

A BRIEF 2
COMMENTARY
OR
EXPOSITION

Vpon the G O S P E L according to
St J O H N:

WHEREIN

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

By JOHN TRAPPE, M. A. Pastour of *Weston*
upon *Avon* in *Glocester-shire*.

J O H. 20. 31.

*These things are written, that ye might beleeve that Iesus is the
Christ, the Sonne of God: and that beleeving, ye might have life,
through his Name.*

Ideo scribuntur omnes libri, ut emendetur unus. Aug.

April 7th L O N D O N,

Printed by G. M. for *Iohn Bellamy*, and are to be sold at
his Shop, at the Signe of the three Golden-Lyons in
Cornehill, near the Royall Exchange. 1646.

ἔλαβ' ἐν ἐπιστολῇ
 τὴν Κωνσταντίνου,
 ὁμοῦτε πρὸς
 τοὺς τῷ πατρὶ
 καὶ τῷ μητρὶ
 σιν Eutich
 M. Iuba Lang
 ley, now chief
 Schoolmaster
 of Pauls, Lon
 don.
 Ast. and Mon.
 fol. 1179.

**Dignitas in in-
digno est orna-
mentum in lu. o.
Salvian.**

* The Parliament in the 25. of Edw 3. is known to posterity by this name.
Sir Thomas Fairfax
Silius Italic.
 Συρεχῶς τῶν
 μὴσχεδῶν π-
 νος τῇ ἀρετῇ
 χρῶμενος,

imitate, as *Themistocles* did *Miltiades*, as *Alexander* did *Achilles*, as *Cæsar* did *Alexander*, as *Cato Major* did *M. Cæ-
cilius*, and as *Tully* resolved that he would follow good
men, yea though he fell with them: I had rather be with
Cato in the prison, then with *Cæsar* in the palace, said
M. Petronius. It shall be Your highest honour (my good
Lord) and Your friends greatest joy, that You side with
the better sort, that Your eyes are upon the faithfull
in the land, that Your delight is, as *David's* was, in those
Excellent ones, the Saints, (those * earthly Angels, those
Worthies of whom the world is not worthy,) the LORD
CHRIST especially, that King of Saints, that Angel
of Gods presence, that perfect pattern of the Rule, whose
Life and Death, whose Oracles and Miracles are here
recorded for Your and the Churches behoof, and benefit,
by the meanest, and unworthiest of His, and Your Lord-
ships servants,

in all duty.

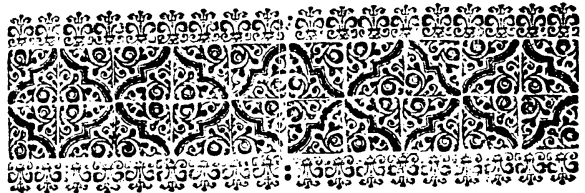
Ex museo nostro.
Novemb. 22. 1645.

John Trappe.

Εἰς τὸν Ἰωάννην, τὸν διδόντα
 αὐτῶν πρῶτον Ἐπαγγελίαν.

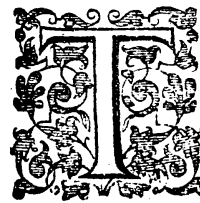
Μέγιστον ὡς σφάλμα σφαλμάτων πίλει,
 Τυπογραφῶν ἡ διζῖα χαν ποτὶ,
 Καὶ ἵσταν περὶ τὸν τὸν χρίσιν πᾶν,
 Ἐπαγγελίαν ἵσταν πᾶν τεσσάρων
 Ὁρῶν πρῶτον ἵσταν χρίσιν πᾶν.
 Οὐσίαν ἀλλοίς καὶ πᾶσι πᾶσι,
 Ἐσὶν καὶ πᾶσι πᾶσι πᾶσι,
 Κηρύκων ἀνθῶν, ἵσταν ἡ κηρὶς Γεωμῶν,
 Ὁ Τετάρτη. Καὶ τεσσάρτη αὐτῶν κηρὶς.
 Ἀνέσται ἵσταν, καὶ κηρὶς κηρὶς
 Ἰωάννης μαθητὴν πᾶν πᾶν πᾶν.
 Ἀρ' ἔν Ματθαίῳ, Μάρκε, Λυκῶν
 Νῦν ἵσταν, ἵσταν ἡ ἀντίκτος τῶν;
 Λυ μὲν καὶ, καὶ ἀντίκτος τῶν;
 Καὶ ἵσταν, καὶ πᾶσι πᾶσι πᾶσι.
 Οἱς νῦν, καὶ πᾶσι πᾶσι πᾶσι.
 Φαζάντ' ἀντίκτος καὶ πᾶσι πᾶσι.
 Ἐρῶ μοι κακὸν τὸ βιβλίον μέγα,
 Καὶ μὲν, ἡ καὶ πᾶσι πᾶσι πᾶσι.
 Ἀπολλοῦ παγκρατὶ Σωτὴρ Θεός.
 Ἀπολλοῦ, καὶ πᾶσι πᾶσι πᾶσι.
 Καὶ ἀντίκτος πᾶσι πᾶσι πᾶσι.
 Τὸ εὐαγγέλιον, τῶν καὶ πᾶσι πᾶσι.
 Καὶ πᾶσι πᾶσι πᾶσι πᾶσι πᾶσι.
 Καὶ πᾶσι πᾶσι πᾶσι πᾶσι πᾶσι.
 Εἰς τὸν Ἰωάννην, τὸν διδόντα
 αὐτῶν πρῶτον Ἐπαγγελίαν.

THOMAS DUGARD.
 Art. Mag. Cantabrig.



The Epistle to the Reader.

READER,



HE worth of the Authour 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 re-
 sist, 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
 Gods Church, and doth naturally care for the good thereof:
 witness his constant preaching, even whilst the burthen and
 care of a publike School lay upon him: and now in these ca-
 lamitous and bloody times, wherein he hath suffered deeply,
 being driven from his charge, and forced to shrowd himself
 in a Garison of the Parliaments, yet notwithstanding his daily
 labours amongst the souldiers, and in the midst of the noises
 of gunnes and drummes, he hath betaken himself to writing
 of Commentaries upon the sacred Scriptures; and besides
 this present Book, which hath stepped forth before some
 of its elder brothers, he hath prepared for the presse a Com-
 ment


The Epistle to the Reader.

ment upon Genesis, and upon the other three Evangelists, whereof 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 usefull and advantageous his labours in this kinde may be; for though we have many Comments in Latine, 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 waies: For that which the Apostle Peter saith of St Pauls Epistles, is true of all the word of God; 2 Pet. 3. 13. That therein some things are hard to be understood, which they that are unlearned and unstable pervert to their own destruction. Blesse 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 Gods blessing will prove no lesse pleasing then profitable, in regard of the variety and excellency of the matter contained therein; which that it may doe, his prayers shall not be wanting, who subscribes himself,

Thine in the Lord

S. A. CLARKE.

A



A COMMENTARY Vpon the GOSPEL according to S^r JOHN.

CHAP. I.

VER. 1. *In the beginning,*]



Ere this Heavenly Eagle, John the Divine, soars at first out of sight: Here doth God, *deponare ab alto*, thunder from on high, saith Calvin. St. Austin stands amazed at the mysticall Divinity here delivered. This Barbarian (saith the Philosopher, concerning our Evangelist) hath comprized more stupendious stufte in three lines, then we have done in all our voluminous discourses.

ὁ Θεὸς ἀπὸ τοῦ ὀψίου

Amel. Platonie. ap. Clem. Alex.

Happy had it bin for him, if he had been made, by this first Chapter, of an Atheist, a true Christian, as learned Junius was: But he only admired it, and so left it where he found it; as too many do the Word at this day.

Iun. in vita sua, operib. prefix.

Was the Word.] Personall, and Enunciative, Isaiah saw him on the Throne, and heard him speaking, Daniel calleth him Pal-

Isa. 6. 1. Dan. 8. 13.

B

mons

John

moni hammiabbir, that excellent speaker, and asketh him of the Vision, the Syriack Interpreter here calleth him *Melto*, the Word uttered; and the Chaldee, *Pisbgam Adonai*, The Lord, the Word.

And the Word was with God.] Which sweetly sets forth his co-eternity and co-existency with the Father, saith *Chrysostome*. *Moscopulus* renders it, *secundum Deum*; as being the express image of the Father. Others, *ad Deum*; as importing a deliberation and conference of the Father and the Son.

And the Word was God.] *Θεός* without an article: Hence the Arians cavill, 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 *Θεός* without an article; therefore this follows not. This whole Gospel is a continue demonstration of Christ's Deity, which began to be denied, while this Evangelist lived, by *Ebion*, *Cerinthus*, and other odious Antichrists.

Verse 2. *The same was in the beginning.* In the instant of Creation, as *Gen. 1. 1.* therefore also before the Creation, therefore from eternity, *Ephes. 1. 4. 1 Pet. 1. 20. Prov. 8. 22, 23.* * *The Lord possessed me* (saith Christ, the essentiall Wisedome of God there) *in the beginning of his way.* *Arrius* corrupted the Greeke text, reading it thus; *The Lord created me in the beginning, &c.* and there hence blaphemously inferred, that Christ was no more then a creature. But he was set up ^u *from everlasting, from the beginning, or ever the earth was,* verse 23. Hence he is called, the *Ancient of dayes, Dan. 7. 9.* And *Thales*, one of the seven Sages of Greece, stileth him, *The most ancient of any thing that hath Being.*

With God.] Being *alins* from his Father, not *alind*; a distinct person, yet co-essentiall and co-eternall; for he was *with him* in the beginning of the creature which God created, as himselfe speaketh, Marke 13. 19.

Verse 3. *All things were made by him.*] So, he was not idle with the Father (though he were *his darling, sporting 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 his Wisdom, Power, Goodness, &c. seen in the Creature, as the sun is seen in water, or as letters refracted in a pair of spectacles are beheld by a dimme eye. We can see but Gods back-parts, and live; we need see no more, that we may live.

And

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 assure, that the thing is so indeed ; as *Psal. 92. 15. Job. 7. 18.*

Verle 4. *In him was life.* ¶ As he created, so he quickneth and conserveth all, being the Prince and principle of life, *Acts 3. 15* both of natural life, *Acts 17. 28.* (The Heathen could say as much) and of spirituall, *1 John 5. 12.* Hence his members are called *heirs of the grace of life*, *1 Per. 3. 7.* and all others are said to be dead in trespasses and sins, *Ephes. 2. 1.* living carcases, walking sepulchres of themselves. In most families (as in *Egypt*, *Exod. 12. 30.*) there is not one, but many dead corpses, as being alienated from the life of God, through the ignorance that is in them.

Verle 5. *And the lights shined,* 7. The light both of nature, and of Scripture. The former is but a dim halfe-light, a rush candle, that will light a man but into utter darknesse. The latter is a clear thorow-light: The Commandment is a lamp, *et lex, lux,* and the Law is light, *Prov. 6. 23.* As for the Gospel, it is set up as a Beacon on an hill, *Tit. 2. 11.* or as the Sun in the firmament, *Luke 1. 78, 79.* bringing life and immortality to light, *2 Tim. 3. 10.* Where God by his holy Spirit illightneth, Organ, and Object, *Acts 26. 18.* and shineth on the heart, in the face of Jesus Christ, *2 Cor. 4. 6.*

And the darknesse comprehendeth it not.] Nor will be comprehended by it, *Phil.* 3. 12. but repels it, rebels against it, *Job* 24. 13. imprisons it, as thole wizards did, *Rom.* 1. 18. spurns at it (as *Balaam* the devils spellman did, *Numb.* 24. 1, 2, when he set his face toward the wilderneck, and resolved to curse howsoever;) execrates it, as the Ethiopians doe the rising Sun. The morning is to such as the shadow of death; for, being born in Hell, they leek no other Heaven.

Verse 6. *There was a man sent from God.*] As he ran not, till sent, *Jer. 23. 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 declined not his Embassage, as did *Jonas*; who was therefore met with by another messenger of God, and sent into the Whales belly, to make his Sermon for *Nineveh*; and in his prayer before, to acknowledge out of sad experience, that they that hunt after *lying vanities* (as he had done) *for sake their own mercies.*

Verle 7. *The same came for a witnesse.*] This he performed

B 2

Wich

*Est Deus in
nobis, agitante
calefacimus illo.*

Ephes. 4. 18.

உதவி

Herodot.
Iob. 24. 17.

Αὐτὸ αἰτέμην
τὴν ἀποστολήν.

Jon. 2, 8.

τὸ συναΐδιον
καὶ ἐνυπῶσα.
πην, Cbryst.

Selne c. Pædag.
Christ. par. 1.
pag. 150.

Euseb.
Hieronym.
a H. ne Robau-
m augustinum
illud et magni-
ficum Ewange-
lii titulum
assumpsit.
Mercer. in loc.
Proxime sub-
stitui amos.
Vastatum in
reginam et do-
minatricem o-
leo lactis.
Plal. 45. 7.
μεγαλειας
της βασι-
λειας. in vit.

with a witnesse, *verbis non solum disertis, sed et exerts*. He witnessed plainly, and plentifully, with a clear and punctuall pronounciation, profession, indigitation, *vers. 26, 29, 32, 36.*

That all men through him might beleue. Our Saviour expected, that men should have come as far to hear his fore-runner and him, as the Queen of *Sheba* came to heare *Solomon*, *Mat. 12. 42.* But the one thing necessary lyes (alasse) neglected. Men will run to Hell as fast as they can: and if God cannot catch them (saith 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 sinisterly conceited, which therefore occasioned that moit necessary digression, *verse 6. to 10.* and drew afterwards, from the Baptist himselfe, that moit vehement profession, *verse 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 only, and lust after it, is to commit spirituall fornication with it in our hearts; for it is Gods beloved Spouse, and he being jealous, cannot bear a corrivall. Looke upon it therefore, but with a single eye, *Matth. 6. 22.* and in all addresses to God, give the honour to him; take humility to thy selfe, as *Austin* well advieth; let that be thy motto that was his, *propter te, Domine, propter te.* Study Gods ends, and we may have any thing of him, as *Moses*, *Exod. 32.*

Verse 9. Which lighteth every man, &c. Or, *that comming into the world, lighteth every man.* All, with the light of reason, *Job. 35. 11.* his own, with a supernall and supernaturall light, (To know heavenly things, is to ascend into Heaven, *Prov. 30. 3, 4.*) an affecting, transforming light, *2 Cor. 3. 18.* such as maketh a man to be a childe of light, *Ephel. 5. 8.* partaker of the inherisance of the Saints in light, *Colof. 1. 2.*

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, *Revel. 4. 11.* For thou hast created all things, and by thee, they are, and were created, without help, tool, or tirefomnesse, *Esay 40. 28.* That one word of his, *fiat*, made all: shall we not admire his Architecture?

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

M. Steph.

Hi da claritate, tibi humilitatem,
Aug. ad Bonifac. epist. 205.

and *Mark. 16. 15.* he is called every Creature. This little World knew not Christ, for God had hid him under the Carpenters Son; his glory was inward, his Kingdome came not by observation. And because the world knew not him, therefore it knoweth not us, *1. John 3. 1.* Princes, the saints, are in all Lands, *Psal. 45. 16.* but they lye obscured, as did *Melchisedech*. The Moone (say Astronomers) hath at all times as much light as in the full; but oft, 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 pickt people; attending the election, beloved for the Fathers sake (Ownnesse makes love) though the more he loved, the lesse he was beloved. This may be the best mans case, *2 Cor. 12. 15.* Learn we to deserve well of the most undeserving. God shines upon the upthankfull also, *Luk. 6. 35.* Christ came to the stiffe-necked, and uncircumcised in heart and ears, *Act. 7. 51.* His comfort was (and may be ours) Though Israel be not gathered, yet I shall be glorious, &c. *Isa. 49. 5.*

And his own received him not. Nay, they peremptorily and pertinaciously denied the holy One, and the Just; and desired a murderer to be given unto them. For the which their inexpressible guilt, they are, as it were cast out of the world by a common consent of Nations, being a dejected and despised people. Howbeit, we long, and looke daily for their conversion, their resurrection, as Saint Paul calleth it. And *Augustine* argueth out of the words, *Abba, Father*; that there shall one day be a consent of Jewes and Gentiles, in the worship of one true God. There are that say out of *Daniel, 12. 11.* That this will fall out, Anno Dom. 1650. *Fiat, Fiat.*

Verse 12. To them he gave power. Or, privilege, preferment, prerogative royall, heavenly honour, as *Nonnus* here rendereth it, and fitly. For if sons, then heirs, *Rom. 8. 17.* Hence that *Ecce admirans*, *1 John 3. 1.* and that *Who am I?* *2 Sam. 7. 18.* with 14. Kings can make their first-born onely heires, as *Jehoshaphat, 2 Chron. 21. 3.* But here all are heires of God, and co-heires with Christ.

Even so them that believe in his name. Though with never so weak a faith, as such as may seeme to be rather unbelief, than faith. *Mark. 9. 24.* The least bad draws sap from the Root, as well as the greatest Branch. The weakest hand.

Rom. 11. 28.

Act. 31. 14.

Rom. 11. 29.

Mr. Ham,
Mr. Case.

Legimus quidem
Non.

Selmecker. p. e.
dag. Christ.

hand may receive a ring. *Grado languida fide, sed tamen fides* said Dr. Crutiger on his death bed. A weak faith is a joynt possessor, though no faith can be a joynt purchaser of this precious privilege here specified.

Ἀγαπᾶμεν ἐν
Διόσχορ.
Hom.

Verse 13. *But of God.* Whose sons therefore they are, and to higher than the Kings of the earth, *Psal. 89. 27.* as those that prolong the dayes of Christ upon earth, being begotten by the travail of his soule, *Isai. 53. 10, 11.* Hence faith is said to adopt us, *verse 12.* in like sort as it justifies us, viz. by virtue of its object, Christ. Hence *Psal. 72. 17.* there is said to be a succession of Christs name; it is begotten, as one generation is begotten of another. This is true nobility; where God is the top of the King, Religion the root.

Filiabitur no-
mine ejus.
Iren.

Verse 14. *And the Word was made flesh,* Put himselfe into a lowlie leprous suite of ours, to expiate our pride and robbery, in reaching after the Deity, and to heale us of our spirituall leprosie; for *ἀνθρώπων ἀδελφότητος* if he had not assumed our flesh, he had not saved us.

Nazianz.

Verse 15. *John cried, saying;* He entred upon his calling in the yeare of Jubilee, which was wont to be published by the voice of a Crier, with the sound of a Trumpet. And hitherto allude the Prophets and Evangelists, that say, he cried, and call him, the voice of a Crier, &c.

Rodac. in loc.

Verse 16. *Of his fulnesse.* Which is both repletive, and diffusive; not only of plenty, but of bounty: not a fulnesse of abundance only, but of redundance too. In Christians is *plenitudo vasis*; but in Christ, *Fontis*: these differ (say the Schoolmen) *ut ignis, et ignita*. Take a drop from the Ocean, and it is so much the lesse; but the fulnesse of the fire is such, that light a thousand torches at it, it is not diminished.

D. Preston.

And grace for grace. That is (say some) the grace of the new Testament for the grace of the old. And so in the next verse, Grace shall answer to the morall Law; Truth to the Ceremoniall. Or, (as others) *Grace for grace*; that is, a latitude answerable to all the Commandements, a perfection answerable to Christs owne perfection. As the father gives his childe limme for limme, part for part, &c. to doth this Father of Eternity *Isai. 9. 6.* There are that render it, *Grace upon grace*, as in a glass is face against face, See *2 Cor. 3. 18.* Or *Grace upon grace*; that is, one grace after another, a daily increase of graces.

Beza.
D. Preston.

Gratiam novā
gratia cumula-
tam. Psal.

Verse

Verse 17. *For the Law, &c.* *Lex jubet, gratia juvat.* *Pet. tamus ut det, quod ut habeamus jubet,* said *Augustine*. 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.

Aug. in Exod.
quest. 35.

Verse 18. *The only begotten Son,* In the year of Grace, 1520. *Michael Servetus* a Spaniard, taught, that there is no real generation or distinction in God; and was therefore worthily burnt at Geneva, in the year 1555. He would not recant; and yet feeling the fire, could not with patience endure it, but kept an hideous roaring, till his life was exhausted; crying out to the beholders, to dispatch him with a sword.

Alfred. Chroni.

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

Be Harm. lib. 1.
de Christo c. 1.
Calvin. Opus.

Verse 19. *Fewer sent Priests.* Whose proper office it was to enquire into new Doctrines, and by preserving, to present knowledge to the people, who were to seeke the Law at the Priests mouth, *Mal. 2. 7.* *Cicero* complains of his Roman Priests, that they were good honest men, but not very skillfull. And *Hieronymus* braids them with their ignorance of much; about their own gods and religions.

Ἐνθύνατο
Legē Beza.
Annot. majore.

Verse 20. *He confessed and denied not, but confessed.* Sincerely and studiously; he put away that honour with both hands earnestly, as knowing the danger of wronging the jealous God in his glory, that is as his wife. All the fat was to be sacrificed to God.

