.] This counsell he gives as a stranger, who haps might see a continuance of fish there, being on the shore, which they in the ship saw not. They obey him, therefore, as content to lose one labour more, if it must be lost, so they knew not what another draught might produce. It is good to be doing in God’s ways: sooner or later use will endure. Bide not the Lord a day, while he may be believed, till he please: he will pay as for all our pains and patience. Consider but our distance, dependence, and we will wait.

Verse 7. Therefore that Disciple, &c.] Now they see the cause why till then, they caught nothing, was, that they might the better know him to be the Lord. God will one day let us see, he in very faith, and he afflicts us, and that however it seem so for a season, it is not in vain to have fought his face. John knew not our Saviour by sight here, but by the multitude of fishes that came to hand, by his direction. The Reckless may easily see as much, when they were miraculously relieved by that fish of the fish that was upon their shore in a straitlie, whereby their City was miraculously preferred.

Verse 8. And the other Disciples came, &c.] They came all to Christ, but Peter sooner: he cast away all care of his fish, having the Lord to go to. It is best to be first and foremost in a good matter; not only to make a shift to getten-ashen, but to have a abundant entrance thereinto, to come braved into the haven, by ad- vancing grace to another, as Peter hath it. It is a low and unworthy Brain in some (such One) to labour after no more grace, then will keep life and soul together, that is, soul and body stronger. But that man for heaven, and heaven for him, that acts up for his mark, The resurrection of the dead, Phil. 3:11, that is, by a Metonymy, or
of the subject for the adjacent, that perfection of holiness: that is, to accompany the late of the resurrection. Paul was, Injustabilis. 

Verse 9. And he laid thereon, bread.] A feast of Christ's own providing, to allure them that they should never want necessities: superfluities they may want without prejudice. Nature is content with a little, grace with plenty. 

Verse 10. [Which ye have now caught.] I know not, which I have caused you to catch. God is pleased to say, for our encouragement, that we do such and such good works, when it is he that doth all our works in us; and for us. 

Verse 11. Now the band brake. [When God wills a man, all his enemies shall be broken, and his enemies shall be broken. As when he will crook us, the strongest line of the means of flesh shall crack, our biggest projects must fall: we will cut our blessings, beat out our proceedings, as King John confided. Every thing I was assaulted, and truly led to the sea of Rome, I never prospered. 

Verse 12. None of the Disciples durst ask him.] They were ashamed to move further question in that which was to them all evident. Neither yet may we imagine that they fasten all dinner, while in their Masters presence, as Monks and Turks use to do: but that, although they were ashamed to ask him who was he, yet they both asked and answered many other more profitable questions. 

Verse 13. Takest bread and givest them.] As his manner was before his death, and with his usual form of Grace before meat, by which the whole two, that had his company to Emmaus, knew. That see that receive not the creature with thanksgiving, are woe to them Heavens. The Greek word for a dinner cometh of another word that signifies prayer, which they usually premised to their meals. He sitteth as the preceptor, but not of a daff that hath not first been offered in sacrifice. An elegant and a pleasant precept, faith Melichthon, drawn no doubt from the holy Patriarchs. The people would not take of their good cheer; till Samuel had bid it. And Moses had them, eat and drink before the Lord. Mine own and thine, and his and his are prepared: faith that King, Matt. 25:4. In the original, are sanctified. So was New Jerusalem, a good cheer, which therefore Daniel would not take of. 

Verse 14. Thou art now the third time.] Adam died, and we hear no more of him: nor to the second Adam, If a man die, shall he live again? Job 14:14. Not till the general resurrection shall. Many devices there are in the minds of men, thence shall the royal and the saintly and the martyr shall arise. God shall bring again all things. 

Verse 15. The rose show me more then these? As thou hast not spared to prophesy and promise (for when the rose does not, Peter said he would lay down his life for him) and as thou now pretendest, by eating the flesh into the constant, to come first to me. 

Verse 16. Feed me sorely.] That is, Supplicate in Extremita. 

Verse 17. As his manner was before his death, and with his usual form of Grace before meat, by which the whole two, that had his company to Emmaus, knew, that see that receive not the creature with thanksgiving, are woe to them Heavens, the people would not take of their good cheer; till Samuel had bid it, and Moses had them, eat and drink before the Lord. Mine own and thine and his and his are prepared, just as that King, Matt. 25:4. In the original, are sanctified. So was New Jerusalem, a good cheer, which therefore Daniel would not take of.
A Commentary upon the Gospel

Chap. 21.

minium Tibi affere, Lord it over the Church, faith Baranim. Rejoice more impena. Reign as a King, faith Barmine. Christ, on the contrary faith. The kings of the nations exercise dominion over them, but ye shall not do so. And Peter, himself faith to his fellow-Elders, Feed the flock of God, not as lording it over God's heritage, &c. Indeed means here used, sometime signifies to govern (usually to feed) but means, the other word, twice used here in the text, always signifies to feed. But they teach at government, larger feeling. It is as rare a thing to hear a Bishop preach among them, said Dr. B. Ridley, as to see an Ape flee. Ficus postis apud molles confusitur q. u. mansis Christi: affectionem patris, pater quos attentis.

Ver. 17. Jesus unto him the third time.] To confirm him doubly. The against the controversy, &c. of his three-fold denial, and to reauthorize him in his Apostleship.

Ver. 18. loveth thou me? A Minister had need have his heart enlarged with a most ardent affection to Christ; for else he will never suffer that hardship, nor bear those difficulties, and get over all those impediments, that he is sure to be encountered with. The Ministry must bear his part, and he must bear his part. The word be patient in out, out of patience, &c. in the prayer. (Clamavit ut fons aequans.) Lift up his voice like a trumpet, speak till he speak forth his lungs, and yet to no more purpose, many times when the Lord did when he preached an heap of stones. Now this he will never do, nisi pro amore Christi confirman him. 2 Cor. 12. 9.