Bonos illos qui
dem viros, sed
certē non per-
eruditos. Cic. 10
de Finib. Vives
in Aug. de Civ.
Dei 4. c. 11.

Verse 21. *Art thou Elias?* And he saith, *I am not.* *scilicet* That *Elias* that you imagine; *Elias*, the *Thebæic*, by a transmutation. As neither was he an Angel, as some in *Chrysostomus* little would gather out of *Malch. 3. 1.* They that wrest the Scriptures, are blinded; as Papists, and other brain sick hereticks.

utrum Elias
Pythagorica.

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

In the wilderness. Not in the Temple; To shew that the legall shadowes were now to vanish. *Chrysostomus* calls *John Baptist*, *filius legis et gratia*.

Verse 23. *Why baptizest thou then?* Why dost thou innovate any thing in the rites of Religion? A change they looked for under the Messiah, and had learned it out of *Jer. 31.* But this testimony brought by *John Baptist* 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 Baptisme. And there is one that tels 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 Bethabara.*] That is, by interpretation, the place of passage, or *Transitum*, where Israel passed over Jordan. So the acts of *Joshua* and *Jesus* begin both at a place. Baptisme also is first administred, where it was of old fore-shadowed. Christ is the true *Bethabara*, *Ephes.* 2. 18. we saile to Heaven on his bottome.

Verse 29. *Takes away.*] Or, *that is taking away*, by a perpetuall act, as the Sun doth shine, as the Spring doth run, *Zeck.* 13. 1. This should be as a perpetuall picture in our hearts. As we multiply sins, he multiplieth 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 consent, or compact afore-hand betwixt them. Nor did *John* ever know Christ so 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 looke ingently into the mystrie of Christ, as the Cherubims did into the Arke.

But that he should be manifested.] Ministers must hold up the tapestry, as it were, and shew men Christ. They are the mouth of the holy Ghost; whose office it is to take of Christs excellencies, and hold them out to the world, *John* 16. 14.

Verse 37. *And they followed Jesus.*] So powerfull is a word or two (many times) touching Christ and his crosse, to change the heart. *Paul* sheweth, that the very report of his bonds, did a great deal of good in *Cæsars* Court. *Bilages* confession converted *Lattimer*. *Galeacius Caracciolus* (that Italian Marquesse) was wrought upon by a similitude, used by *Peter Martyr*, reading on the 1. Epist. to the *Corinthians*. So were Earle *Marsinengus*, and *Hieronymus Zanchius* (both of them *Canonici Lateranenses*) by some seasonable truth, falling from the same mouth. *Luther* having heard *Stanpicius* say, that that is kinde 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, tooke well with

Luther

ἀνίσταται.
Isa. 55. 7.

1. Pet. 1. 12.

Phil. 1. 13.
Acts & Mon.
sol. 920.

2. Cor. Miscel
Epist. ad Lent.
cap. 3. 4.

Luther, The doctrine of Predestination, begins at the wounds of Christ.

Melch. Adam.
in vita Luth.

Verse 41. *He first findeth*] Yet afterwards *Peter* out-stript *Andrew* in faith, and forwardnesse for Christ; as likewise *Luther* did *Stanpicius*, &c. So the first become last, and the last first. But that charity is no churle, *Andrew* calleth *Simon*, and *Philip Nathaneel*, &c. as a Load-stone drawes to it selfe one iron ring, and that another, and that a third, So &c.

We have found the Messias.] Little it was that he could say of Christs person, office, value, vertue, &c. but brings him to Christ. So let us do ours to the publike ordinances. Do the office of the sermon-bell at least, we know not what God may there do for them. Bring them as they did the palse-man upon his bed, and lay them before the Lord for healing.

Verse 43. *Follow me.*] Together with Christs word, there went out a power. His words are operative and efficacious. This Prophecie the Atheist, and *Julian* the Apostate understood not; and therefore lighting upon this and the like places of the Gospel, they blasphemously affirmed, that either the Evangelists were lyars, or the Apostles fooles; that with one word only of our Saviour, would be drawn to follow him. So the Papists blaspheme assurance, which they have not, as if it bred security and loolnesse. They may at well say, the sea burns, or fire cooles.

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

Mark. 9. 27.

Verse 45. *Philip findeth Nathaneel.*] Whom some make to be the same with *Bartholomew*. I affirm nothing.

We have found.] The Greek word imports, the sudden and unexpected finding of such a commodity as he looked not for. See *Isa.* 65. 1.

εὐρίσκειν.
ἐπεὶ οὐκ ἐλπίσκειν, ὅτι
ἐπεὶ οὐκ ἐλπίσκειν, ὅτι
ἐπεὶ οὐκ ἐλπίσκειν, ὅτι

Verse 46. *Can there any good, &c.*] When men take a toy in their heads against a place or person, they are ready to reason in this manner. Good *Nathaneel* was in the common errour, as was likewise *Philip*, in the former verse, with his *Jesus* of *Nazareth*, the Son of *Joseph*. Foure words only, and scarce ever a true one. Epidemicall diseases are soone caught.

Verse 47. *Behold an Israelite, &c.*] Here Christ wondereth at his

his own work of Renovation, as wonderfull, doubtlesse, as that of Creation. Or the upright person hath here an *ecce* for imitation, as the hypocrite, for detestation, *psal.* 52. 7.

Verse 48. *Before that Philip, &c.*] Christ thinks of us, when we little think of him. See *Rom.* 5. 10.

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

CHAP. II.

VERSE 1. *There was a Marriage.*]

VHether *St. Johns* marriage, I have not to say: Some will have it so.

Verse 2. *Jesus was called.* That was the way to have all sanctified, *1 Tim.* 4. 3. and disorders prevented. *Cave, spectat Cato*, was the old watch-word.

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

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

Verse 4. *What have I to do with thee? &c.*] Is it fit to prescribe to the only wife God? to fend for the King by a post? The *Chinois* whip their gods, if they come not at a call.

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

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

*Mendicatio pane
hic vivamus,
annon hoc pul-
chre jaceatur, in
eo quod pasci-
mur pane cum
angelis &c.*
Luther.

*Iob. 40. 5.
Jon. 4.*

Catholikes, with their lustrall-water, and sprinkling of sepulchres; for the rife whereof, *Baronius* refers us not to the Jewes, but to *Juvenals* sixth Satyre.

Containing two or three firkins] For ostentation sake. Superstition, is pompous and ambitious.

Verse 7. *Up to the brim.*] God permits his people an honest affluence. Christ supplies them here with great store of wine, to the quantity of a thousand and eight hundred pounds, as *Beda* 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 *præfeti morum*, Οὐ. πται. Οὐβαλται, the Eyes and Overseers of the feast, that tooke care that none should drink too much. The Latines called them Dictatours; the Greeks, *Sympharcks*: Howbeit, among the Greeks, those officers power extended no further, then to see, that at feasts or banquets, men drank small draughts only at first, which by degrees they increased, till they came to their height of intemperancy: At which point, when they were arrived, they kept no rule, nor order: where as before, to drink out of ones turn, or beyond his allowance, was counted incivility.

Verse 9. *The water that was made wine.*] Doth not Christ daily turn water into wine; when of water falling upon the Vine, and concocted by the heat of the sun, he produceth the grape, whence wine is expressed? His love (that is better than wine, *Cant.* 1. 2.) turned brown bread and water into Manchet, and wine, to the Martyrs in prison.

Verse 10. *Every man at the beginning,*] *Ingenium hominem adumbrat, natura fallax et sophisticum.* Sic Satan nos ad se allucere solet, Pantheris in morem: Christus contra. His worke is worst at first; the best is behinde: the sweetest of honey lyes in the bottome.

Verse 11. *This beginning, &c.*] For as for his miraculous dispensation with the Doctours, and fasting 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 Disciples beleevd on him.] So they did before, but now more. So *1 John* 5. 13. The Apostle writes to them that beleevd on the name of the Son of God, that they might beleve on the name of the Son of God, i. e. that they might be confirmed, continued, and increased in it. Faith is not like *Jonahs* Gourd, that

Baron. Annal.

*Nimium ad
libras mille
ostingentas:
quod pertinet
ad miraculi
magnitudinem.*

Gaudentius.
Cassaubon.

plaurus.

Heyl. Geog.
179.

*Rini pergraca-
ri: and, as
merry as a
Greece.*

grew up in a night; or like a bullet in a mould, that is made in a moment, &c. But as the sound of the trumpet grew louder and louder; and as they went up to *Salomons* throne, by steps and stairs; so men proceed from faith to faith, till they come to full assurance.

March 8.

Verse 12. *To Capernaum.*] Where he had hired him an house; for *Foxes had holes*, &c. but the Son of man had not a house of his own to put his head in.

Verse 14. *And found in the Temple.*] The *Talmudists* tell us, that it was grown to a custome to set up tables in the Temple, and money-changers at them; that those that ought to offer halfe 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 buy oxen, sheep, doves for sacrifice, which the covetous Priests oft received, and then sold them again to others.

*Frīgēnnes
mentis sunt,
pauca ratione
exercent, ideo
jaletur.*

Sitting.] The Jewes at this day being great Usurers, and thorow much sitting, and not stirring about, are thought to stinke, so as they are said to do: Sedentary lives, are subject to diseases.

Verse 15. *And when he had made a scourge.*] Here he put forth a beam of his Deity; whilst, as another *Sampson*, he layes heaps upon heaps (yet without bloudshed) with the jaw-bone of an ass. Zeal is attended by revenge, 2 Cor. 7. 11.

Ber. Annot.

The changers money.] Gr. *small money* *Κόπια μικρά καί γενη* *in minuta frustra concidere.*

*Non expellō
plenam pō-
tētiā, sed
mutuam Ec-
clesiā, &c.*

Religionē Ec-

clesiā, &c.

Nota.

Est Ecclēsia,

scilicet prae-

regulata;

prae autem,

quod sine schis-

mate, nullo

beneficio

tem cum pri-

vatē doctrinā

retinetur. Sic

in Eloc. pra-

torū de confes-

sionē primip. Syn-

tax Confessio p

cin. Genes.

Verse 16. *And said to the Dove-sellers,*] These (belike, as more tractable, and not so grosse offenders) he deals more gently with, but bids them be packing. I expect not (saith Reverend *Relloc*) a plenary and perfect reformation of the Church, after so horrible an apostacie under Antichrist, till Christ come again to judgement. And yet that Church of *Scotland* is said to have this rare privilege above many others; that since the Reformation there wrought, they have, without heresie, or so much as schisme, retained unity, with purity of doctrine.

An house of merchandise.] So he calls it, for all their goodly pretexts of good intentions. So the Church-warden of *Ipswich* was much trounced and troubled in the High-commission, for writing over the place where the spirituall Court was kept, *My house shall be called an house of prayer, but ye have made it a den of thieves*, Novemb. 6. 1635.

Verse 17. *The zeal of thine house.*] Apostates, on the other-

side,

side, eat up their zeal of Gods house. But as in falling forward is nothing so much danger, as backward: So the zealot, though not so discreet, is better then the Apostate: Howbeit, zeale should eat us up, (saith one) but not eat up our wildome; nor should pride eat up our zeale.

Mr. Vines.

Verse 18. *What signe.*] They might have seen signe enough, in his so powerfull ejecting of those money-merchants. But Church-Reformations are commonly thus diversly entertained. The Disciples call it zeal, the Jewes, rashnesse.

Verse 19. *Destroy this Temple.*] This was the same in effect; with that signe of the Prophet *Jonas*, *Matth. 12. 39, 40.* His resurrection was a plain demonstration of his Deity. *Superas evadere ad auras, hic labor, hoc opus est*, befitting a God.

Rom. 14.

Verse 20. *Forty and six years.*] All, so what lacks; for it was six years work only, but they reckon the interim of interruption, *Extra 3.* to the 7th, to aggravate the matter. So they are not onely 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 materiall Temple, sacramentally, and doth dwell in the hearts of his people, spiritually. This Tabernacle of Christs Body, was *not made with hands*, not built by the power of nature.

Heb. 9. 11.

Verse 22. *His Disciples remembered.*] In the mean, time they murmured not, much lesse opposed. *We can do nothing against the truth*; when at worst, *but for the truth*, 2 Cor. 13. 8. They layd up what they understood not: and as the water casts up her dead, so did their memories; that which seemed dead therein, by the help of the holy Ghost.

Verse 23. *Many beleeved.*] *Fides fuit minimè fida, quippe historica, ex miraculis nata.* These thought they had layd hold on Christ: but they did but as Children, that thinke they catch the shadow on the wall. There's a great deal of this false faith abroad. The forcerers seemed to do as much as *Moses*.

Verse 24. *Did not commit himselfe unto them.*] Who yet would needs obtrude upon him. None are so impudent as hypocrites; they deceive themselves, they would do others; God too. I read not (saith one) in Scripture of an hypocrites conversion; and what wonder? for whereas, after sin, conversion is left as a means to cure all other sinners; what means to recover him, who hath converted conversion it selfe into sin?

Pract. of pietys.
pag. 161.

Verse

Nihil corde ac
rentibus magis
intimam; adeo
ut per multos
incutus argue
fractus de eri
elaborati cibi
debeant, aut
quanco possint
perdant.
Lemnius de
complex lib. 1.
p. 20.

Verse 25. *For he knew what was in man.* Artificers know the nature and properties of their works; and shall not Christ of the heart? He searcheth mens hearts, and tryeth the reins, which of all their inwards are the most inward: besides, that they are the fountains and springs of all our thoughts and lusts. *Deus intimior nobis intimo nostro*, saith one; God is nearer to us, then we are to our selves, and knowes our thoughts long before; as a Gardiner knowes what flowers he shall have at spring, because he knowes the roots.

CHAP. III.

Verse 1. *A ruler of the Jewes.*

Either a chieftain of the Pharisees, as he was, *Luk. 14. 1.* Or one of the *Sanhedrin*, one of the seventy Seniors, whose learning hung in their light, *1 Cor. 2. 8.* Yet was neither learned *Nathaniel*, nor *Nicodemus* a Master of Israel excluded from Christs discipline (saith *Joan. de Turrecremata*) lest if he had admitted simple men only, it might have been thought they were deceived through their simplicity.

Verse 2. *We know* But will not know. Hence they became sinners against the holy Ghost, *Matth. 12. 23.* &c. The Devil that commits this sin every day, is full of objective knowledge, and thence hath his name.

No man can do these miracles, Those jugglers of *Egypt*, *Jannes* and *Jambres*, did but cast a mist, and beguile the sight of *Pharaoh*, and his followers. How *Tindall* hindered the juggler of *Antwerp*, that he could not doe his feats, see *Acts* and *Moniments*, fol. 985.

Verse 3. *Except a man be born again,* *E supernis, Erasmus*. Except a man be first un-made (as *St. Peter* expounds our Saviour) and new-made up again; except the whole frame of the old conversation be dissolved, and a better erected, ther's no heaven to be had. Heaven is too hot to hold unregenerate persons; no such dirty dog ever trampled on that golden pavement, it is an undefiled inheritance.

Verse 4. *How can a man, &c.* He understands no more of the doctrine of Regeneration (though he could not but have often read of it in *Ezekiel* elsewhere) then a common cowherd doth the darkest precepts of Astronomy, *1 Cor. 2. 14.* All this is gibbrish to him.

Ne si solos sim
plices vocasset,
credi possit quod
fuisse ex simp
licitate doce
pti
Δαιμων quasi
Δαιμων Plato.

Miracula a di
abolo edita sunt
praestigiae, im
posturae, man
ta/mata, ludi
bria. Bu. holo.

ταῖς ἀναγνώσε
αι ποικίλαις
1 Pet. 2. 24.
2 Pet. 1. 3.

him. Water ariseth no higher then the spring whence it came; so the naturall man can ascend no higher then nature.

Verse 5. *Be born of water, and the holy Ghost.* That is, of the holy Ghost working like water, cooling, cleansing, &c. In allusion, belike, to that first washing of a new-born babe from his blood, *Ezek. 16. 4.* Or else to those Leviticall washings, and not without some reference to *Nicodemus*, and his fellow-Pharisees, who placed a great part of their piety in externall washings, as do also the Mahometans at this day. Every time they ease nature (saith one that had been amongst them) they wash those parts, little regarding who stands by. If a dog chance to touch their hands, they wash presently; before prayer they wash both face and hands, sometimes the head and privities, &c.

Verse 6. *That which is born of the flesh, &c.* Whole man is in evil, and whole evil in man. *Quintilian* saw not this; and therefore said, that it is more marvell that one man sinne, then that all men should live honestly; sin is so much against mans nature. Many also of the most dangerous opinions of Popery (as justification by works, state of perfection, merit, supererogation, &c) spring from hence; that they have sleight conceits of concupiscence, as a condition of nature. Yet some of them (as *Michael Bains* professor at *Louvaine*, &c.) are found in this point.

Verse 7. *Marvell not, &c.* viz. through unbelief; for otherwise it is a just wonder, far beyond that of naturall birth; which, but that it is so ordinary, would surely seem a miracle.

Verse 8. *The winde bloweth, &c.* *Libero et vago impetu.* Watch therefore the gales of grace: we cannot purchase this winde (as *Saylers* in *Norway* are said to doe) for any money. This Hawke, when flown, will not easily be brought to hand again.

Verse 9. *How can these things be?* Christ had told him the manner of the Spirits working is incomprehensible, and yet he is at it, *How can these things be? Sed scribo hac frustra* (saith *Luther* in a certain letter of his to *Melanchthon*) *quia in secundum philosophiam vestram, has res ratione regere, hoc est, ut ille ait, cum ratione insanire pergis.*

Verse 10. *Art thou a master, &c.* The Pharisees and Philo-sophers, for their learning, are called *Princes of this world*, *1 Cor. 2. 8.* And yet, had they known, they would never have crucified the Lord of Glory. *Indottrapiunt calum, &c.* The poore are gossellized; not only receive it, but are changed by it. But *Bellarmino*

Blunt voyage
into Levant.
pag. 100.

Miracula affe
duntate uilef
cunt.

Luth. apud
Sculter. in An
nalib.

εὐαγγελιστῶν

D Ward,
Colum. lib. 1.
in præfat Cic.
de Orat. ad
Brut.

Ad and Mon.
fol 156r.
Metà Káτω
ἐν τῇ δὲ
μαρτυρίᾳ
ἐν τῇ δὲ
ταύτῃ ἐστὶ
ἐξήγησις.
Dio Cass.

Verbi minister es, hoc age, was Mr Perkins his Motto. *Summum culmen affectantes satis honestè vel in secundo fastigio conspici- mur,* saith Columella. And, *Prima sequentem, honestum est in se- cundis, tertiusve consistere,* saith Cicero. Every man cannot ex- cell, nor is it expected.

Verse 24. *Cast into prison,*] The Primitive Bishops were found more frequently in prisons, then Palaces. Bocardo became a Colledge of Quondams, as the Marian Martyrs merrily called it. If Petronius could tell *Cæsar*, that he had rather be with *Cato* in the Prison-house, then with him in the Senate-house: why should it grieve any to suffer bonds with, and for Christ? *Chrysostome* had rather be *Paul* a prisoner of Jesus Christ, then *Paul* rapt up into the third Heaven. Homil in *Ephes.* 3.1.

Verse 25. *And the Jewes*] Who joynd themselves to *Johns* Disciples, craftily, and maliciously, that they might both set against Christ. Like as the Jesuits at this day, will cunningly comply with the *Lutherans*, and seem to side with them, that they may both set against the *Calvinists*.

About purifying] That is, *Baptisme*; called elsewhere, the *Laver of regeneration*, *Tit.* 3.5. and by a Father, *ἀνακλυσμα* *ῥυτί- σμος* a purging preservative. Not the putting away of the flesh of the flesh, saith *Peter*, but a better thing, *1 Pet.* 3.21.

Verse 26. *Rabbi, he that was with thee*] They envied for *Johns* sake, as *Ioshua* did for *Moses*, and with as little thank. *John* would have been glad they had gone after Christ, as *Andrew* did. Howsoever, it was good news to *John*, that Jesus was so frequented and busied.

Verse 27. *A man can receive nothing*] There is much in this word [Man] as *Beza* thinks, to set forth the most miserable in- digency of all mankind by nature. The Greeks, when they set forth one most noble indeed, they call him *τελειώτατος*, thrice a man.

Verse 28. *Ye your selves bear me witnesse*] I should rather chuse the full commendation of one good man (saith *Rolloc* upon this Text) then the foolish admiration of a whole multitude. *Demetrius* hath good report of the truth it selfe; that's enough for him.

Verse 29. *The friend of the bride-groom*] Such is every faithfull Minister, *2 Cor.* 11.2. whose office is to wooe for Christ, and not (as some) to speak one word for him, and two for himselfe. This is foul-play.

Verse

videtur homi-
nis appellatio
magnum habere
morem,
&c.
Equidem eluria
fecerim iustam
commendatio-
nem, &c.
3 Iohn 12.

Verse 30. *He must increase, but, &c.*] And this was *Johns* great joy. That man hath true light, that can be content to be outshined by others; and nothing will more try a mans grace, then questions of emulation. *Ezekiel* can commend *Daniel* his Con- temporary, matching him with *Noah*, and *Job*, for his power in prayer. And *Peter* highly praiseth *Pauls* Epistles, though he had been publicly reproved by him at *Antioch*. Yea, *Plato* called *Aristotle* ἀνὰ ψαῖον & τὸν the intelligent Reader. And *Aristotle* is said to have set up an Altar in honour of *Plato*, with this inscrip- tion.

Nulla ferent talcm secula futura virum.

But *Luther* shewed himselfe so much discontent at the Reforma- tion wrought at *Wittenberg* in his absence, by *Carlostadius*, be- cause 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 of. So hard it is for a man willingly, and gladly to see his equals lifted over his head in worth, and opi- nion. Selfe-love makes men unreasonable, and ever teacheth them to turn the glasse, to see themselves bigger, others lesser then they are, &c.

Verse 31. *He that cometh, &c.*] Hitherto Christ hath been compared with *John*: In the rest of the Chapter, he stands com- pared; First, with all men. Secondly, with the faithfull, and infi- nitely preferred before them all. He is the chiefe of ten thousand; or the Standard-bearer, which ever are the goodliest.

Is earthy] *Terra est*, so *Augustine* renders it in the same sense, as he is flesh, *vers.* 6. God will smite this earth with the rod of his mouth, *Isa.* 11.6.

Speakesh of the earth] As Ducklings have alwayes their bills in the mud, as Swine are ever rooting in the mire.

Verse 33. *Hath set to his seal, &c.*] Hath given God a testi- monially, such as is that *Deut.* 32.4. After which, God also sets his seal (*quasi in redhibitionem*) to the beleever, *Eph.* 1.13.

Verse 34. *Speakesh the words of God*] This the true beleever is convinced of; and therefore sets to his seal, as to an undoubted truth. He is fully perswaded, as *Saint Luke* was.

Verse 35. *The Father loveth the Son*] Therefore faith may have firme footing. God hath layd help upon one that is mighty, *Psal.* 89.19. that our faith and hope may be in God, *1 Pet.* 1.21.

Verse 36. *Hath eternall life*] 1. *In promisso.* 2. *In presio.*

D 2

3. In

Ezek. 14. 14.

2 *Pet.* 3.

Gal. 2

Hier. *M' Alf.* in
Hernie lib

Cum *Luthe* *ra*
ex *ua* *eremo*
Wittenberg *an*
redi *set*, & *c.*
Alfred. *C.* *brun.*
pag. 520.

Cant. 5. 10.

Luke. 1.

3. *In primitiis.* He stands already on the Battlements of heaven, he hath one foot in the porch of Paradise.

He that beleeueth not] There is a two-fold un-beliefe; one in the understanding, and is opposed to faith: the other in the will, and lives, and is opposed to obedience. For cure of both, God hath promised to write his Lawes, both in the mindes of his people, and in their hearts too.

The wrath of God abides upon him] *Abide*, as in its mansion-place, as upon its basis, *tangam trabali clavo fixa*, faith one; there it nestles, settles, and never will away. The unbeliever can neither avoid it, nor abide it.

CHAP. IIII.

Verse 1. *Baptized more Disciples.*]

Baptizing was used by the Jewes, before *John*, or Christ took it up; from which custome, though brought in without Commandment, our Saviour authorizeth a seal of entering into his Rest, using the Jewes weaknesse, as an allurements thither.

Verse 2. *Jesus himselfe baptized not*] A sweet comfort, that Christ is said to baptize those whom the Disciples baptized. The Sacraments admittred by Ministers are no lesse effectually, then if we had recived the same from Christs own hands.

Verse 3. *He left Judea*] God must be trusted, not tempted.

Verse 4. *He must needs go*] Happy for them, that they lay in our Saviours way, to be lookt upon; his feet drop fatnesse. *Luther* had rather be with Christ in hell, then in Heaven without him.

Verse 5. *Jacob gave to his son Joseph*] Having first wonne it with his sword and his bowe; that is, with his prayer and supplication (saith the Chaldee paraphrast :) which as *Sauls* sword, and *Jonathans* bowe, never return empty, 2 *Sam.* 1. 22.

Verse 6. *Jesus therefore being wearied*] And in that he himself had suffered, he was the more able and apt to help this poor Samaritanes. So the Apostle bids us pity those in adversity, as being our selves in the body, i. e. in the body of flesh and frailty, subject to like misery. He that hath had the tooth-ake, will pity those that have it. *Non ignaram ali*, &c. We are orphans all (saith Queen *Elizabeth*, in her speech to the children of Christs-Hospitall) let me enjoy your prayers, and ye shall be sure of mine assistance.

Verse

Verse 7. *A woman of Samaria*] A poor Tankerd-bearer, such as *Festus* calls *Canalicolas*, quoddam circa canalem fori confisterent, because they were much about the Conduits.

Verse 9. *Askest drink of me?*] The Samaritans knew that they were slighted of the Jewes, and tooke it ill, *Gens hac* (saith *Giraldus Cambrensis*, of the Irish) *sicut & natio quavis barbara*, quamquam honorem nesciant, honorari tamen supra modum affectant. No man would be slighted, how mean soever.

For the Jewes have no dealings, &c.] *Iosephus* writeth, that at *Samaria* was a Sanctuary opened by *Sanballat*, for all Renegido Jewes, &c. The Jewes therefore hated the presence, the fire, the fashion, the books of a Samaritan. Neither was their any hatred lost on the Samaritans part; for if he had but touched a Jew, he would have thrown himself into the next water, clothes and all; both of them equally sick of a *noli me tangere*.

Verse 10. *The gift of God*] That is, Christ himselfe, called by *St. Paul*, the Benefit, 1 *Tim.* 6. 2. Let him not be to us as *Iethers* sword to him, which he drew not, used not; but as *Goliaths* sword to *David*, none so that; None but Christ, none but Christ, said that Martyr.

Verse 11. *Sir, thou hast no Buckets*] See how witty we are naturally, with our armed dilemma's, to reject grace offered, and with both hands as it were, to thrust away from us eternall life, *Alti* 2 *cor.* 13. 46.

Verse 12. *Our father Jacob*] *Iosephus* tells us, that these Samaritans, while the Jewes prospered, would needs be their deare Couleins; but when they were in adversity (as under *Antiochus*) they would utterly dis-own, and dis-avow them. They wrote to *Antiochus*, because he tormented the Jewes, to excuse themselves as none such; and they stiled *Antiochus*, The mighty God; Oh basenesse!

Verse 13. *Shall thirst again*] So shall all they, quibus avaritie aut ambitionis salsugo bibulam animam possidet. He that seeks to satisfie his lusts, goes about an endlesse businesse. *Give, give*, is the Horseleeches language. The worldling hath enough to sinke him, not to satisfie him.

Verse 14. *Shall never thirst*] His lips water not after homely provision, that hath lately tasted of delicate sustenance.

Clitorio quicquid, sissim de fonte levaret, Vina fugit, gaudetq, meris abstemiis undis.

D 3.

Verse

Berman. de Originib.

Antiq. lib 11. cap. 7. 8.

Epiphani.

évepyasia

Alti 2 cor.

Ovid Metamor. lib 13.

ἀποκτίν.
ἀποκτίν.
Heb. 8. 10.

Broughton on
Dan. 9.

Malim presente
Christo esse in
inferno, quoniam
abscit co in
calo Luth in
Gen. 6. 3.
Gen. 48. 21.
μετ' αὐτοῦ ὄντος,
Proportio aut
ad misericordiam
condelere.
Heb. 5. 2.
Heb. 13. 3.

Englands
Elizabeth. p. 186.

Verse 15. *Sir, give me this water*] We would all have immortality, but here on earth. Some think she jeers our Saviour here; who therefore in the next words arowleth her conscience.

Verse 16. *Go call thy husband*] It was a great favour in Christ to receive that sinfull 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, to fetch in an idolatrous harlotry that fled from him, to entertain her that I ad rejected him? &c. Well might St. Paul say, that the *grace of our Lord, is exceeding abundant*, or doth abound to flowing over, as the sea easily over-floweth mole-hills.

Verse 17. *I have no husband*] *Lucretius ait, quasdam mulieres effugere uniu viri torum, ut omnium fiant torus.*

Iesuite etiam sunt

Cosnubisanctifuga, clammeretricitega.

Verse 18. *He whom thou now hast, &c.*] Here he comes home to her conscience; so must all that will do good on it, striving not so much to please, as to profit. Bees are killed with honey, but quickened with vinegar. The Eagle, though she love her young ones dearly, yet she pricketh and beateth them out of the nest; so must Preachers drive men out of the nest of pleasure. *John Speiser*, preacher at *Ausborough* in *Germany*, did his work so well at first, that the common strumpets left the Brothel-houses (then tolerated) and betook themselves to a better course, *Anno 1523*. Yet afterwards he revolted to the Papists, and miserably perished.

Verse 19. *Sir, I perceive that thou art a Prophet*] To the *hidden* of the heart the plain song ever makes the best musick. The *Corinthian* idiot, convinced of all, and having the secrets of his heart ripped up by the two-edged sword, *fals* down upon his face, *worshipping God*, and reporteth that *God is in the Ministers, of a truth*.

Verse 20. *Our fathers, &c.*] No sooner doth she acknowledge him a Prophet, but she seeks to be satisfied in a case of conscience. *Probstuporem nostrum!* Wo to our dulness.

Verse 21. *Ye shall neither in this mountain, &c.*] *Herods* temple at *Jerusalem* was so set on fire by *Titus* his souldiers, that it could not be quenched by the industry of man. And at the same time *Apollons* temple at *Delphi* was utterly overthrown by earthquakes, and thunder bolts; and neither of them could ever since be repaired. The continuance of which two miracles (saith mine

Author)

Author) evidently sheweth, that the time was then come, when God would put an end both to Jewish Ceremonies, and heathenish Idolatry; that the Kingdome of his Son might be the better established.

Verse 22. *We know what we worship*] Christ also, as man, worshippeth, being lesse then himselfe, as God: Christ is worshipped by Angels, as God, being greater then himselfe, as man.

Verse 23. *The Father seeketh such*] Oh how should this fire up our hearts to spirituall worship! that God seeks for such, with, *Let me see thy face, hear thy voice, &c.* He solliciteth suitours.

Verse 24. *God is a Spirit*] *Omnes nominis Iehova litera sunt spirituales, ut denotetur Deum esse spiritum.* Though, to speak properly, God is not a spirit. For first, spirit signifies breath, which indeed is a body; but because it is the finest body, the most subtle, and most invisible; therefore immateriall substances, which we are not able to conceive, are represented unto us under this name. Secondly, God is above all notion, all name. *Afri dicunt Deum ignotum Amon. i. e. Hens tu, quises?* One being asked what God is? answered, *Si scirem, Deus essem.*

In spirit and truth] As opposed to formality and hypocrisie.

Verse 25. *I know that Messias, &c.*] As who should say, we are not altogether so ignorant as you would make us, *vers. 23*. A dead woman must have four men to carry her out, as the Proverbe is: we are apt to think our penny good silver.

Verse 26. *I, that speak unto thee, &c.*] No sooner do we think of Christ, with any the least true desire after him, but he is presently with us. He invited himself to *Zachary* his table, &c. *Tantum velis, & Deus tibi praecurreret*, said a Father.

Verse 27. *That he talked with the woman*] *Solum cum sola.* He might do that that we must beware of, lest concupiscence kindle. *Abraham* may see *Sodome* burning, *Lot* may not.

Yet no man said] All ill thoughts, and sinister surmises, of superiours especially, are to be presently suppressed, and strangled in the birth.

Verse 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.

Verse 29. *Come see a man, &c.*] Weak means may, by Gods blessing, work great matters. He can make the words of *Naamans* servants greater in operation, then the words of great *Elisba*, and by

Godw. Antiq.
Hes.

Cant. 2. 14.

Alfred.

Plut lib. de
Isid. & Ovid.

Beza.

Comp. 1750-
1877.
1 Tim. 1. 14.

Sphinx Philo.

Sculce. An-
nals. 118.

1 Pet. 3.

1 Cor. 14. 25.

Verse 38. *Other men have laboured*] Laboured even to *lassitude*, as the word signifies. The Ministry is not then an ease trade, an idle mans occupation. *Luther* was wont to say, *Sudor O-*

Mat. 21.17.22.

කොපමණක් නොව
කොපමණක් නොව
කොපමණක් නොව

Verle 44. *Jesus himself testified*. "Had I not said, when he was cast out at Nazareth: therefore he came no more there. A Minister that can do no good, can't in the place where he lives, is bound to remove, though the fault be not in him, but the people, which in

Ibid 750.

Διὰ τῆς οὐδ'
 ἀλλαν, propter
 loquacitatem
 tuam.
 Intus existens
 prohibet alienū.

F

Inter-

Metuendum est
ne donum quod
acceperis, amittas,
vel degeneres in errores,
vel hereses,
vel, si retineas puritatem doctrinæ, evadas tamen frigidus et aridus doctor. Rolloc. in loc.
Zanch. Miscel. epist. dedicat.
Barnard.
A Royalist.

1 Cor. 1. 20.

Heb. 1. 32.

Martiat.

Interpreter here; otherwise (if for self-respects 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.

Verse 45. *The Galileans received him.*] Though those of Nazareth would not, others did. He that is sent and gifted by God, shall have one where or other to exercise his gifts, as the English exiles at Geneva, Zurich, &c. as Z. inchiu, when he could not rest at Argentina, was received at Clavenna.

Having seen all the things he did, &c.] Christs miracles were as the Sermon-bell, that called them together. These the men of Nazareth also had seen, but with prejudice; and therefore to no profit.

Verse 46. *A certain Noble-man.*] One that belonged to the King: for to the vulgar flatteringly stiled Herod the Tetrarch. Few Noble-men came to Christ: this, not till he was driven to him; by his sons sickness, *Not many Noble are called: if any, they are as black Swans, and thinly scattered in the firmament of a State, even like Stars of the first magnitude.*

Verse 47. *Brought him that he would, &c.*] Even Darius King of Persia, can give order for prayers to be made at Jerusalem, for the Kings life and his sons (Ezra 6. 10.) when he had seen divers of his children die before him, as Ctesias relateth.

Verse 48. *Except ye see signes, &c.*] Our Saviour first chides him, and upon his well-bearing of that, accommodates him. He saw the Courtiers unbelief more dangerous to his sons, than the disease could be to his sons body.

Verse 49. *Sir, come down.*] He fumes not at reproof (as many great ones would have done, *Tange montes, & fumigabunt*) but suffers the word of exhortation, being subdued therunto by affliction.

Verse 50. *Thy sonne liveth.*] I am very good health; for non est vivere, sed valere vita. So God is better to us, oft-times, than our prayers, then our hopes.

Verse 51. *Thy sonne liveth.*] So the sonne was restored by his fathers faith. It is a benefit to be born of good parents. Personall goodnesse is profitable to posterity.

Verse 52. *Then enquired he, &c.*] by a sweet providence, that God might be the more glorified, and the mans faith confirmed. *All things co-operate, &c. Rom. 8. 28.* So, at the same time, where in the States of Germany, (after long debate) concluded for the truth

truth of the Gospel. Luther came leaping out of his closet where he had been praying (though many miles distant) with *visimus, visimus* in his mouth. So *Muscle-borough* field was won by the English, the self-same day and hour, wherein those *Balaams-blocks* (idolatrous images) were burnt at London, by order of Parliament.

Verse 53. *And himself believed,*] With a justifying faith, introduced at first by a common faith.

A. and Mon.
fol. 669.

CHAP. V.

VERSE 1. *A feast of the Jews.*]

THIS was the feast of Pentecost. Others say, the Passover which came but once a year. The true Christians (for whom the true Passover was sacrificed, 1 Cor. 5. 7.) keep a continuall feast, or *holly-day*, with the unleavened bread of sincerity and truth, ver. 8. Diogenes could say, That a good man keeps holly-daie, and hath gaudies all the year about, Exod. 5. 1. *Let my people go: that they may hold a feast unto me.* In other words it is, *that they may serve me.*

εὐχαριστία.
πᾶσαν ἡμέραν
ἀσπάζομεθα.
Laert.

Verse 2. *Having five porches,*] Built, belike, by some well-affected persons, at the motion of Gods Ministers, for the use of such impotent folk, as here lay looking and languishing at Hopes Hospital: Like as King Edward the 6. was moved by a Sermon of Bishop Ridley, to command works of charity, to grant his two Houses in London, St Dunstons and the Savoy, for such like good uses, together with lands and monies, for their maintenance.

K. Edward 6.
his life by Sir
J. Hey. p. 169
&c.

Verse 3. *Of impotent folk,*] that had tried all other waies, and could not otherwise be cured, *Omnipotenti medico nullum infirmum occurrat malum.*

Isidor.

Verse 4. *For an angel made lame.*] The miracle of this pool was granted to the Jews, partly to shew them the true worship of God under the perfection of the Law, and partly of propheticie partly to retain them in their allegiance of sacrificing to the true God, against the scoffs of the Romans (that were now their Lords.) Such a vertue being given to that water, wherein their Sacrifices were wont to be washed. See also the sovereign bath, then this, Zech. 13. 1. an ever-flowing, and over-flowing fountain, not for one at once, as here, but for all that come, they may wash and be clean, wash and be whole.

Semel quoniam.
nū. Tert.

At a certain season.] Once a year only, saith *Tertullian*. Others (more probably) at all their great feasts, when the people met out of all parts at *Ierusalem*, taking *1370* distributively, as *Matth. 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 doe cures was the greater wonder: such 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? Wee need have some thing to minde us of God, to bring us to Christ. King *Alfred* pray'd God to send him alwaies some sickness, whereby his body might be tamed, and he the better disposed and affectioned to God-ward.

Verse 6. And knew that he had been, &c.] Christ's eye afflicted his heart, he could not but sympathize, and succour this poor creeple, out of his meer *Philanthropy*, which moveth him still *justitiam*, to shew mercy according to the measure of our misery, whereof he bears a part, *Heb. 5. 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 easie is it with us to measure God by our modell, to cast him into our mould, to think that he must needs go our way to work?

Verse 8. Rise, take up thy bed, &c.] A servile work upon the Sabbath-day. This our Saviour here commands, not as a servile work, but for confirmation of the truth of a miracle, greatly tending to Gods glory: like as another time, he bad them give meat to the Damocell 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 *Luk. 5. 17*.) So they were in the Creation, *Gen. 1*. So they are still in regeneration, *1 Jo. 5. 9. 21*.

Verse 10. It is the Sabbath, it is not lawfull, &c.] *Veri, sed non sincere*. It more troubled them that Christ had healed him, then that the Sabbath had been broken by him. The poorer *Swedes*

Lam. 3.

Dei dicere, est
officere.

Swedes alwaies break the Sabbath; saying that its only for Gentlemen to keep that day.

Verse 11. He that made me whole, &c.] So, it seems, Christ had healed him, in part, 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 inslited only upon the later, which shews the naughtiness of their hearts.

Verse 13. Had convey'd himself away.] Left, by his presence, that work should be hinder'd. True goodness is publike spirit, though to private disadvantage; and works for most part unobserved, as the engine that doth all in great businesses, is oft inward, hidden, not taken notice of.

Verse 14. Findeth him in the Temple.] Praising God, likely, for his unexpected recovery. So *Hezekiah*; the first work he did, when off his sick-bed, *Isa. 38. 22*.

Behold, thou art made whole, &c.] Hence is, 1. *Commemoratio beneficii*. 2. *Comminatio officij*. 3. *Comminatio supplicij*. *Magdeburgens. pref. ascent. 5.*

Verse 15. Told the Jews.] Of a good intent, surely, to honour Christ: however it were taken by the spitefull Jews, *Probi ex sua natura ceteros fingunt*. The Disciples could not imagine to ill of Judas, as it proved. *Mary Magdalen* thought the Gardener (who ever he were) should have known as much, and loved Jesus as well as the rest.

Verse 16. Therefore did the Jews persecute Jesus.] This he foreknew would follow, and yet he forbore not. In the discharge of our consciences (rightly informed and regulated) we will not stand to cast perils: but doe our duties zealously, what ever come of it. This courage in Christ, the Heathens counted obstinacy, but they knew not the power of the Spirit, nor the true armour of proof that Saints have about their hearts.

Verse 17. My Father worketh.] He worketh about the world, in conserving the whole creature. This he doth every day, and yet breaketh not the Sabbath. *Erge nec ego*.

Verse 18. The Jews sought the more.] Persecution is (as *Calanus* wrote to the French King) *Evangelij genus*, the bad genius, the devil that dogs the Gospel. *Ecclesia habet crucia* (saith *Lug* *Veritas ostendit parit. Tert.* them) Truth breeds hatred, saith the Heathen, as the fair Nymphs.