Ver. 19. Peter was grieved.] Either in remembrance of his former folly, or else, as thinking our Saviour somewhat did distrust his fidelity; or else, he was as much to blame to be grieved, as David was to be angry, when God had made a breach upon Zechariah. Feel my sheep, Jolly sheep with golden fleeces, with precious souls: every soul being more worth than a world, as our Saviour reckons it, who only went to the price of it. Can that be whosoever meet the faith and the blood of souls? Will it be bettered in the end?

Ver. 20. Another shall gird thee.] That is, cord cheer, manacle and pinion thee, carry thee prisoner whether thou wilt or not. Peter would, and he would not suffer. Every man is man two men, hath two contrary principles in him, flesh and spirit. The spirit is willing, the flesh weak and wayward. This made the Myrties many of them, chide themselves, and crave prayers of others. B. Ridley said to the Smith, as he was knocking in the staple, Good fellow, knock it in hard, for the flesh will have it's course. So, Rawlin. Add. fol. 693, fol. 1453, fol. 1454. White, Martyrs, going to the stake, and meeting with his wife and children, the sudden light of them to pierce his heart, that the very tears trickled down his cheeks. But he soon after, as through he had muffled this infamy of his flesh, began to be, as it were angry with himself; fumonominous that in feasting his breath with his hand, he used these words, A hief, skieth thou me to? Wouldst thou gain prevail? Well, I tell thee, do what thou canst, thou faint not, by God's grace, have the victory. So Latimer in a letter to B. Ridley, fol. 1765. Pray for me, I say, pray for me, I say, for I am sometimes so fain that I would creep into a Mouse-holes, sometimes God doth visit me again with his comforts: so he cometh and goeth to teach me to feel and know mine infirmity.

Ver. 21. By what death he shall glorify God.] Martyrs, as is the lowest subjection that can be to God. Yet, the highest honour. Ver. 22. The word Christians, The God of the Christians is a great God indeed, said one Calv. a Heathen, beholding the patient sufferings of the Primitive Martyrs. Justin Martyr confesseth of himself, that seeing the piety of Christians in their lives, and their patience in death, he gathered that there was truth that they so constantly professed and sealed with their blood. And of one Asiaticus it is reported, that seeing the Martyrs suffer such grievous things, he asked the cause. One of them named that text, Eye hath not seen, nor ear heard; &c. The naming of which words, and seeing of such sufferings, to converted him, that afterwards he became a Martyr. To account Christ praiseworthy as a tree of life, though we be felled to him as a tree to be burned as, this is the greatest honour we can do him upon earth. This is to magnify Christ, as Paul did, Phil. 3. 20. to follow Christ from at least, as Peter did here, who also had the manner of his death foretold him, 1 Pet. 1. 14. As had likewise Bishop Hooper, when he had given him for his Arms, A Lamb in a fiery bush, and the sun-beams from heaven, defending down upon the Lamb, brightly purporting by what death he should glorify God.

Ver. 23. Then Peter turning about.] Peter, though restored and related in his Apostleship, is not without his infirmities. They that are cured of a phrenitis, are not without their mad tricks sometimes. No pomacent to found, but hath one rotten kernel in it. No book to well printed, but hath some erratas. Dav.
Dollar Satisficium, Dollar satisficiendum: So Basset the Car- 

cellite was called, because he would endure no guelling or may-

be's. The Italian Friers, as they entertain in their supped bode-

nies, so they proceed in their titles, from Padre Benediktio, to

Padre Angelo, then Archangel, Cherubino, and lastly, Corp-

phine, which is the top of perfection. Our Evangell delights

not in any of these swelling titles. He doth not so much as name

himself in all this work of his, takes no other title then the beloved

Discal, makes no more of himself then a witnisse to the truth, a

record of what he has heard and seen. The proud person speaks

great swelling words of vanity; he loves uppermost rooms, and

to be called Rabbi, Rabbi, to be erist up and pointed at for a

non-fitch. I hear, faith Tertullian (speaking of the Pope, who

then began to p.e. p.e. ou t.) that there is a decree published in per-

untary terms. Ponsifex sollicus Maximum, Episcopus episcopo-

rum, &c. I ever the pride of that Roman Church, faith Basl. Ambition, like the Crocodile, grows white the body: like the Ivey, which rising at the feet, will over-press the highest

wall; Or like the Mirry gold (a flower of no good smell) which opens and shuts with the Sunne. Humility, on the contrary, is like the Lily, faith Bernard, or violet, which grows low to the ground, hangs the head downward, and hides it self

with its own leaves. It prefers the Euge of contempt, befor

the Hic eft of the world: and were it not that its fragrant smell betrays it to the observation of others, would chuse to live and dye in its well containing secrecy.

Verse 25. I suppose that even the world is self, &c.] Nec 

Christum, nec Caelum patiur hyperbolena, fab. One. In speaking

of Christ or his Kingdom, a man can hardly hyperbolize.

Much had St. John said of our Saviour, yet nothing to what he

might have laid. All that ever he did was divine, and devetted

to be chronicled. That consideration that Patrubicul sully
gives to Scipio, that he never shall his life did, spoke, or thought, but that was praiseworthy, is true only of Christ.

That which the Ecclesiastical History, Hist. of Basl, that he

was never seen or heard by any to swear, lie, or be rashly angry,

to speak or do any thing that befmed not God's servant, is a

praise proper to Christ, even as he was man. But, consider him

as God, and then that of Grazian the Emperor is true, in his

Epile.