Nymphes did the ill-favoured Fauns and Satyrs.

Verse 19. *The Sonne can doe nothing, &c.*] Hedenies not himself to be the Son, though they quarrell'd him: but sweetly sets forth the doctrine of his Deity, which they so much stomacked, and stumbled at.

Verse 20. *For the Father loveth the Son*] This noteth that eternall power of doing miracles, that is in Christ. As that which follows, *He will shew him greater Works, &c.* is to be referred to the declaration of that his power.

[*That ye may wonder*] Though ye beleeve not; for such was the hardnesse of their hearts grown; as neither ministry, misery, miracle, nor mercy, could possibly mollifie: *Behold, ye despisers, and wonder, and perish, Acts 13. 41.*

Verse 21. *Raiseth up the dead*] Bringing them from the jaws of death, to the joyes of eternall life: which none can do but God alone.

Verse 22. *The Father judgeth no man*] viz. The Father alone, but by the Son, to whom all judicatory power is committed.

Verse 23. *He that honoureth not the Son*] As Jews and Turks do not. Nor Papists, that (upon the matter) despoile him of his threefold office, and so deny the Lord that bought them.

Verse 24. *He that heareth my Word*] As death came into the world by the door of the ear, so doth life eternall, *1st. 55. 3.* God was in the still voice, and the Oracle bad, *Hear ye, 1st. 17.*

Verse 25. *The dead shall hear the voice*] The dead shall beleeve the promises, and shall live the life of glory, and of glory in Heaven.

Verse 26. *So hath he given to the Son*] What wonder then, if faith, apprehending the infinite fountain of life, derive thence some rivelet of it, and apply the same to us, for our usuall quickning?

Verse 27. *Because he is the Son of man*] Or, as he is the Son of man. By vertue of the hypostaticall union, his manhood came as neer to God as could be. He had the best naturall parts both of minde, *1st. 11. 2. 3.* and body, *Ps. 45. 2.* and the best supernaturall, whereby he found favour also with God, *Luk. 2. 32.* for he had more neer familiarity with the Godhead, then ever had any creature; together, with a partner-agency with his Godhead, in the works of mediation, *1 Tim. 2. 5.* In the state of exaltation, the Manhood hath 1. excess of glory, 2. the grace of adoration; together, with the Godhead, 3. judiciary power, as here, and *Act. 17. 36.*

Verse

Verse 28. *Marvell not at this*] And yet who can but marvell at this great mystery of godlinesse, whereat Angels stand amazed? yes, whereat he himselfe wonders; and therefore calls his own Name Wonderfull, *Isa. 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, blessed forever, &c. The manner hereof is to be beleeved, not discussed, admired, not pried into, &c.

Mirari decet, non rimari.

His voice] Put forth by the Ministry of mighty Angels, and called by the Apostle *nahugla*; a metaphor from Water-men, call upon one another, and strike oars together, as it were with one consent.

1 Thes. 4. 16.

Verse 29. *They that have done good*] *In die judicii, plus valebit conscientia pauperis quam marsupia plena.* Bern. *Dan. 12. 1, 2.* Though other things be darkly delivered; yet when the Jews were to lose land, and life, the Resurrection is plainly described. So *Heb. 11. 35.*

Unto the Resurrection of damnation] As Pharaohs Baker came forth to be hanged, when the Butler was exalted. Good therefore is the counsell given us by the heathen Oratour, *Ita vivamus, ut rationem nobis reddendam arbitremur.* The wicked shall come forth of their graves like filthy Toads, against that terrible storm, *1st. 9.* the Elements shall melt like scalding lead upon them, *1st. 13. 3.*

Cic. quari in Urtem.

Verse 30. *For mine own self do nothing*] But by the power communicated unto me, in that eternall generation.

As I hear] So vers. 19. as I see, which Beza understandeth to be spoken in respect of his humane nature, as it is hypostatically united to the Divine.

Verse 31. *My witness is true*] That is, firm, valid, for humano. *Concesso Rhetorice 1. 2.*

Verse 32. *There is another witness*] God the Father, by this miracle wrought upon the manna. Give we reall testimony to our profession by *quod vultis credere quam miracula facere* said Luther. Profligate, do put Religion to an open shame.

Virtutis fragulam pudoris, said Dio-genes to Antipater; who being vicious, wore a white cloak.

Verse 34. *That ye might be saved*] This is that he sought in his oracles and miracles. Salvation properly notes the privative part of our happiness; because it is easier to tell from what we are saved, then to what.

Verse

Naxianz.

Airs and Mo-
numents. Fol.
1782.ἀγαλλιάσθαι,
to dance & gl.
liard. It was a
formall joy, or
jollity rather.
Joh. Manl loc.
com. 698.Οὐδὲς γέισ-
ται πνεύματι
ἐν ἑαυτῷ
καὶ οὐκ ἔστι
ἐν αὐτῷ
τοῦ λό-
γου, Athan.
Tert. ad Sea-
pulam.

36. 42. 17.

3am. 1. 21.

Verse 35. *He was a burning, &c.* Burning in himself, and shining to others: or, as it was said of *Basil*, 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 utterance in preaching, or more holiness of life and conversation to be found in them.

For a season to rejoyce] But he soon grew stale to them; so that they made no more reckoning of him, then of a reed shaken with the winde, Matth. 11. 7. *Principes fauebant Luthero, sed iam iterum videtis ingratitude mundi erga ministros, &c.* said good *Melancthon*, in the year of Grace, 1559.

Verse 36. *The works which the Father hath given me*] Loc, Christ accounts his work, a gift: So Joh. 17. 4.

The works that I do, bear witness] Let our works likewise speak for us, Matth. 5. 16. as they did for the Primitive Christians; of whom *Athenagoras* (their Embassador to the Emperour) boldly saith; No Christian is evil-mannered, unlesse he be such as dissemble themselves to be Christians. And *Iustin 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 aliunde noscibiles quam de emendatione visiorum*, saith *Tertullian* of the Christians of his time. And *Chrysostom* speaketh of some in his dayes, whose lives were Angelicall, they so walked up to their principles.

Verse 37. *Hath borne witness of me*] By the voice from Heaven, and the descending of the holy Ghost in the shape of a Dove, Matth. 3. yet ye have neither heard his voice, nor seen his shape. Who so blinde as he that will not see?

Verse 38. *And you have not his Word abiding in you*] As an ingrafted word, ye have heard it, but with your bodily ears only, with those gristles that grow upon your heads: ye have not drawn up the ears of your mind, to the ears of your bodies, that one sound piercing both, ye might receive, ye have not mixt the word with faith in your hearts, as in the full, &c.

Verse 39. *Search the Scriptures*] *Addisaculares, compare vobis Bibiam, anem pharmacu*, saith *Chrysostome*. But Bibles lye (like old Almanicks) moulding in corners, whiles play-books (the Devils Catechismes) are even come out with over-diligent perusal. It is a sad complaint which *Reverend Moulin* makes of his Countrymen, the French Protestants; whiles they burned us,

faith

faith he, for reading the Scriptures, we burnt with zeal, to be reading of them. Now with our liberty, is bred also negligence, and disesteem of Gods Word. Is it not so also with us?

They are they which testify of me] The Babe of *Bethlehem* is bound up in these swathing-bands. He is both *Author* and *Master* of the Scriptures, and is therefore called *the Word*. The dignity of the Scriptures (saith one) and the Majesty 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, to whom it giveth light: So the Majesty of Christ is manifested by the Scriptures, to whom he giveth credit. On the other-side, as 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. *Ye will not come to me*] Though clearly convinced by the Scriptures. See their obstinacy and malice. *Amos* compareth such untameable, untractable, masterlesse monsters, to horses running upon a rock, where first they break their hoofs, and then their necks. Amos 6. 12.

Verse 41. *I receive not honour from men*] q. d. I need you not, though I complain you come not to me. It is for your sakes 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 seeks not ours, but us.

Verse 42. *Ye have not the love of God*] Though ye pretend zeal for his glory, to your opposing of me, yet there is aliud in titulo, aliud in pside. Hypocrites are like *Egyptian* Temples, beautiful without, but within, some Cat or such like thing to be worshipped.

Verse 43. *Him will ye receive*] As they did *Barchochab*; and that *Pseudo-Moses* (the Devil he was) that cozened so many of them in *Creet*, An. dom. 434. persuading them to cast themselves after him into the sea, which should part, and make them way into their own Countrey again, whereby many of them perished.

Verse 44. *Which receive honour one of another*] Faith empties a man of himself, purgeth upon ambit on, and is an act of the will; else the seeking of praise with men, could be no impediment to the act of beleiving. Surely, as *Pharaoh* said of the *Israelites*, they are entangled in the Land, the wilderness hath shut them in: so may

F

we

Moulins Thea-
philus. pag.
278.

Naxianz.

Acts and Mo-
numents. Fol.
1782.ἀγαλλίασαι,
to dance & gal-
liard. It was a
formall joy, or
jollity rather.
Joh. Manl. loc.
com. 698.Οὐδὲς γὰρ
ἐν τῷ ποταμῷ
ἐστὶν ὅσον ἐν
τῷ ποταμῷ
297. Athan.
Tert. ad Sea-
pulam.

31. 42. 19.

Jam. 1. 22.

Verse 35. *He was a burning, &c.* Burning in himself, and shining to others: or, as it was said of *Basil*, thundering in his doctrine, and lightning in his life. And of *Rogers* and *Bradford*, that it was hard to say, whether there were more forces of eloquence and utterance in preaching, or more holiness of life and conversation to be found in them.

For a season to rejoyce] But he soon grew stale to them, so that they made no more reckoning of him, then of *John* *Straker* with the winds, Matth. 11. 7. *Principes fauebant Luthero, sed jam ipsum videtis ingratitudinem mundi erga ministros, &c.* said good *Melancthon*, in the year of Grace, 1559.

Verse 36. *The works which the Father hath given me*] Loc, Christ accounts his work, a gift: So *Joh. 17. 4.*

The works that I do, bear witness] Let *his* works likewise speak for us, Matth. 5. 16. as they did for the Primitive Christians; of whom *Athenagoras* (their Embassador to the Emperor) boldly saith; 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 he professed. *Non aliunde noscibiles quam de emendatione virtutum*, saith *Tertullian* of the Christians of his time. And *Clement* speaketh of some in his dayes, whose lives were Angelical: so walked up to their principles.

Verse 37. *Hath borne witness of me*] By *his* voice in Heav'n, and the descending of the holy Ghost in the hearts of his Doers, Matth. 3. 17. ye have neither heard his voice, nor seen his shape. Who so blind as he that will not see?

Verse 38. *And you have not his Word dwelling in you*] As an ingrafted word, ye have heard it, but with your bodily ears only, with those senses that grow upon your headst; ye have not drawn up the ears of your minds, the ears of your bodies, that one sound piercing both, ye might have heard, ye have not mixt the word with faith in your hearts, &c.

Verse 39. *And you have not his Word dwelling in you*] *And he facilius, comparate vobis Bileam, & c. pharisei, with Christ.* But *Bileam* (like old *Alm*) mouldereth in corners, whiles play-books (the Devils Catechismes) are everywhere about with over-diligent perusal. It is a sad complaint which *Reverend Monks* make of their Countrymen, the French Protestants; whiles they burned us, saith

faith he, for reading the Scriptures, we burnt with zeal, to be reading of them. Now with our liberty, is bred also negligence, and disesteem of Gods Word. Is it not so also with us?

They are they which testify of me] The Babe of *Bethlehem* is bound up in these swathing-bands. He is both *Author* and *Master* of the Scriptures, and is therefore called *the Word*. The dignity of the Scriptures (saith one) and the Majesty 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, to whom it giveth light: So the Majesty of Christ is manifest by the Scriptures, to whom he giveth credit. On the other-side, as 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. *Ye will not come to me*] Though clearly convinced by the Scriptures. See their obstinacy and malice. *Amos* compareth such untameable, untractable, masterlesse monsters, to horses running upon a rock, where first they break their hoofs, and then their necks.

Verse 41. *I receive not honour from men*] q. d. I need you not, though I complain you come not to me. It is for your sakes 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 seeks not ours, but us.

Verse 42. *Ye have not the love of God*] Though ye pretend zeal for his glory, to your opposing of me, yet there is *aliud in titulo, aliud in pignore*. Hypocrites are like *Egyptian* Temples, beautiful without, but within, some Cat or such like thing to be worshipped.

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*Moulins Theo-
philus. pag.
278.*

Amos 6. 12.

Facet. Chron.

Ioh. 10. 18.

we say of many, They are entangled in the creature, the world hath shut them in, they cannot come to Christ. They are shut up in the cave of the world, as those five Kings in a cave, *Iosb. 10.* have hardness of heart, as a great stone, rolled to the mouth, and honours, riches, and pleasures, as so many keepers, &c.

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

Even Moses So your faithfull Ministers (whom men pretend to love and reverence, but obey not their doctrine) these 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 Apostles have watered their severall gardens. And *Pareus* clothe up his Commentary upon *Genesis*, with these words, *Quicquid Scripturarum sacramentorum debinc sequitur, huius est Commentarius.*

Verse 47. *But if ye believe not his writings* He that will not take Gods word in one place, will take it in no place.

CHAP. VI.

Verse 9. *Five Barley loaves, and two small Fishes.*

VAs not *Tyr. ibo* hardly driven; when, from these five loaves, and two fishes, he concluded seven Sacraments? So in the second C. uncill of *Nice* under *Irene*, *John* (one of the Legates of the Eastern-Churches) proved the making of Images lawfull, because God had said, *Let us make man after our own Image.* A sound argument to overthrow one of Gods Commandments, and yet it prevailed.

Verse 11. *He distributed to the Disciples* These five loaves, (by a strange kinde of Arithmetick) were multiplied by division, and augmented by subtraction. The *Macedonians* found, that not getting, but giving, is the way to thrive, *2 Cor. 9. 8.* *Ex fam. questum caprabat Iosephus; & benigntate sua emit Egyptum nos etiam celum.* So in spirituall alms and good offices: Gods gifts grow in the hands of them that employ them, *to feed many.* *Salienti aquarum fonti undas si tollas, nec exhauritur, nec extenuatur, sed dulcescit. Scientia, docendi officio, dulcedinem sentiat, non minuitur.*

Verse

Via tuta by
Sir H. W. p.
L'Inde, p. 164.
Heyl, Geo. p.
533.

D. Beddingf.

Verse 14. *This is of a truth, that Prophet* Yet anon they are at it, *what sign shewest thou?* that you may know them to be the Pharisees disciples. Of whose 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 *Messias*, 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 despite him with seeming honours, as the *Lycanians* would needs have stollen a sacrifice upon *Paul* and *Barnabas*; and the Salvages of *Nova Albion*, upon *Sir Francis Drake*, and his company, at their parting with them. They had set it on fire ere we were aware, saith he; we laboured by all means to with-hold, or withdraw them, but could not prevail; till at length we fell to prayers, and singing of Psalms, whereby they were allured immediately to forget their folly, and leave their sacrifice unconsumed, 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 saw us to do.

Verse 16. *His Disciples went down to sea* By Christs own command, *Matth. 14. 22.* *Mark. 6. 45.* yet they met with a sore storm. So may the best with trouble, in their most lawfull employments, *Psal. 34. 18.* But these make them look to their tackling, patience; to their anchor, hope; to their helm, faith; to their card, the Word; to their Captain, Christ, who is ever at hand.

Verse 17. *Iesus was not come to them* This was worse to them then the storm. It was wofull 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 doom, *Iere. 16. 13.* *I will not shew 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 bosome, but he is immediately landed at the key of *Canaan*; at the Kingdome of heaven. *Fugit endum est ad clarissimam patriam: ibi pater, ibi omnia*, said *Plotinus* the Platonist.

Verse 26. *Because ye did eat of the loaves* More then for love, *Vix diligitur Iesus propter Iesum*, *Aug.* But as the mixt multitude came out of *Egypt* with *Israel* for a better fortune, and as he *Matth. 20.* As the harlot looks to the love-tokens more then to the Donour: so was it here.

F 2

Verse

Verse 30:

The world en-
compassed by
Sir Francis
Drake p. 81.

1 Sam. 28. 15.

Aur de civ.
Dei lib 9. c. 16.

Ioh. 10. 18.

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πῶς τὸν Θεόν
οὐκ ὀνειδίζῃ
ἐπεὶ τὸν πῶτος
πῶτος καὶ πῶτος
ἐλάττω. Serm.
2. de princ.

Via turca by
Sir Humph.
Linde. p. 164.
Heyl. Geo. p.
533.

D. Beddingf.

Verse 27. *Labour not for the meat, &c.*] When *Basil* was tempted with money and preferment, he answers, *Pecuniam da qua permaneat, ac continuo duret, gloriam qua semper floreat.* The fashion of this world passeth away, as the water of a River that runs by a City, or as a fair picture drawn upon the ice, that melts away with it. Men come to the worlds felicities, as to a Lottery, with heads full of hopes, but return with hearts full of blanks.

Labour for the meat that endureth] We may not dream of a delicacy in Gods wayes, or think that good things will drop out of the clouds to us, as Towns were said to come into *Timotheus* his toyls, while he slept. We must be at pains for Heaven. *Laborandum* was one of the Emperours motto, and may be every Christians. Strive they must even to an agony, ere they can get into the strait gate: together with our stooping, there must be a certain stripping of our selves.

Verse 29. *This is the work of God*] The τὸ ἔργον. It is an easie matter to beleeve (thinks the worldling) but he that goes about it, shall finde it as hard a work to beleeve the Gospel, as to keep the Law. For God must enable to both. *Non minus difficile est nobis velle credere* (saith *Beza*) *quam cadaveri volare.* We beleeve with much conflict, saith another. The combat was not so great betwixt *Michael* and Satan, about *Moses* dead body, as between Satan and the beleever, concerning Christs living body. Faith is fain to tug and wrestle for it, till it sweate again.

Verse 49. *Dideat Manna*] They fed upon Sacraments, and yet many of them perished eternally. A man may go to hell with Font-water on his face, and be haled from the table to the tormentour, as he *Matth. 22. 13.*

Verse 50. *This is the Bread*] Δεικνύων, pointing to himself. So *David*, *This poor man* (meaning himself) cried, and the Lord heard him, &c. *Psal. 34. 6.* So *Hic* (saith *Lucis*, said *Oecolampadius* on his death bed, laying his hand on his breast.

Verse 51. *If any man eat, &c.*] *Hic edere est credere*, saith *Augustine*: Faith being the souls hand, mouth, stomach, &c. The Fathers commonly expounded this part of our Saviours Sermon, as spoken of the Sacrament of the Lords Supper; and so fell into that error, that none but Communicants could be saved: Wherefore also they gave the Sacrament to Infants, and put it into the mouthes of dead men, &c. We are not to think that either our Saviour spake bare properly, and *ex professo*, of the Sacramentall eating of his flesh,

Plut in Sylla.
Reus. Synb
Agonizans
Luk. 13. 14.

Rogers of
Fath.

Bez. Conseq.
pag. 22.

Ding of the
deceit heart.

flesh, and drinking of his blood; or that this discourse pertains nothing at all thereunto. The Papists have expunged a great part of *Origens* Commentary upon this Chapter, as directly making against their monster of Transubstantiation. And Cardinall *Campeius* affirmed against *Luiber*, that faith is not necessary to him that receiveth the Sacrament. As for *Bellarmino*, although we beleeve, saith he, that all vertues are found in the Church, yet that any man may be absolutely said to be a member of the true Church, we do not think that any inward vertue is required, but only an externall profession of the faith, and such communion of the Sacraments, as is received by the outward man. This mark very well agrees to the Church of *Rome*, wherein if any be truly vertuous, it is by meer accident; as *Cicero* wittily said of the Epicures, that if any one of them were good, he was meely overcome by the goodness of his nature; for they taught a licentious loosenesse.

Verse 53. *Except ye eat the flesh, &c.*] *Fulbert* 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. Facinus vel flagitium videtur habere. Figura ergo est, precipiens passioni Domini esse communicandum tantum, & suaviter & utiliter recondendum in memoria, quod pro vobis caro ejus crucifixa & vulnerata est.* Now in the year of Christ 1603. there was set out an edition of him in *Paris*, where we have inserted, after *Figura ergo est*, these words, *Dicit Hareticus*; to make what *Fulbert* spoke assertive, from *Augustine*, to speak re-cisively of the Heretick, as if the heretick should say, *This is a figure, &c.* which if admitted, then there's no Transubstantiation. The words produced by *Fulbert*, are indeed *S. Augustines*. And the publisher of *Fulbert* being told hereof, that the words were *Augustines*, that he had branded with heresie, he put afterwards his *Dicit Hareticus* amongst his *Errata*, as ye may read in Bishop *Ushers* answer to the Jesuites challenge, pag. 15.

Verse 60. *This is an hard saying*] The hardnesse was in themselves, not in the word; but that must bear the blame howsoever: as she in *Seneca* that was stricken with sudden blindness, and then cried out of the light. An hypocrite is not discovered, till upon some criticall point. If it come to a matter of cost, he cries, *What needs this waste?* if of paines, *This is an hard saying.*

Verse 63. *It is the Spirit that quickeneth*] Had those carnall *Capernaïtes* but stayed our Saviours Sermon, they might have been

Act. and Mon.
fol. 772.

Beil. lib. 2. cap.
2. de Eccles.
milit.

Si quando viri
boni sint, vinci
bonitate natura.
re.

Fol. 168.

De Ioh. Crisost.
lib. 2. cap. 16.

bin satisfied for the sense of his words, that they so stumbled at, and had not patience to hear him here expounding himself. *Quoniam Christiani (Pontificii) manducant Deum, quem adorant, fit anima mea cum Philosophis*, said *Averroes*; who, had he consulted with Divines, might have known more.

Verse 69. *We beleeve and have known*] In matters of Divinity, we must first beleeve, and then know, not know, and then beleeve. In humane Sciences it is other wise: Men are brought to assent and beleeve by experience, knowledge, and sense; as to beleeve that fire is hot, &c. But here, beleeve, and assent, go before experimental knowledge, sense, and use.

CHAP. VII.

Verse 2. *The Feast of Tabernacles*]

THe Jews at this feast dwelt without doors, in boothes and bowers, in remembrance of their wandering of old thorow the wilderness. This gave occasion to *Plutarch*, and other prophane Heathens, to devise and broach to many base lyes of the Jews, as if they were worshippers of *Bacchus*. *Florus* calls the Temple of *Jerusalem*, *impie gentis arcanum*. Another tells us, that the Jews were forced to rest every seventh day, for an evil disease they had cleaving unto them.

Verse 5. *For neither did his brethren beleeve*] This the Jews at this day read with much wonderment; and take occasion from this Text, to slander our Saviours miracles, as nothing so manifest as we conceive them, fith his own kinned beleeved not in him.

Verse 11. *Where is he?*] *Not, where is Jesus?* they could not finde in their hearts to call him by his name, they were so full of malice against him. So *Josephs* brethren called him not *Ioseph*, but the *Dreamer*: *Saul* asked not for *David*, but the Son of *Iesse*. After *Stephen Bruno* 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 heresie. And *ubicunque invenitur nomen Calvini, deleatur*, saith the *Index expurgatorius*. But what saith our Saviour, *Blessed are ye, when men shall hate you, and cast out your name as evil, for the Son of mans sake*. The wise Historian observed, that the Statues of *Brutus* and *Cassius*, eo praeulgebant, quod non visebantur. And *Cato* said, he had rather men should question why he had no Statue or Monument

Plut. *quæst.*
cap. 5.

Blants voyage
into Lev. 115.

Aët. and Mon.
fol. 810.

Luk 6. 22.

Tacit. *Annal.*

ment erected to him, then why he had?

Verse 13. *For fear of the Jews*] Who had made an order (it seems) somewhat like that of the Jesuites edict at *Dols* in the Countrey of *Burgundy*, that for prevention of heresie, no man should speak of God, either in good sort, or bad. This the Jewes did, 1. To save themselves a labour of confuting our Saviours doctrine. 2. To perswade the people that it was such horrible blasphemy, as was not fit to be named. So the Papiists debar the people all sound of the Religion, in prohibiting the books of the reformed Writers, and hiding their own Treatises, wherein the Tenet of the Protestants is recited, only to be confuted: so that you shall seldome in all *Italy* meet with *Bellarmines* works, or any of the like nature to be sold.

Verse 20. *Thou hast a devil*] This he passeth by as a frontlesse slander, not worth refuting: but proceeds to maintain the lawfulness of that he had done on the Sabbath-day. Sincerity throwes off slanders, as *Paul* did the Viper; yea, in an holy scorn, it laughs at them, as the wilde asse doth at the horse, and his rider. *Wicelius* and *Cochleus* say, that we betrayed the *Rhodes* (saith *Melancthon*) and some other such foul busineses they lay to our charge. There are such grosse lyes, that we need not disprove them: let them tell as many such lyes of us as they will, &c. our names are oyled, they will not stick.

Verse 22. *Ye on the Sabbath-day circumcise*] q. d. If you may wound a man on the Sabbath-day, may not I heal one? If you may heat on the Sabbath one member of the circumcised, may not I make a man whole every whit? If you may be at pains to cure such a one with your hand; may not I without pains cure a man with my word only? What if circumcision be a Sacrament? so was this that I have doct, a speciall means of bringing much glory to God.

Verse 24. *I judge not according to the appearance*] Nothing is more ordinary with many, then to precipitate a censure, to exercise their criticisms, and to reprehend that which they do not comprehend. I suppose, saith *Augustine*, that divers in reading some places in my books, will think that I thought, that which never came into my minde to think, and the contrary. This was his fear, and this befell him, as *Bironius* witnesseth. *Comperum est*, saith *Erasmus*; It is well known, that many points are condemned as hereticall in *Luthers* books; which in *Austins* and *Bernards* books are

Heylin Geo.
pag. 125.

H. yl. Geo3.
pag. 189.

Dicant ipsi ra-
lia quoad ve-
lunt.

Arbitror non
nullos opinatu-
ros me sensisse
quod non sens-
si, aut non sensisse
quod I sensisse
de Trin. lib. 1.
cap. 3.
Annal tom. 6.
ad An. 450.
n. 17.
Erasmi. epist.
ad Cardinalem
Moguntin.



are read, and received for good and orthodox. *Hil* in his quartern of reasons, faith, The Catholikes follow the Bible, but the Protestants force the Bible to follow them. And the Authour of the Gagge for the new Gospel assures his Catholikes, that our condemnation is so expressly set down in our own Bibles, and is so cleer to all the world, that nothing more needs hereto, then that they know to read, and to have their eyes in their heads, at the opening of our Bible. This is their judgment of us. But what among themselves? He that tastes an egge, saith *Erasmus*, at an undue time, is cast in prison, and made to answer for his heresie: but he that spends all the Lords-day in drinking, drabbing, dicing, is called a good fellow, and passeth unpunished.

Verse 27. *No man knoweth whence he is*] This error might arise out of some Texts of Scripture misunderstood, as *Isa. 53. 8. Psal. 110. 4.* We should whenever we open the Bible, pray, *Lord, open mine eyes, that I may see the wondrous things of thy Law.*

Verse 28. *Ye both know me*] Either this is an *Ironie*, or else a heavy aggravation of their sin; a prooffe that they sinned that sin unto death, *1 Ioh. 5. 16.* for which there remains no more sacrifice, *Heb. 10. 26.* Two sorts of men in our times are, in danger of this sin. 1. Hypocritical professors. 2. Those they call the *Wits* of the world, your most knowing men.

Verse 33. *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, yea, a prime of every mans ministry. Christ stands (not sits at the door) and knocks. Now while one is standing, he is going.

Verse 34. *Ye shall seek me, &c.*] Because ye shall dye in your sins, which is worse then to dye in a ditch.

Verse 35. *Teach the Gentiles*] Which the Jews could not endure to think on. They professe at this day, that rather then the Heathen-battards should have benefit by their Messias, they would crucifie him over and over, *Luk. 4. 25.* The rusticks of *Nazareth* understood our Saviour of preaching to the Gentiles, which put them into an anger, and him into a danger.

Verse 36. *What manner of saying is this?*] He would not tell the Jews what he meant by this dark laying. His Disciples he told afterwards, *chap. 13. and 16.* The secret of the Lord is with them that fear him: when the wicked shall be neither of his Court, nor Councill.

Verse 37, 38. *In the last day*] In this eighth day (which the Jews

Reas. 8. pag. 41.

Prof. to the Cathol. Reas. d. r.

Sui totam litem Denuntiam vacat le-nucentia, scilicet & alia ad dit bellus to-mo &c. Eni. Schol. in E. pist. ad Ep. sc. Babil. de delictu ciborum. Ital. 119.

Got Nantzger.

Plat. 25.

Jews called *Hosanna Rabbah*) they read the last section of the Law, and likewise began the first; left they might otherwise seem more joyfull in ending their sections, then willing to begin them. Upon this day also, by the institution (say they) of *Haggai* and *Zechary*, (but more likely, by their own superstition) they did, with great solemnity and joy, bring great store of water from the River *Shiloh* to the Temple; where it being delivered unto the Priests, it was poured upon the Altar, together with wine; and all the people sang that of the Prophet *Isa. 12. 3.* *with joy shall ye draw Water out of the Wells of salvation.* Hercunto our Saviour is thought to allude, *Verf. 38.* *Out of his belly shall flow Rivers of water;* provided, that he beleeve in me, so as the Scripture saith, he should. For so (after *Chrysostome*) *Heinsius De-dien*, and others expound it.

Verse 41. *Shall Christ come out of Galilee?*] Satan, (that subtle Sophister) though he confessed Christ to be the Holy One of God, *Mark. 1. 24.* Yet he calleth him *Iesus of Nazareth*, to nourish the error of the multitude, that thought he was born there, and so not the Messias. Neither did his cunning deceive him, as here appeareth. *Satan est semel videatur verax, millies est mendax, & semper fallax*, saith one. *Diabolus capite blanditur, ventre oblectat, & cauda ligat*, saith another.

Verse 46. *Never man spake like this man*] It is good to come to the Word, though with ill intent; they that come to see fashions only, as *Moses* came to the Bush, may be called as he was. They that come but to sleep, may be taken napping, as *Father Latimer* saith. They that come to catch, may be caught, as these in the Text. The serpent that comes forth to sting, may be charmed ere he go back. When *Henry Zurphen* was preacher at *Breme*, the holy Catholikes could not be idle, but sent their Chaplains to every Sermon, to trap him in his words. But God (whose foot-paths are in the midst of the flood) would have his marvellous power to be seen in them, for he converted many of them: inso-much, that the greater part of them that were sent to hearken, did openly witness his doctrine to be Gods truth, against which no man could contend; and such as in all their life before they had not heard: perswading them likewise, that they forsaking all impiety, should follow the Word of God, and beleeve the same, if they would be saved. But the chief Priests, Canons, and Monkes were so indurate and hardened, with *Pharisees*, that they became the worse for these admonitions.

Tremet. ex Talmud.

Golv. Antiq. Heb.

Bucbolcra. Rupertus.

Ad. and Men. fol. 8. o.

Verle 48. *Have any of the Rulers, &c.*] *Argumentum futurum*, saith Theophylact. *Sapientes sapienter in infernum descendunt*, saith one. And *Potentes potenter torquebuntur*, saith another. None so deep in hell, as knowing men; they are too wise to be saved by the foolishness of Preaching. But *Paul* the babler must be heard, ere Heaven can be had.

Act. and Mon.
fol. 1631.

Verle 49. *But this people, &c.*] He howled and wept (saith D. Story concerning *Philpot*) in the Convocation-house, and made such ado, as never man did, even as all the heretikes do when they lack learning to answer. When as yet *M. Philpot* disputing in the Convocation-house against the Sacrament of the Altar, made this offer: If I shall not be able to maintain by Gods Word that I have said, and confound any six 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 cankerd Doctour haply called howling and weeping.

Ibid. 1285.

Verle 50. *Nicodemus saith unto them*] Good blood will not belye it self: love, as fire, will not long be hid. *Croesus* his dumb son could not but speak, to see his father ready to be slain. *Nicodemus*, though hitherto a night-bird, now shews himself for Christ in a Councell. How far had *Iudas* outstripped *Nicodemus*, till it came to the upshot? *Nicodemus* was only a night-proflour, *Iudas* in the light of all. *Nicodemus* a slow-schollar, *Iudas* a forward Preacher. Yet at last, when *Iudas* betrayed Christ in the night; *Nicodemus* faithfully professed him in the day, &c.

Αρρεστη. του
εταυρου Κεδ.
εξ. Ηεροδοτ.

Verle 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 bored in the ear. And *Cujetan* gives the reason, *Ut si non horreret servitutem, horreret salutem ignominiam publicam, ut multos habeat inspectores & testes.*

Verle 53. *And every man went, &c.*] *Nicodemus*, with one word seasonably put in, dissolves the Councell, and keeps them, for this time, from attempting against Christ. See what one man may do against a mischievous multitude otherwhiles; *Ille regit distos animos, & peiora mulcet.* What a stickler was *Nehemiah* at *Jerusalem*, *Paphnutius* at the *Nicene* Councell, *Wicliffe*, *Hus*, *Luther*, in their generations? Its good to be doing, though there be few or none to second us: and though we be asked, as that good

Bishop

Bishop *Liberius* was by the Arian Emperour *Constantius*, *Quo- Theodoret. lib.*
ta pars est in orbis terrarum? It is said of *Luther*, *quod unus ho- 2. cap. 16.*
mo solus totius orbis impetum sustinuerit.

CHAP. VIII.

Verle 1. *Iesus went unto the Mount of Olives.*]

His usually Oratory. There he prayed by night; and then early in the morning he came again into the Temple to preach. Thus he divided his time betwixt praying and preaching. So did the Ministers of the old Testament, *Deut. 33. 10.* and of the New, *Act. 6. 2.* So must all that will do good of it; sith *Paul* may 1 Cor. 3. 6.

Verle 3. *And the Scribe &c.*] *Deest hac historia apud quamplurimos interpretes.* Beza.

Verle 4. *In the very all*] *Gr. In the very theft*: perhaps to intimate the great theft that is in adultery; whiles the childe of a stranger carries away the goods or lands of the Family: which therefore the adulteresse is bound in conscience to confesse. Saint *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 possesse his vessel, that is, his wife, the weaker vessel, in sanctification and honour, as some interpret it.

εἰς ἀπορρηγ-
καπὲλ. οἱ
Τεμπ.

Defraud. i. e.
in re penerca,
in adulterio, Sic
intelligunt. Hi-
eron, Chrysost.
Heintius.

Verle 5. *Such should be stoned.*] Adultery was to be punished with death. Society and the purity of posterity could not otherwise continue amongst men: which is well observed by Divines to be the reason, why Adultery is named, under it all uncleanness being forbidden; when yet other violations are more heinous, as Sodomy, and bestiality: Nevertheless, other sinnes do not so directly fight against society, which the Law mainly respects.

Huet of Consc.
pag. 53.

Verle 9. *Convinced by their own conscience*] Which is Gods spie, and mans over-see; *index, judex, vindex*: so that sinners are self-condemned, and oft betrayed by their own blushing, and heart-beating, when yet the offence is secret. Yea, a man feels an inward shame in his own heart, disgracing and abusing him, though he make no outward shew of it. For albeit an innocent person, upon the fulnesse of an aspersion, may conceive shame, as did *David*, *Psal. 44. 15.* Yet it is usually the effect of an ill conscience.

αὐτοαπαρρη-
του.

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 lists of his calling; no proper employment of his.

Verse 12. *I am the light of the world*] *Antiquus, ut Plato loquitur, quia autem ut Scaliger.*

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 15. *I judge no man*] viz. After the flesh, as ye do. Christians are *Antipodes* to the world; yea, they have their feet there, where other mens heads are; they go not only another, but an up-pier way to work. Like Eagles, they delight in flying.

Verse 18. *I am one that bear witness, &c.*] Christ is *Alius* from his Father, not *Aliud*. Another person, not another thing. As in the person of Christ, there is *aliud, & aliud* (against *Eutyches*) not *Alius & Alius*: (against *Nestorius*.) In this Text, the Divinity of Christ is plainly distinguished from his humanity: how else should He and the Father be two witnesses to himself?

Verse 19. *If ye had known me, &c.*] For milk is not so like milk, as Christ is like his Father.

Verse 21. *Ye shall dye in your sins*] A heavy doome, the very door to damnation. It is a sad thing to dye in prison, to dye in a ditch, but far worse to dye in your sins. This is to be slain with death, according to that *Revel. 2. 21.* *I will kill her children with death.* All men dye, but wicked men only are killed with death. As a godly man said, that he did *agrotare vitaliter*: to do all the righteous, *mori vitaliter*, because they have hope in their death; which to them is as the valley of *Achor*, 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 roaring and raving out of the world. Nothing should be done (we say) to trouble a dying person, no shrieking or crying out. Oh take heed, and prevent the shriekings of conscience at that hour, &c. Take heed ye dye not in your sin, in that your sin of unbeleefe. *In hoc peccato* (as *Beza* here rendereth it;) for unbeleefe shuts a man up close prisoner in the Law's dark dungeon.

all

till death come with a Writ of *Habeas corpus*, and hell, with a Writ of *Habeas animam*, &c.

Verse 23. *To are from beneath*] *Vos infernales estis, Ego Supernus*, *Beza*. So the wicked are called the inhabitants of the earth, and of the sea, in opposition to the Church, which is said to be in heaven, and called *Jerusalem which is above*.

Verse 24. *For if ye beleve not, &c.*] And yet *Venator* the Arminian saith, *Nego hanc propositionem, Nemo potest salvus fieri, nisi Christo per veram fidem non est infusus*. Is not this to contradict Christ to his face? what an *os durum* is this?

Verse 25. *Even the same that I said, &c.*] To wit, *The way, the truth, and the life*. Some render it thus; *Propterea id quod loquor vobiscum*, I am the very same Word that I speak with you.

Verse 28. *When ye have lift up the Son, &c.*] 1. Upon the Crosse, as the brazen Serpent was upon a pole. And 2. by the crosse to the Crown, though they intended no such thing. If there be any way to Heaven on horse-back (said that Martyr) it is by the Crosse.

Verse 31. *If ye continue in my Word*] *Non queruntur in Christianis initia, sed finis*, saith *Hierome*. And that which is but almost done, is not done saith *Basil*. It is the evening that crowns the day, and the last act that commends the whole scene. Temporaries flashings, are but like Conduits running with wine at the Coronation, that will not hold: or like a Land-flood, that seems to be a great sea, but comes to nothing.

Verse 32. *The truth shall make you free*] From the tyranny of sin, and terror of hell. *Pauls* freedome saved him from whipping; this, from perishing.

Verse 33. *Were never in bondage*] When yet they were scarce ever out of bondage to one enemy or another. At this time they were vassals to the *Romans*. But brag's a good dog. Pride will bud. *Ezek. 7. 10.* *Spaniards* are said to be impudent braggers, and extremely proud, in the lowest ebbe of fortune. There is not a more vainglorious people this day under Heaven, then the *Jews*, (saith *Alsted*.) *Antiquum obtinent*, they are no changelings, they fill up the measure of their fathers sinnes.

Verse 34. *Is the servant of sinne*] Hath as many Lords as lusts: That as *Augustine* said of *Rome*, in her pride: She conquered countries, but was varquished of vices: And as the *Persian* Kings commanded the whole world, but were commanded by their

G 3.

wives.

Antipode
superior a-
dulters non es-
se puniendi per
hunc, &c.
Joh. 1. 10.
con. p. 487.
Joh. 1. 10.
Subt. 1. 12.

Prov. 15. 24.

In hoc peccato

Rev. 12. 12.
Gal. 4. 16.

Bradf. 1.

Ti. 2. 13.
2. 13.
Basil.

Acts 22. 29.

Heyl. Geog.
p. 8. 10.
Alsted Chronol.
437.
Servitum gra-
vis summe. J. 1.
ipso servire.
S. n.
Videtur Gen-
tium, captiva-
vitiarum. Aug.

Captivum
juarum capri-
vi. 1. l. m. t. h.

Hist. lib. 1.
cap. 1.

wives and concubines; so is it with finnes slaves. This slavery they may easily shake off, saith *Seneca*: wherein the wife man was utterly out, heavenly-wide, as *S^t Philip Sidney* englisheth, *Toto er- rat colit*.

Verse 40. *A man that hath told you the truth.*] Yea, but you tell them not toothlesse truth, but such as breeds hatred. He that prizeth (preacheth) truth, shall never prosper by the possession or profession thereof, saith *S^t Walter Rawleigh*. And, Truth is a good mistris, saith another; but he that followeth her too close at heels, may hap have his teeth struck out. The hearing of truth galls; as they write of some creatures, that they have *fel in aure*. *Pre- dicare, nihil aliud est, quam derivare in se furorem mundi*, said *Luther*, who had the experience of it.

Verse 41. *We have one Father, even God.*] Yet God is not in their heads, *Psal. 10. 4.* nor hearts, *Psal. 14. 1.* nor words, *Psal. 12. 4.* nor wayes, *Tir. 1. 16.* In such a posture of distance, nay defiance, stand wicked men. And yet none so forward to call *God Father*, *Jer. 3. 4, 5.*

Verse 43. *Why do ye not understand my speech?*] Any more then if I spake to you in a strange language. So, many of our hearers.

Verse 44. *Ye are of your father the Devil.*] Who hath set his limbes in you: so that ye are as like him, as if spit out of his mouth. Satan is called the *father* of this world; because as God at first did but speake the word, and it was done: so if the devil do but hold up his finger, give the least hint, they obey him.

The lusts of your father ye will do.] If the fruits of the flesh (said that Martyr) grow out of the trees of your hearts, surely, the devil is at Inne with you: You are his birds, whom when he hath well fed, he will broach you and eate you, chew you and champ you, world without end, in eternall wo and misery, &c.

And abode not in the truth.] *Si satan in conspectu Dei tan- tus ausus est, quid apud nos non audet?*

When he speaketh a lye, he speaketh of his own.] And so when we do evil, we worke *de nostro*, & *secundum hominem*, *1 Cor. 3. 3.* It is as impossible for us naturally to do good, as for a toad to pet cordials.

For he is a liar, and the father of it.] The devil, did only equi- vocate to our first parents, and yet is here called a *liar*, and *2 Cor. 11. 3.* a *cozenor*. A lye hath been alwayes held hatefull: but equi- vocation

Bradford.
Sermon. of Rep.
p. 70.

Bucke.

vocation is now set forth, of a later impression. The Jesuites have called back this pest from hell, alate, for the comfort of afflicted Catholicks, as Arch-Priest *Blackwell*, and Provinciaall *Garnet* shamed not to professe. *Est autem satana pater semper fecundissimus mendacis*, saith *Luther*. He began his kingdom by a lye, and by lyes he upholds it, as were easie to instance. See my Notes on *Genesis*, chap. 3. ver. 5.

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

Verse 54. *It is my father that honoureth me.*] According to that, *Them that honour me, I will honour*: this is a bargain of Gods own making. Fame follows vertue, as the shadow, the body: or if not, yet she is *proprio contenta theatro*, content with her own applause.

Verse 55. *Yet ye have not known him.*] There is a two fold knowledge of God: 1. Apprehensive. 2. Affective, or *cognoscitiva*, standing in speculation, and *directiva vita*.

Verse 59. *Then took they up stones.*] This is *merces mundi*, the worlds wages. Let's look up, with *Stephen*, and see Heaven, as he did, throw a shrowre of stones, &c.

2 Sam. 16. 9.

1 Sam. 2. 30.

CHAP. IX.

Verse 1. *He saw a man which was blinde.*]

THIS was enough to move Christ to mercy, the sight of a fit object. When God sets us up an Altar, be we ready with our sacrifice.

Verse 2. *Who did sinne, this man?*] How could he sinne before he was borne? But the Disciples dream't of a Pythagoricall trans- animation; hence this foolish question.

Verse 3. *But that the works of God &c.*] *Hinc Alexander Ales. Pana, inquit, duplicem habet ordinationem, Unam ad cul- pam, qua praecedit; alteram ad gloriam, quam praecedit.* God sometimes afflicts for his own glory, but sinne is never at the bot- tome.

Imbutura et
tula i dogmate
pythagorico
σως. B. 2. a.

Job. 11. 6.

tome. And though God doth not alwayes afflict his for sinne, as Job: yet Job shall do well to consider, that God *exalteth of himlesse then his iniquity deserveth*, as Zophar telleth him.

Verse 4. *Whiles it is day.*] As other men do, *Psal. 104. 21.* None can say he shall have twelve houres to his day: And night (death) is a time of receiving wages, not of doing worke. On this moment depends eternitie: on the weakest wiew hangs the greatest waight.

Verse 6. *Made clay.*] As he did at first in making Man, (the Poets tell us some such thing of their *Prometheus*) to shew that this cure was done by that Almighty power, that he put forth in the Creation.

Verse 7. *He went his way and washed.*] He obeyed Christ blindling. He looked not upon *Siloam* with Syrian eyes, as *Naaman* did upon *Jordan*: but, passing by the unlikelihoode of a cure by such a means, he beleeveth, and doeth as he was bidden, without scitication.

Verse 16. *This man is not of God.*] True, if he had indeed made no conscience of keeping the sabbath. Sanctifying the Lords day in the primitive times was a badge of Christianity. When the question was propounded, *Servasti Dominicum?* Hast thou kept the Sabbath? the answer was returned, I am a Christian, and may not do otherwise. The enemies and hinderers of sanctifying the Sabbath, are called unbelievers, vagabonds and wicked fellows, *Act. 17. 25.* That late great Antisabbatarian Prelate, so much cast off by the rest, after he had served their turns, might well have cryed out with Cardinal *Wolsey*, Surely, if I had been as carefull to serve God as I was to please men, I had not been at this passe.

How can a man that is a sinner.] Yes that he may, by divine permission, or at least he may do something like a miracle; as the false prophets, and Antichrist. *Suetonius* tells us, that *Vespasian* cured a blinde man by spitting upon his eyes. And *Dio* testifieth that he healed another, that had a weak and withered hand, by treading upon it. And yet *Vespasian* lived and died a Pagan. This therefore was no convincing argument, that the Jews here used.

Verse 17. *He is a Prophet.*] The more the Pharisees opposed the truth, the more it appeared. *Veritas abscondi erubescit*, saith *Tertullian*. The Reformation was much furthered in Germany by the Papists opposition. Among many others, two Kings wrote against *Luther*, viz. *Henry 8th* of England, and *Ludovicus* of Hungary.

Christi in
sun. intermit-
tere non pos-
sum

B. H. hite.
Act. and Mon.
Senectipsum
decebat est,
quod Regi po-
tius quia co-
sultasset pla-
cere. S. uict.
Sueton.
Dio in Vespas.

Hungary. This Kingly title, being entred into the controversie, made men more curious; And as it happeneth in combats, that the lookers on are ready to favour the weaker, and to extoll his actions, though they be but mean: so here it stirred up a generall inclination toward *Luther*, saith the Authour of the hist. of the Council of *Trent*. *Luther* also in an epistle to the Electour of *Saxony*, triumpheth, and derideth the foolish wisdom of the Papists, in causing him and the other Protestant Princes, to rehearse the confession of their faith in a publike Assembly of the states of *Germany*, and in sending copies thereof to all the Courts of Christendome for advice: whereby the Gospel was more propagated, and the cause of Christ more advanced, then if many preachers had been sent out, and licensed.

Verse 21. *He is of age.*] *ἡλικία ἔχει*. *Felix ab ἡλικία, ἡλικία*, say the Etymologists, *ut felix sit homo florida & vegeta etatis, corpore & animo valens.*

Verse 22. *Put out of the Synagogue.*] This was that kinde of excommunication they called *Niddui* or separation; and such were by the Greeks called *Ἀποδοκιμαζόμενοι*, and *Ἀποκηρυγμένοι*. There were two other more heavy kinde of excommunications in use among the Jews, *Cherem*, and *Samatha* or *Maranatha*, which they derive as low as from *Enoch*, *Jude 14*. The Heathens also had their publike execrations, not raiely to be used against any: *Eti enim execratio res tristis, & mali ominis*, saith *Plutarch*: who therefore highly commends that *Athenian* Priest, that being commanded by the people to curse *Alciades*, refused to do it. That Archflamen of *Rome*, the Pope, is like a wasp: no sooner angry, but out comes a sting (an excommunication) which, being once out, is like a fools dagger, ratling and snapping without an edge, &c. It was grown to a Proverb among our fore-fathers, *In nomine Domini incipit omne malum*. *John Cornford*, (one of the six last that were burnt in England for the true Religion) when he heard himselfe and his fellows excommunicated, stirred with a vehement zeal of God, and proceeding in a 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 Catholike and Apostolike Church, we do give here into the hands of Satan to be destroyed, the bodies of all those blasphemers and hereticks, that do maintain any error against

Hist of Counc.
of Trent, fol.
16.

Sculct. Annal.
274.

Boeman.

Cum pontifex
Rom. dicit in
Eulivie. 12.
Gall. Regem e.
comeretz Atque
(ait rex) Pre-
canti ille, non
im. recandi cau-
ja pontifex cor-
stitutus est. Fir-
ron. lib. 2. de
gestis Gallor.

against his most holy word, or do condemn his most holy truth for heresie, to the maintaining of any false Church, or feigned Religion: to that by this thy just judgement, most mighty God, against thine adversaries, thy true Religion may be known, to thy glory, and our comforts, and to the edifying of all our Nation. Good Lord so be it.

Verse 24. *Give God the glory.*] It appears *Job. 7. 19.* and *1 Sam. 6. 5.* that this was some solemn forme, in use among that 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 cast them out. So their fore-fathers would persecute godly men, and molest them with Church Censures, and then say, *Let the Lord be glorified. Isa. 66. 5.* With like honesty, as the Conspiratours in *K. Richard* the seconds time here in *England* indorced 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 sentence of death against him, *In Dei nomine*, Ye begin in a wrong name, said he.

Verse 27. *Will ye also be his Disciples?*] A bold speech of so mean a man to little inlightned, to the Chief-Priests and Pharisees. Such was that of *Dirick Curver* Martyr, to *Bonner*; Your doctrine is poison and forcery. If Christ were here, you would put him to a worse death, then 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 subscribe the Bill of his examination, wrote, Ye are all Antichrist, and him ye follow, &c. And that of *Anthony Parsons*; Thou callest us theeves, said the Bishop of *Salisbury*. I say, quoth *Anthony*, ye are not only theeves, but murderers, ye are rather bite sheeps then true Bishops, &c.

Verse 31. *We know that God heareth not sinners.*] Their incense smells of the hand that offers it: The lepers lips should be covered according to the Law: the wicked compassse God with lies, when they cry, *My father, my father*, &c. This is one of those natural notions that the devil could never blot out of mans minde, that God heareth not sinners, he will never accept of a good motion from a bad mouth, as that state in story would not. He silenced the devil acknowledging him; and of witches good prayers one saith, *Si magica, Deus non vult tales: si pia, non per tales.*

Verse 34. *Thou wast altogether borne in sinnes.*] Because borne blinde:

blinde: so they upbraid him with his misery, as if therefore a notorious offender. This is harsh and rash judgement.

And dost thou teach us?] Oh, take heed of that. But a mortified man will yeeld to learn of any body: a little childe shall lead him, *Isa. 11. 6.* Learned *Apollos* was better instructed by a couple of poor tent-makers. *Acts 18. 16.*

Verse 35. *And when he had found him.*] So when the Pope had excommunicated *Luther*, and the Emperour proscribed him, Christ Jesus was with him, and carried on the worke. *Longè magis paravit mihi jam calamus*, saith he: *Nescio unde veniunt istæ meditationes*. And in his book of the Babylonish captivity, he professeth, *se quotidie, velit, nolit, doctiorem fieri.* *Luth. Epist.*

Verse 39. *For judgement I am come.* To judge, much otherwise then those unjust judges have done, that have cast out this poor servant of mine, for a blasphemer. *B. Bonner* having a blinde harper before him, said, that such blinde objects, that follow a sort of hereticall preachers, when they come to the feeling of the fire, will be the first that will flee from it. To whom the blinde man said, that if every joint of him were burnt, yet he trusted in the Lord not to flee. A blinde boy, that had suffered imprisonment at *Glecester* not 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 stedfastly, and the water appearing in his eyes, said unto him: Ah poor boy, God hath taken from thee thy outward sight, for what consideration he best knoweth, but hath given thee another sight much more precious: for he hath endued thy soule with the eye of knowledge, and faith, &c. *Alf. and Mon. fol. 1821.*

It is a worthy speech of Mr *Beza* upon this Text, *Prodeant omnes Phariseorum nostri temporis Academia*. Let all our University-Pharisees 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: witnesse the children of *Merindall* and *Chabriers*, *John Fettes* childe of eight years old, that told *Bonners* Chaplain (who said *Fetty* was an heretick) My father is no heretick; but you are an heretick, for you have *Balaams* marke. This childe they whipt to death, &c. *Alice Driver* Martyr, nonplust all the Doctours that examined her: and then said, God be honoured; you be not able to resist the spirit of God in me a poor woman. I was never brought up in the University as ye have been: *Ibid. 1857.*

been: but I have driven the plow many a time before my father, and yet I will set my foot against the foot of any of you all, &c.

Basil in ep. ad Evag.
 Verse 41. *But now ye say, We see*] If, after conviction, men run away with the bit in their mouthes, the sin is the greater: But their case is deplorable, *qui quod verum sit neq. scient, neq. sustinent discere*, as *Basil* complains of the Western Church in his time.

CHAP. X.

Verse 1. *Verily, verily I say unto you.*]

A Men is in holy Scripture either prefixed to a discourse, and then it is a particle of certain and earnest asseveration, when it is doubled especially, as here: Or else affixed; and then it is either of assent, or assurance, or both, as in the end of the Lords prayer.

Verse 2. *But he that entreth in by the door*] That is, called by Christ to the office of his under-shepherd. *In physicis agr non facit seipsum ignem, sed sit a superiori*, saith *Aquinas*.

Is the shepherd of the sheep] To the which is required, that he be both learned and loving. This note ariseth out of the notation of the word here used.

Verse 3. *To him the porter openeth*] That is, God approveth such, and usually seals to their ministry. *Jer. 23. 22.* giving them a testimoniall, *2 Cor. 3. 2.*

Verse 4. *He goeth before them*] According to the custome of shepherds in that country, not to drive their sheep, but to lead them, as *David* shews in his divine *Bucolicon*, *Psal. 23. 2.*

Verse 5. *A stranger will they not follow*] For they have senses exercis'd to discern good and evil; yea they have a spirit of discerning, *1 Cor. 12. 10.* the *minde of Christ*, *1 Cor. 2. 16.* and though simple to evil, yet are wise in that which is good. They are sheep, but rational: their service, a reasonable service, *Rom. 12. 1.* their obedience the obedience of faith, *Rom. 16. 26.* they try before they trust, they look before they leap, and so grow to such a certainty in that truth they hold, such a plerophory of knowledge, *Coloss. 2. 3.* that it is impossible for them to be fully or finally deceived, *Mat. 24. 24.* False and heterodox doctrines they hate, *Psal. 119 104.* and all such impostours as seek to buzze doubts into their heads, *Rom. 16. 17.*

Verse

Verse 6. *But they understood not*] So thick-braind and incapable we are, till that vail be rent, *Isa. 25. 7.* Those that have a blemish in their eye, the more wishly they look into any thing, the lesse they see of it, as *Vives* hath it. So it is here.

Verse 8. *All that ever came before me, &c.*] *Manes* (that mad heretick) made an argument from this text against *Moses* and the Prophets, as going before Christ. But *Austin* answereth: *Moses* and the Prophets came not before Christ, but with Christ. Intruders, whether before or since our Saviours daies, are these theeves and robbers. Ah whorelon-theeves, rob God of his glory! said Doct. *Taylor* Martyr, in a dream, of the Scribes and Pharisees of his time.

Verse 9. *And shall go in and out, &c.*] That is, shall live securely, and be fed daily and daintily, as *David* shews, *Psal. 23.* where he sweetly strikes upon the whole string thorow the whole hymne.

Verse 10. *The thief cometh not but for to steal*] How slyly soever hereticks seek to insinuate, with their Pithanology and teigned humility, whereby they circumvent and beguile the simple, it is deadly dealing with them. Shun their fociery as a serpent in your way, as poison in your meat. *Spondanus* (the same that Epitomized *Baronius*) gives his Reader Popish poison to drinke so slyly, saith one, as if he were doing somewhat else, and meant no such matter. And learned *Bilnius* observes the like of *Socrates* the Ecclesiasticall Historian, a cunning Novation. *Swenkfeldius*, who held many dangerous heresies, did yet deceive many by his pressing men to an holy life, praying frequently and fervently, &c. by his stately expressions, ever in his mouth, as of Illumination, Revelation, Dedicatio, the inward and spirituall man, &c. Some are so cunning in their cogging the die, as *S. Paul* phraseth it, *Ephes. 4.* in the conveyance of their collusion, that like serpents, they can sting without hissing; like curre-dogs, suck your blood only with licking; and in the end kill you and cut your throats without biting. Muzzle them therefore, saith *S. Paul*, and give them no audience. *Placilla* the Empresse, when *Theodosius* Senior desired to conferre with *Eunomius* the heretick, dissuaded her husband very earnestly; lest, being perverted by his speeches, he might fall into heresie. *Anastasius* the second, Bishop of *Rome*, in the year 497; whiles he sought to reduce *Acacius* the heretick, was seduced by him. A little leaven soon soweth the whole lump. One spoon-

H 3

full.

Lucio, si quando oculorum aciem intendunt, minus vident. Vives in Aug. de civ. Dei. 1. 22. c. 6.

Perniciosissimum Hildebrandine doctrinae venenum lectoribus exhibendum, quasi aliud agens proptat. D. 8. Whicar. Bih. Observ. fact. 1. 1. c. 26. Sculter Annal. 279. 279. xxi. c. 14. 14. 14. Tit. 1. 1. 1. Tit. 3. 12. Soranen. lib. 7. cap. 7. Jac. Rev. de vitis Pontif. pag. 42.

158

Aquin ad Heb. 15.

Homines quasi ovium, of eis a sheep: and puto tot fire earnestly.

Heb. 14.

L. Dris.

full of vinegar will quickly tart a great deal of sweet milk : but a great deal of milk, will not so soon sweeten one spoonfull of vinegar. Errour (saith a Noble Writer) is like the *Jerusalem-Artichoke* : plant it where you will, it over-runs the ground and chokes the heart.

Gen. 35. 21.

Verse 11. *I am the good shepherd*] So he is by an excellency : 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 fleeces, and shepherds, to keep them, after his own heart ; watcheth over them night and day in his *Migdal-Eder*, or tower of the flock : seeks them up, when lost, bears them in his bosom, and gently leads those that are with young, *Isa. 40. 11.* pulls them out of the power of the Lion and the Bear : punisheth such as either push with the horn, or foul with the feet, *Ezek. 34. 19.* Washeth them in his own blood, and to maketh them Kings and Priests to God, *Rev. 1. 5, &c.* so that they need not fear the spirituall Assyrian, *Micah 5. 5.*

Math. Paris.
Hist. Anno
Dom 1072.

Verse 12. *The wolfe scattereth*] To Non-residents and other unconscionable Ministers, Christ will say as once *Eliab* did to *David* ; *With whom hast thou left those poor few sheep in the wilderness ?* *Vare, reddi legiones*, said *Augustus*, fighting. The like will this good shepherd say, judging : *Pan curat oves, oviumq; magistros*, say many of our Pluralists, and idol-shepherds. About *Hildebrands* time, so great was the negligence and wickedness of the Clergy, that some set forth letters, as dated from the devils of hell to them ; wherein they give them many thanks for the souls they had sent to hell, in such abundance as never was known before.

Math. Alam
in vit. Brenij.

Verse 13. *The birdding fleeeth*] Yet is not every one that fleeeth to be judged an hireling presently. There is a lawfull flight, as when the quarrell is personall, &c. Christ fled oft, when persecuted : so may we. God hath made us not as butts to be perpetually shot at : but as the marks of rovers, moveable, as the winde and Sun may best serve. *Fuge, fuge, Brenti, cito, citius, citissime* : So friendly did a Senator of *Hala* advise *Brentius*. He embraced the advice, and saved his life by it.

Esop. Fab.

Verse 14. *And know my sheep*] With a knowledge of approbation and delight. *Verba notitia apud Hebraeos secum trahunt affertum.* *Psal. 1. 6.*

Verse 15. *I lay down my life*] Yet as man he was *ζῶν φιλῶς αὐτοῦ*.
Quis

Quis vitam non vult ? saith *Augustin* : And, *Quis enim vult mori ?* *provisus nemo*, saith another. And, *Skin after skin*, or *skin upon skin*, and all that a man hath will he give for his life, said that old deceiver, truly. Yet our Saviour held not his life dear for his sheeps safety. Because he saw we should fall sore (said that Angel *John Bradford*) therefore he would suffer sore : Yea, if his once suffering had not been enough, he would yet once more come again. God the Father, I am sure, saith he, if the death of his Sonne incarnate would not serve, would himself and the Holy Ghost also become incarnate, and die for us.

Bradf. Sermon
of Repent. 63.

Verse 16. *And other sheep I have,*] viz. The elect Gentiles, whose conversion to Christ was, among other types, not obscurely fore-shadowed, *Levit. 19. 23, 24, 25.* as some Divines think. The first three-years in *Canaan*, the *Israelites* were to cast away the fruits of the trees, as uncircumcised : So our Saviour planted the Gospel in that land for the first three years of his publike ministry : But the uncircumcisions are cast away ; that is, to the uncircumcised Gentiles, the doctrine of Christ is not declared by generall and publike 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, rose again, ascended, and sent 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 doctrine was not shut up in the strait bounds of *Juda*, or walls of the Temple, but was made known (and shall be more and more) to all Nations, for the obedience of faith.

Rom. 16. 26.

There shall be one fild] Of Jews and Gentiles. The full and final restoration of the Jews will fall out in the year 1650. as some have calculated out of *Dan. 12. 11.* I wait and wish it.

Verse 17. *Therefore doth my Father love me, because*] This because, is nota consecrationis, non causæ, saith *Beza*.

I lay down my life] : do it even now : for he suffered many a little death all his life long, and at length the cursed death of the crosse.

That I might take it again] For Christs being life essentially, swallowed up death in victory, as the fire swallows up the fuel, as *Moses* his serpent swallowed up the forcerers serpents, &c.

Verse 18. *I lay it down of my self*] A necessity there was of our Saviours death, but it was a necessity of immutability (because God

God had decreed it, *Acts 2 23.*) not of coaction; 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 thereupon the Centurion concludes him to be the *Sonne of God*.

Verse 19. *There was a division therefore, &c.*] This our Saviour fore-saw, and yet forbears not. Gods truth must be spoken, however it be taken. Men be they pleased or displeased, God must be obeyed, and his whole will declared. It men refuse to receive it, we must turn them over to God with a *Non convertentur*, and then let him alone with them.

Verse 20. *He hath a devil, and is mad*] It was wonder if the Heaven did not sweat, the earth melt, and hell gape at the hearing of these horrid blasphemies. Tigers rage at the fragrantcy of sweet spices: so did these monsters at our Saviours sweet Sermons.

Verse 21. *These are not the words, &c.*] Wisdom is ever justified of her children. They fitly argue from his oracles and miracles, both which this Evangelist doth more largely relate; purposefully to prove our Saviours Divinity, and is therefore styled *John the Divine*.

Verse 23. *The feast of the dedication*] viz. Of the Temple newly purged from the pollutions of *Antiochus*, that little Antichrist. So when the Christian Temple, the Church, was purged from the popish abominations (called the trappings of the Gentiles, *Rev. 11. 2.*) by those two witnesses, that is, by *Luther* and other Heroicall Reformers, there was great joy among Gods people. And in the year 1617. as the Pope proclaimed a Jubilee for the peace of *Italy* and *Austria*, &c. so the Reformed Churches in *Germany* did the same, for Gods mercy in restoring to them the Gosp 1, a just hundred years before: for in the year 1517. *Luther* began to decry the Popes indulgences. In like sort, at same time, when the *Greeks* were busie in their Olympick games, the Prophet *Isaiah* saw that glorious vision of God in his Majesty, *Isa. 6. 1, 2.* (as the Divine Chronologer observes it,) singing, with Seraphims, that sweetest Trisagion, *Holy, holy, holy, Lord God of hosts*. The new *Jerusalem*, which signifies the state of the Church in this world (saith a Reverend Divine) when it shall be refined to the utmost, is all of fine gold and precious stones, &c. to shew the excellency of Reformation: which golden times are yet to come, and will prove very festivall.

Verse

Equivalens.
Initialis, sive
Renovatio.

Jacob. Renius
de vit. Pontif.
pag 302.

Barthol. Chron.
pag. 541.

D. Sibbes on
Cant. 5. p.
380.

Verse 23. *And Jesus walked in the Temple*] Taking the opportunity of that publike meeting to do good; as the Bee is abroad so soon as the Sun riseth. The *Greeks* were great walkers, as the Stoicks in their porch, &c. But the *Turks* wonder to see a man walke too and fro: and usually aske him, whether he be out of his way, or out of his wits? *Pliny* said to his Nephew, when he saw him walke out some houres, without studying, *Poteras has horas non perdere*.

Biddulph.
13. c. 5.

In Solomons 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.

Partim ambitio-
ne dultus,
partim Iudo-
rum heretolen-
tian captans,
&c. Beza An-
not. in Joh. 2.
20.

Verse 24. *How long dost thou make us to doubt?*] They lay the blame upon him, as if (*Heraclitus*-like) he were a darke Doctor: when themselves were blinde and did shut the windows, lest the light should come in unto them. Gods Ministers must look for the like measure. Howbeit God darkens their doctrine sometimes (as he dealt by *Ezekiel*) for the sins of the people.

Verse 26. *Ye beleeve not, because ye are not, &c.*] Reprobates cannot beleeve, yea, they cannot but resist the externall offers of Gods grace. The Word, Sacraments and all Gods common temporall favours are, in respect of externall participation, communicated to them by way of concomitancy only, because they are intermixed with the elect.

Verse 27. *My sheep hear my voice*] *Buxtorf* in his *Teberius* noteth, that the seventh verse of the one and twentieth of *Jeremy*, consisteth of two and fourty words, and of an hundred and sixty letters. I am not at leisure to count the words and letters of this and the following verses: But it is easie to observe in them those five links of that golden chain of Gods grace in our salvation, *My sheep*, there's Election; *hear my voice*, there's Vocation; *And I know them*, there's Justification; *And they follow me*, there's Sanctification; and *I give unto them eternall life*, there's Glorification.

Constat ex 48
vocibus, litteris
160.

Verse 28. *They shall never perish*] This is the good shepherds promise: Is he now as good as his word, if he suffer his sheep to wander and perish, whom by promise he was tyed so to keep, as that they should not wander, as they are naturally apt to do, to their destruction?

Pastor oves
non let se abso-
lutè servatu-
rum, nunquid
liberabit si de-
&c. D. Prion-
aux de Persev.
capitlo.

Verse 29. *No man is able to pluck them.*] Impolltours seek to thrust

thrust us from God, Deut. 13. 5. and to drag disciples after them, with such violence as if they would pluck them lim-meal (as the word signifies, Acts 20. 30.) to deceive, if it were possible, the very elect, Mat. 24. 24. A thing is said to be possible, vel respectu Dei, vel respectu Rei. True grace, in it selfe considered, is easily separable from him that hath it, who, left to himself also, would soon lose it. But with respect to God, by whose power the Saints are kept (as in a strong guard or garison) through faith unto salvation, it is impossible that any of his should finally miscarry.

Verse 30. *I and my father are one*] Both for nature or essence, and for one consent, both in willing and working. Out of the harbour of *Goodwins* lands the Pilot cannot make forth, they say, without sinking in those sands, unless he so steer his ship, that he bring two steeples, which stand off, so even in his sight, that they may seem to be but one. So is it here.

Verse 31. *Then the Jews took up stones*] This is the worlds wages to faithfull Ministers. Many conceit discharge of their duty without persecution: they would pull a rose without pricks. *Non decet, ut sub capite spinis coronato, vivant membra in delicijs.*

Verse 32. *From my Father*] i. e. *Ejus autoritate fretu.* Bez. All our works must be done in God, and for God: then they are of the right stamp, and carry Heaven in them, *Heb. 6. 9.* Besides that, they are unanswerable syllogismes, invincible demonstrations, to confute and convert even Pagans, saith *Chrysostom.*

Verse 33. *But for blasphemy*] These were holy persecutours, in pretence at least. So *Maximian* thought the blood of Christians would be an acceptable sacrifice to his gods. So *Francis* the second of *France*, and *Philip* the second of *Spain*, held the same opinion of the Lutherans in their dominions. Zeal without knowledge is like mettle in a blinde horse.

Verse 34. *In your law*] So he calls it, to shew that there was no necessity on his part to prove what he delivered by any Scripture, sith he was to be believed on his bare word; but for their sakes only he did it.

Verse 35. *Unto whom the word of God came*] That have their authority from God, whose substitutes and vicegerents Princes are, and of whom they have their Patent. With what face then can the Schooll-men defend *Thomas* in that Paradox, *Dominium & Prælatio introducta sunt ex jure humano?*

Verse

Verse 36. *Hash sanctified and sent*] 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 Mediatour; and so the God-head also was anointed. 2. Qualification or effusion of fullnesse of graces: as the holy oyl was compounded of divers spices, so the man-hood, and that without measure, as far as a finite nature was capable of.

Verse 37. *If I do not the works of my father, believe me not*] Thus said Christ, but so saith not Christs Vicar, as the Pope will needlessly be called. His *Placite* must be obeyed, not examined: and though by his evil example he draw thousands to hell, none must mute, or say so much, as *What doest thou?*

Verse 38. *But if I do, though ye, &c.*] q. d. Stumble not at the meannesse of my person, condition, followers, &c. When it was sometime disputed among the *Romanes* in the Councell, using to deifie great men, whether Christ, having done many wonderfull works, should be received into the number of the Gods? it was at length concluded (saith the Historian) *quod non deberet recipi inter Deos, pro eo quod non haberet cultores, propter hoc quod paupertatem predicaret & eligeret, quam mundus contemnit.*

Verse 39. *Therefore they sought again to take him*] 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*: thus with other Martyrs, who yet overcame them by the blood of the Lamb, yea, were more then conquerours, *Rom. 8.* A fagot will make you recant, saith the Bishop to *M^r Hawkes* Martyr. No, no, said he; a point for your fagot; you shall do no more, and your Master to help you, then God permits you. In the year 1166. the Synod at *Oxford* burned in the foreheads, and afterwards banished out of the realme thirty *Dutch* doctours, that taught here the right use of wedlock, and the Sacraments.

Verse 40. *And went again beyond Jordan*] The farther from *Jerusalem* the safer. *Jerusalem* was then, as *Rome* is now, the Saints slaughter-house. *Roma radix omnium malorum.*

Into the place where John first baptized] As well for his own comfort (for there he had heard at first from Heaven, *This is my beloved Sonne, &c.*) as for the peoples conversion and confirmation, who there called to minde *Johns* testimony of *Jesus*, and believed.

I 2

Vers.

Apostolus.

Epistola.

Zach.

Christiana
son, when
Dys uolunt
esse sta
mama Ierul.

Apostolus.

Aquin. 1. 2.
2. 10. at 20.

Ad. and Men.

Alfred Chronol.
[ag. 317.]

Verse 41. *John did no miracle*] Left he should be mistaken for the Messiah. But how got he then so much credit? by his mortified conversation especially. *Holy and reverend is Gods Name*, saith the Psalmist: therefore *reverend*, because *holy*. Holiness hath honour in the consciences of the very worst.

But all things that *John spake*] The word works not sometimes, till many years after it hath been preached, as here: and as they say of the Elephant, that she goes with young thirteen years, after she hath conceived.

Verse 42. *And many believed on him there*] Place is no prejudice to the powerfull operation of the word, when by the Spirit it is made prolificall and generative.

CHAP. XI.

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

Caphsun.

Not the tower of *Mary and Martha*, as some Monkes have noted; *digni saxe qui ad Grammatices elementa remittantur*, saith an Interpreter. *Bethany* was a small town or village nigh to *Ierusalem*, where dwelt these three, *Lazarus* and his two sisters, all in one house (though *fratrum concordia rara*) to whom our Saviour joyns 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.

Psal. 133. 1, 2.

Cant. 1.

Verse 2. *It was that Mary which anointed*] This makes her name as an ointment poured out. And she spared for no cost, being of her minde it seems, that said, *Ego si bonam famam servasse, sat ero dives*.

Plant.

Phil. 4. 6.

Verse 3. *Behold, he whom thou lovest is sick*] This was enough to say to a loving Saviour. We need not be carefull in any thing, more then to make our wants known to God, and let him alone to helpe us, how, and when he pleaseth. So, to minde and move Christ for the labouring Church, it shall suffice to say, She whom thou lovest is sick, is in ill case, &c. But *S^t Austin* asketh, *Si amatur, quomodo infirmatur?* Oh, well enough: Afflictions are Christs love-tokens. As many as I love, saith he, I rebuke and chasten. See my Treatise upon that Text.

God may give the dearly beloved of his soul into the hand of her enemies, Jer. 12. 7.

Verse 4. *But for the glory of God*] Happy *Lazarus*, though sick

sick and dead, to be an instrument of glory, to be given to God. *S^t Paul* stood atiptoes (as it were) to see which way Christ might be most magnified in his body, whether by life or by death.

Ἀπικαρο-
νικα
Phil 1. 20.

Verse 5. *Iesus loved Martha*] The Saints are all round about his throne, *Rev. 4. 4.* because he is alike near to them, for solace and tuition. Howbeit, as man, living amongst men, he was affected to some more then some, as to these three, and the beloved Disciple. These were his *Jedidiabs*, his singularly affected, and this was an high prerogative. *Plato* commendeth his country of *Athens* for antiquity of the people, &c. but chiefly for this, that they were beloved of the Gods.

τὸ πρῶτον καὶ
μῆτρον ἐστὶ
ἐπὶ τῷ ἁγίῳ
ἐστὶ θεοφιλὲς
Plato.

Verse 6. *He abode two dayes*] Waiting to be gracious, but as a God of judgement, he knows best when to deal forth his favours, *Ja. 30. 18.* To prescribe to him is to set the Sun by our diall. This *clafar* terms saucinesse in his souldiers.

Verse 7. *Then after that, saith he, &c.*] When help is seasonable, his fingers itch, as the mothers breast akes, when it is time the childe had suck.

Verse 8. *And goest thou thither again?* Yea; with the hazard of his life, to the helpe of his friend. The Ancients painted friendship, a fair young man, bare-headed, in a poor garment, at the bottom whereof was written, *Death and Life*, in the upper part, *Summer and Winter*: his bosom was open, so that his heart might be seen, whereupon was written, *Longè, Propè*, a friend at hand, and a farre off.

Wilkins Com.
in Muret, orat.
1. de laud. lit.

Verse 9. *Are there not twelve hours?*] *q. d.* Is there not an appointed time to man upon earth? Shall I not live out my stint? The *Turkes* shun not the company of those that have the plague: 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 so. A man may follow God dry-shod thorow the red sea. This our Saviour calls here [to walk in the day] by an excellent and elegant similitude. But he that keeps not within Gods precincts, may not look for his protection. I commend the charity, but I question the discretion of *M^r Stafford*, publike Professour of Divinity in *Cambridge*, who hearing that a certain Priest called, *S^t Henry Conjurer* (in *K. Henry* the eightes dayes) lay sore sick of the plague, was so moved with pity to the poor Priests soul, that he came to him, exhorted and so laboured him, that he

Job 7. 1.
Blunts voyage
into Levant.
8.

Act. and Mon.
Jo: 9:24.

would not leave him, before he had converted him, and saw his conjuring-books burnt before his face. Which being done, Mr Smf-
fird went home, and immediately sickened, and shortly after most Christianly deceased. He might have, I confesse, an extraordinary call to this worke. But *Zanchius* somewhere maketh 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 yeelded to *Zanchius* advising him to the contrary.

Verse 10. *But if any man walke in the night*] As good *Jesab* did, in that rash expedition against *Pharaoh-Necbo*: either hoping to ingratiate with the *Assyrian*, or fearing to have an over-heavy neighbour of the *Egyptian*; he went up to battell, not so much as asking leave of the Lord: though he had *Jeremy* at hand, and *Zephany*, and a whole Colledge of Seers besides. The best are sometime mis-carried by their passions, to their cost.

Rev. 14 13.
1 Thel. 4:14.
no quant the 12.

Verse 11. *Lazarus sleepeth*] 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 *Godsacre*, because their bodies are sown there, to be raised again. The *Hebrews* *Beth-chayim*, the house of the living.

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

Verse 13. *Jesus spake of his death*] Which profane 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 *eternall sleep* &c. Christians call death a sleep, because it is to them a sweet rest in their beds, warmed and perfumed for them by Christs body, laid in the grave; with whom also they look to rise to life eternall. *Thy dead men shall live, with my dead body shall they arise.*

Ut somnu
mortis sic le-
ctum imago se-
quchri.
Hic 26 19.

Verse 14. *Then said Jesus unto them plainly*] Because they understood him not. Ministers must be gentle to all men, apt to teach, patient, in meeknesse instructing the ignorant, yea, the insolent, 2 Tim. 2:24, 25. *Anstin* confelleth he was glad to use some words, sometimes, to his hearers that were not Latine; to the end that they might understand him.

Breem. enqui-
ries, pag 29

Verse 15. *I am glad for your sakes*] If the confirmation and increase of faith in his, be so great a joy to Christ, how acceptable must it needs be unto him, that we beleave at first in his name? we cannot do him a greater honour, a more pleasing service. None greater

greater in the fathers house, then the prodigall returned. And what an high price did our Saviour set on the Centurions faith?

Verse 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 so would *Peter*: yet none so shamefully forlook him, when it came to the proof, as these two. *Thomas* was to seek, when he should have seen Christ risen: he had not yet recovered his fright at our Saviours apprehension.

Verse 17. *That he had lien in the grave four dayes*] So that he might seem now to come too late. The faith of the two sisters must needs be much shaken, to see their brother dead, though Christ had sent them word he should not die. Hold out faith and patience, God will be seen in the mount: he usually reserves his hand for a dead lift, when our faith begins to flag and hang the wing, when our strength is gone, and we have given up all for lost. *Now will I arise, saith the Lord, now will I be exalted, now will I lift up my self.*

Isa. 33 10.

Verse 19. *To comfort them*] A pious office, and yet never thought of by the superstitious Papists, amidst all those vain top-
peries 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 helpe of the dead.

Verse 20. *But Mary sat still in the house*] So, while faith sits at the centre, love walkes the round. *Dicit Fides, Parata sunt mihi omnia: Dicit Spes, Mihi ista servantur: Dicit Charitas, Ego curro ad illa*, saith *Bernard*.

Verse 21. *Lord if thou hadst been here* &c. Was she sure of that? but why was he dead, if Christ would not, though he were not there? We are all too much fastened to his bodily presence: howbeit we never come to beleve indeed, till we are well perswa-
ped of his omnipotency. But how fitly may many a poor soul say to the bloody Non-resident; Sir, if thou hadst been here, my brother, childe, husband had not been dead in his finnes?

Verse 22. *Whatsoever thou wilt aske*] 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 *Master of requests* then Christ? If *David* will hear *Joab* for *Abalom*; and *Herod*, *Blasius* for the *Tyrians*, what may not we hope?

Acts 12.

Verse 23. *Thy brother shall rise again*] Let this consideration comfort us in the decease of our dearest friends: they are not lost, but

1 Thel. 4.

but laid up with Christ, who will bring them back with him at his coming. As the same divine hand that buried *Moses*, that lockt up this treasure and kept the key of it, brought it forth afterwards glorious in the transfiguration. The body that was hid in the valley of *Moab*, appeared again in the hill of *Tabor*.

Verse 24. *In the Resurrection*] The Syriack hath it *Benuchama*, in the Consolation. So the Resurrection was ever, to the disconsolate beleevers of both Testaments, *Dan. 12. 2.* *Heb. 11. 35.* In the Primitive Church, when they repeated that Article of the Creed, *I beleeve the resurrection of the flesh*, they would point to their bodies, and say, *etiam huius carnis*, even of this very flesh.

M. Sa Ward.

Verse 25. *He that beleeveb in me, though, &c.*] O the wonderfull force of faith? Questionlesse (saith a Reverend man) justifying faith is not beneath miraculous, in the sphere of its own activity, and where it hath warrant of Gods word, &c.

Verse 26. *Beleevest thou this?*] He saith not, Understandest thou this? For the mysteries of Christian religion, saith *Rupertus*, are much better understood by beleeving, then beleeved by understanding.

Rupert, Abbas
Twickenst.

Verse 27. *I beleeve that thou art the Christ*] What could *Peter* say more? *Mat. 16. 16.* *Damaris* may be as dear to God as *Dionysius*, a woman, (of no note otherwise) as an *Areopagite*, *Act. 17. ult.*

Verse 28. *Called Mary her sister secretly*] By Christs command: and secretly, belike, she did it, lest any should tell the Pharisees, and Christ thereby be brought into danger. *Be wise as serpents.*

Verse 29. *She arose quickly*] Love is winged, and a ready heart makes riddance of Gods worke. His people are free-hearted. *Psal. 110. 3.* Where the carcass is, there will these Eagles be: they scour to his presence, as the Doves to the columbary, they flee as the clouds, &c. *Isa. 60. 8.*

Gen. 24. 38

Verse 30. *Was not yet come into the town*] To eat and refresh himself after his long journey, he would do his work first, as *Abraham* servant.

Ex corum more
re qui nulli
sunt iramta
querant. C.

Verse 31. *She goeth unto the grave*] That, *Niobe*-like, the might weep her self into a tomb-stone. Such a heathenish custome it seems they had amongst them, and many other funerall rites, forbidden by the Law. But what should dropy-men do eating salt-meats?

Verse

Verse 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 meditation of the word: hence her greater love and respect to Christ.

Verse 33. *When Jesus saw her weeping*] Tears are our most effectuall oratours to Christ: when he was going to the crosse, he could finde time to look back, and comfort the weeping women.

And was troubled] So as for the present he could not utter himself. Yet these passions in Christ were, as clear water in a crystall glasse, without sin.

Verse 35. *Jesus wept*] He wept with those that weep. And the same tendernes he retains still toward his afflicted. As *Aaron*, though he might not lament his two sonnes slain by Gods hand in the sanctuary, yet he had still the bowels of a father within him: So hath Christ now, in the heavenly sanctuary: he hath lost nothing by heaven. *Levit. 10.*

Verse 37. *Behold how he loved him*] What? for shedding some few tears for him? oh how then did he love us, for whom he shed the dearest and warmest blood in all his heart? *Amorē illius* &c. saith *Bernard*.

Verse 37. *And some of them said*] Thus our Saviour is diversly interpreted and censured: and so it is still with his Ministers. When we see our Auditours before us, little do we know with what hearts they are there, nor what use they will make of their pretended devotion. *Doeg* may set his foot as far within the Tabernacle as *David*. If some come to serve God, others come to observe their teachers, and pick quarrels: yes, if conscience might be judge, many a hearer would be found to have an *Herods* heart toward his Minister.

Verse 38. *Groaning in himself*] To consider, belike, the wofull effects of sin, that brought death into the world, even on the best; and makes them a ghastly and lothsome spectacle: so that *Abraham* desires to bury his beloved *Sarah* out of his sight. Beleeve me, who have made trial of it, saith *St Augustine*. Open a grave, and in the head of the dead man ye shall finde toads leaping, that are begotten of his brain, serpents crawling on his loins, that are bred out of his kidneyes, worms creeping in his belly, that grow out of his bowels: *Eccē quid sumus, & quid jam erimus: Ecce in quod resolvimur: En petcātū originem & sedimētem*] saith that Father.

Mibi expertis
credere, quod
aperis sepul-
cru in capiti-
bus inventis
busones salan-
tes generatos
ex creb. &c.
8 m 48. ad
fratres in ere-
mo.

K

Ver.

Verſe 39. *By this time he ſinketh*] By, the better for that; Chriſt's power will be the more manifeſted. As *St Auſtin* ſaid of one that hit him in the teeth with the ſins 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, *Hic homo invidet mihi gratiam Chriſti.*

Verſe 40. *Said I not unto thee, &c.*] A foul fault in her to be ſo incredulous; and enough, without the greater mercy of Chriſt, to have marr'd all. For unbelief is ſo vile and venomous an evil, as that it tranſuſeth a kinde of dead paſſey into the hands of omnipotency. *Mark. 6. 5.* Chriſt that can do all things by his abſolute power, can do little or nothing, by his actual power, for unbelievers. He cannot, becauſe he will nor.

Verſe 41. *Father, I thanke thee that, &c.*] 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 token of thankfullneſſe: that they might ſing with the *Plalmiſt*, *Praife waiteſt for thee, O God, in Sion.* It is ſaid of *Tiberius* the Emperour, that he never denied his favourite *Sejanus* any thing, and oftentimes prevented his requeſt, ſo that he needed only to aſke and give thanks. All Gods people are his favourites, and may have any thing 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 in iudicium.* *Pliny* reports of the Lionelle, that ſhe brings forth her whelps dead, and to they remain for the ſpace of three dayes; untill the Lion coming near to the place where they lye, liſts up his voice and roars ſo fiercely, 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. 25. 30. 31.* See the place.

Verſe 44. *And he that was dead*] But where was his ſoul there-while? *In manu Dei*: not in Purgatory, as *Papiſts* ſay, for that is againſt their own principles: They ſend none to Purgatory, but men of a middle-make, bewixt juſt and unjuſt. Now *Lazarus* was ſurely, a very good man: elſe had he not been ſo dear to Chriſt. But that Purgatory is the Popes invention, as *Tindall* hath it; hear *St Auguſtine*, *Nemo ſe decipiat, fratres: duo enim loca ſunt,*

Plal. 65. 1.

Tasit.

Aug. de civitat.

ſunt, & tertium non eſt viſus. Qui cum Chriſto regnare non meruit, cum diabolo, abſq; dubitatione peribit.

Verſe 45. *Beleeved on him*] And to God had his honour, and Chriſt his end in this, according to *verſ. 4.*

Verſe 46. *But ſome of them, &c.*] Loe, reprobates will not beleeve, though one roſe from the dead to them.

Verſe 47. *Then gathered the chief Priests*] Like unto this was the Councell of *Trent*, gathered on purpoſe to ſuppreſſe Chriſt in his true worſhippers; and carried by Antichriſt with ſuch infinite guil and craft, without any ſincerity, upright dealing and truth, as that themſelves will even ſmile in the triumphs of their own wits (when they hear it but mentioned) as at a maſter-ſtratagem.

Verſe 48. *The Romans ſhall come, &c.*] And ſo they did: the thing that they feared came upon them, for their inextinguishable guilt in killing the Lord Jeſus. *Demades*, when the Emperour ſent to his countrymen of *Athens* to give him divine honour, and they were loth to yeeld unto it, but conſulted about it; Take heed, ſayes he, you be not ſo buſie about heavenly matters, as to loſe your earthly poſſeſſions. Theſe refractory *Jews* loſt both.

Verſe 49. *Ye know nothing at all*] Why no: you know all (*Caiaphas*:) all the Aſſeſſours are but Aſſes to you. *Hoc eſt ſuperbire, quaſi ſuper alios ire.* This fellow would have made a fine Duke of *Ruffia*, by whom it is cautioned, that there be no ſchools, leſt there ſhould be any ſcholars but himſelf. So the *Gnoſticks* bragged that they were the only-knowing men. And the *Jefuites* at this day tell us, that the Empire of learning is confined to their territories.

Verſe 50. *That one man ſhould die for the people*] A brutiſh and bloody ſentence: as if evil might be done, that good may come thereof. So, when *Farellus*, that worthy Reformer, came firſt to *Geneva*, and was convented there by the Biſhop, as a diſturber of the publique peace, one of the Popiſh Aſſeſſours cried out, Away with this peſtilent Lutheran, better he periſh than the town be diſquie-tered. To whom *Farellus* answered, *Noli Caiapha voces. ſed Dei verba proferre.* Speak not in the language of *Caiaphas*, but in the word of God, &c.

Verſe 51. *This he ſpoke, not of himſelf*] God ſpoke thorow him, as thorow a trunk; or as the Angel ſpoke in *Balaams* aſſe. Wholeſome ſugar may be found in a poiſoned cane, a precious

K 2

Hyſt. Geog.
pag. 341.
Ireneus.
Petes nos eſt
imperium lito-
rum. Eudemo

S. uict. Anſal.
Roma. p. 364.

36

precious stone in a roads head, a flaming torch in a blinde mans hand.

Verse 52. *Gather together in one*] In one spirituell body, though in place never to distant one from another, *Ephes. 4. 4.* My dove is but one, the daughters saw her and blessed her, *Cant. 6. 9.* No such onenesse, entirenesse, any where else : Other societies may cleave together as the toes of clay in *Nebuchadnezzars* image, but not incorporate.

Verse 55. *Before the Passeeover, to purifie themselves*] They had their *parascève*, and *proparascève*, their preparation and fore-preparation. We must also purifie our selves before the Sacrament from all filthinesse of flesh and spirit, cast all the baggage into the brook *Kidron* (that is, the town-ditch) and then kill the Passeeover, *2 Chron. 30. 14.* The very Heathens had their *canam puram* before their sacrifices.

Verse 56. *Then sought they for Jesus*] Whether these were his friends or enemies, the Doctours are divided.

Verse 57. *Had given a commandment*] So diligent were they, and earnest to execute that cruell decree of the Council. This is check to our osceitancy in the best things. What a shame is it, that they should out-work the children of light, in a thorow dispatch of their deeds of darknesse ? and be at more pains to go to hell, then we will be to go to heaven ?

CHAP. XII.

Verse 1. *Came to Bethany*]

TO convert some, confirme others, and to refresh himself with his fast friends, ere he fell into the hands of his bloody enemies. So *Cromwell*, Earl of *Essex*, going to his death, first called for his breakfast, and chearfully eating the same, and, after that, meeting the Lord *Hungerford* going likewise to his execution, and perceiving him to be all heavy and dolefull, with chearfull countenance and comfortable 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 for you to fear; for if you repent and be heartily sorry for that, you have done, there is for you mercy with the Lord, who, for Christs sake, will forgive you; therefore be not dismayed. And though the breakfast we are going to be sharp; yet, trusting to the

Ant. and Mov. fol. 1096.

the mercy of the Lord, we shall have a joyfull dinner. And so went they together to the place of execution, and took their death chearfully.

Verse 3. *Of Spikenard, very costly*] *Herodotus* reckons an alabaster box of ointment among the precious gifts that *Cambyses* sent, for a present, to the King of *Ethiopia*. *Mary* thinks nothing too good for him, whom her soul loved. She will honour him with the best of her substance : she knew there was nothing lost ; but though it took from the heap, yet it increased the heap : as it is said of tithes and offerings, *Mal. 3.* This made *David* so free and frolick, that he would not serve God of that which cost him nothing : and that he made such plentiful preparation for the Temple worke. It is both love and good husbandry, to make our service to God costly : His retributions are bountifull. This ointment in the text was a costly confection, like that of the Church, *Cant. 4. 14.* *Spikenard* and *Saffron*, *calamus* and *cynamon*, &c. Now *Galen* writes, that in his time *cynamon* was very rare, and hard to be found, except in the storehouses of princes. And *Pliny* reports, that a pound of *cynamon* was worth a thousand denarij, that is 150 crowns of our money.

*μυρὸν ἀνάλα-
σεῖν. In Thalia,*

Verse 4. *Then 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 are all said to do. So cunningly he had carried his conspiracy, that they all suspected themselves rather than *Judas*, every one said, *Is it I ?*

Lib. 1. Antidot.

Verse 5. *Sold for three hundred pence*] He, the thief, had quickly computed and cast 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* spared for no cost ; as neither did *Justinian* in his rich Communion-table, offered up by him in the Temple of *Sophia* in *Constantinople*, that had in it (saith the Author) all the riches of land and sea.

*Gedren. hist ad
Annum 32. Ju.
lin. p. 317.*

Verse 6. *He was a thief*] It's the conceit of *Tertullian*, that even *Judas* carried himself honestly and aright, *usq. ad loculorum officium*, till he bare the bag. When once he came to be master of the money, he grew into such a devilish humour of covetousnesse, that rather then he would be out of taking, he would sell his very Saviour : And a fair match he made : For as *Austin* saith, *Judas* sold his salvation, and the Pharisees bought their damnation.

K 3

And

And had the bag, and bare] Our Saviour then had a bag for store; and so big, that it had need to have one specially deputed, to bear it: This was *Iudas*; who could be well content to bear the crosse on his back, so, he might bear the bag in his hand; which he thought (as all covetous men do) to be the best tongue a man can use for himself, as the Greek word here used importeth. But what an odious peccer of hypocrisie is that in the Cappucine Friars, that none of them may take or touch silver? at the offer thereof they start back, as *Moses* from the serpent. Yet have they ever a boy with a bag in their company, that takes and carries it, and never complains of either metall or measure.

Verse 7. *Let her alone*] Christ crossed the traytour in his covetous desire of fingering such a summe. Hence his discontent put him upon that desperate designe of contracting with the chief Priests. He is resolved to have it, how ever he come by it: *Rem, rem, quocumq, modo rem*. Take heed of discontent. It was the devils flame, that threw him out of heaven. Ever since which, this restless spirit loves to fish in troubled waters, to dwell in a darkened soul: as in *Saul*, envious at *David*; and as some hereticks mistaking of preferment, have invented their heresies, *ut se consolarentur*, as *Epiphanius* observed.

Verse 8. *The poor ye have alwayes with you*] To give to when you please; and, in gratifying whom, ye may glorifie God, and secure your substance: for *Manus pauperum gazophylacium Christi*, saith an Ancient.

But me ye have not alwayes] And yet we have, in his poor members, the family of faith. Hence *Salvian* sticks not to say, That Christ is *Maximus mendicorum*, the greatest of beggars; and addeth, *Non eget miseria, sed eget misericordia: non eget deitate profect, sed eget pietate pro suis*.

Verse 9. *And they came, &c.*] Do the Pharisees what they could to the contrary. Truth may be oppressed, not suppressed. *Impij sunt piorum spectacula*. This people (like those branches of palm-trees borne by them, *ver. 13.*) spread and sprang up, the more they were held under by the high-Priests.

But that they might see Lazarus] And fish somewhat out of him concerning the future estate of the dead. But here they lost their labour.

Verse 10. *That they might put Lazarus also to death*] In malice is steeped the venom of all vices. What a giant-like madnesse was

was this, to take up armes against heaven it self? to seek to kill a man, only because God had made him alive? was it not because they were even acted and agitated by the devil? *Si videris aliquando persecutorem tuum nimis scipientem, scito quia ab ascensore suo demone perurgetur*, saith *Bernard*. These Pharisees had sinned that sin to death; which made another, in the same case, with that his wife and children, and all the world might be damned together with him. *Hacket* at the gallows cryed out, O heavenly God--shew some miracle out of the cloud to convert these Infidels, and deliver me from mine enemies: But if not, I will set the heaven on fire, and with these hands pluck thee out of thy throne: and other speeches he used, more unspeakable.

Verse 11. *Because that by reason of him*] This was it that embittered the Pharisees, as it doth now their successours, the Papists. *Bellarmino* bewrayes his grief, and tells us, That ever since we proclaimed the Pope to be that Antichrist, his Kingdom hath not only not increased, but daily more and more decreased. And *Erasmus* being asked by the Electour 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 Popes triple Crown, and the Monkes fat paunches.

Verse 12. *On the next day much people*] The envious Pharisees feeding the while upon their own hearts. *Israel* never increased so fast, as when *Pharaoh* most oppressed them. *Plures efficitur, quoties metimur*, saith *Tertullian*.

Verse 13. *Took branches of palm-trees*] *Plutarch* writeth, that the *Babylonians* make 360 benefits of the Palm-tree, and therefore do highly honour it. *Pistus* upon *Daniel* telleth us, that the Palm-tree will not grow in a fat ground, but in a light and sandy: And if the soyl be strong and fertile, they must cast salt and ashes at the root, to qualifie the strength of the ground. Sure it is, that if prosperity be not seasoned with the salt of grace, it will be unfruitfull and unprofitable.

Hosanna, Blessed is the King, &c.] This shews they were well seen in *Dauids* Psalms, which are, saith *Chrysostom*, a rich store-house of all good doctrines: And they are so penned, saith *Athanasius*, that every man may think they speak of *se*, in *re sua*, of himself, and for his particular purpose; which, of other parts of Scripture, cannot be affirmed.

Verse 14. *When he had found a young asse*] To make religion dance

3 Addition.

D. Hall's Epist.
5. Decad. 1.

Horat.

Salv. ad Eccles.
Carlot lib. 4.

Relig. mag. 7.
Euseb. a. can.
denio.

Me Barr. his
Moses choisit,
Pag. 34.

Camden Eli.
Isaiah 403.

Ab eo tempore
quaper vos Pa-
pa Antichristus
esse cepit, non
modo non cre-
vit ejus im-
perium, &c. De
Papa Rom. l. 3.
c. 21.
Sculter Annal.
Pag. 25.

mirum arbor
inductur
quasi in Chr.
lib.

Spec. belli (a-
cri. p. 240.
Sapientia mun-
di que vult
omnia redigere
in ordinem, &c.
Melch. Adam
in Luch.
O. Q. πικρὸν
ὄνειδος. Hinc
Heraclitus So-
phiste πικρὰ
ἐγκύκλιον, ὅντι
διττὸν ἀκούει.
Prolog. So-
phista.
Wolp. Mem.
Lect.

dance attendance upon policie, faith one, is to set the asse upon Christ, and not Christ upon the asse. These three things, said *Luther*, will be the ruin of religion, Unthankfullnesse, Security, and Carnall Policie.

Verse 15. *Sitting upon an asse*.] Not upon a stately palfrey, as an earthly Potentate; but upon a silly asse, without pomp, to comfort the poorest, and to teach us humility, tolerance, patience. An asse is a beast profitable (whence he hath his name in the Original) but borne to bear burdens. *Oneramus asinum*, saith *Bernard*, & non curat, quia asinus est. But what notorious asses are those superstitious Papists, that threw the asses tayl at *Genoa* in Italy, whereon our Saviour rode, for a relique, and give it divine worship? Are not these given up to the very efficacy of error?

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

Verse 17. *When he called Lazarus, &c.*] This notable miracle the Evangelist, as he had punctually described it, chap. 11. so, he cannot but again and again recite it. We should set forth Gods noble acts, and not be fated. *David* never linns talking of what God had done for his soul. Those in heaven have no rest (and yet no unrest neither) crying, Holy, holy, holy, &c.

Verse 18. *For this cause also the people met him.*] To the Pharisees extreme grief and regret: to them that there is neither wisdom, nor understanding, nor counsell against the Lord, Prov. 21. 30.

Verse 19. *Perceive ye how ye prevail nothing?*] Thus they stir up one another to more madness, as if hitherto they had been over-milde, and used too much gentleness. So *Steven Gardiner*, being charged of cruelty by *Bradford*, answered, I for my part have been challenged for being too gentle oftentimes. Which thing *Bonner* confirmed, and so did almost all the audience, that he had been ever too milde and moderate. So *Bonner* in open Court to the Lord Major, They report me, said he, to seek blood, and call me bloody *Bonner*, whereas, God knows, I never sought any mans blood in all my life. But a certain unknown good woman, in a letter to *Bonner*, told him his own in these words: Indeed you are called the common cut-throat, and generall slaughter-flave to all the

Rev. 4. 8.

Alt. and Mon.
fol. 1461.

Ibid. 1537.

the Bishops of *England*. And therefore it is wisdom for me and all other simple sheep of the Lord, to keep us out of your butcherly stall, as long as we can: especially since you have such store already, that you are not able to drinke all their blood, lest you should break your belly; and therefore ye let them lye still, and die for hunger, &c. Thus she to *Bonner*. As for *D. Story*, who was hang'd, drawn and quartered for his treason in *Q. Elizabeths* reign, I see (said he in open Parliament) nothing to be ashamed of (though he had been a furious persecutour under *Q. Mary*) solesse I see to be sorry for, but rather because I have done no more: wherein he said there was no default in him, but in them, whom he oft and earnestly had exhorted to the same: being not a little grieved therefore with them, for that they laboured only about the young and little sprigs and twigs, while they should have stricken at the root (the Lady *Elizabeth* he meant) and clean rooted it out. The Lord *Paget* in a certain consultation said, that King *Philip* should never have any quiet common-wealth in *England*, unless Lady *Elizabeths* head were stricken from her shoulders. Whereunto the *Spaniards* answered, God forbid that their King and Master should have such a minde, to consent to such a mischief. A Writ came down, whiles she was in the Tower, subscribed with certain hands of the Councell, for her execution, *Steven Gardiner* being the engineer. Mr *Bridges*, Lieutenant of the Tower, mistaking false play, presently made haste to the Queen, who renounced and reverit it. And yet of her, that was true that *Josephus* writeth of *Alexandra*, Ipsa solum nomen regium ferebat, ceterum omnem regni potestatem Pharisaei possidebant.

Verse 21. *Sir, we would see Jesus*.] That is, We would have private conference with him; for they had seen him, likely, as he came riding into the City. Our Saviour seems not to have yet admitted them, because the time appointed for their calling was not yet come. *Every thing is beautiful in its time*: but as fish and flesh, so other things too, are naught out of season.

Verse 23. *That the Son of man should be glorified*.] That is, crucified: but he looked thorow death, and saw Heaven beyond it: so must we: then shall we say, Surely the bitterness of death is past. This made *Simeon* sing out his soul: *Hilarion* chide it out; *Taylor* fetch a frisk when he was come near the place where he was burned; *Bradford* put off his cap and thanke God, when the keepers wife brought him word he was to be burned on the

L

morrow:

Alt. and Mon.
fol. 1671.

Ibid. 1525.

Ibid. 1639.

Engl. Elizab.
p. 109.

Eccles. 3. 11.

1 Sim. 15.
Egretere da-
nima nra

Act. and Mon.

morrow: *Roper* stand in the fire with his armes stretched out like a rood: *Hawkes* clap his hands over his head three times, when they were all on a ligat fire, &c.

Ne lesun qui
con audito glo-
r' o'm nifi vi-
deri p'us cru-
e fixum: tuch.
epist. ad M:
lancet.

Act. and Mon.
fol. 1438.

Verse 24. *Except a corne of wheat &c.* The Apostles thought Christ should have been presently glorified. He lets them here know, that he must first suffer, before he enter into his glory; bear the crosse, before he wear the Crown; passe the stroke of deaths flaming sword, before he come into Paradise.

Verse 25. *He that loveth his life*] As Christ loved not his life to the death for us: so 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 Ardely* Martyr, to *Bonner*. God be praised, said *D. Taylour*, since my condemnation, I was never afraid to die: Gods will be done. If I shrinke from Gods truth, I am sure of another manner of death then had *Judge Hales* &c.

Verse 26. *If any man serve me, let, &c.* Art thou not glad to fare as *Phocion*? said he to one that was to die with him. How much more to die with and for Christ?

Verse 27. *Now is my soul troubled*] *Christi perturbatio nos tranquillat, & infirmitas firmit*, saith *Augustine*.

Father, save me from this hour] As man, he naturally feared and deprecated death; such a dreadfull death especially as he was to suffer. *Διαγ'ρασ'ον ο'ς πολυμυ'ριον*, saith the Greek Letany; by thine unknown sufferings, Good Lord deliver us. Howbeit this was but with his servitive will; for his rationall will was ever the same with that of his Father.

Verse 28. *Then came there a voice from Heaven*] God sometimes gives a sensible answer to the prayers of his people, as they are praying, or immediately after, as *Dan. 9. 21.* *Acts 4. 31.* And *Luther* praying for the good successe of Gods cause in *Germany*, came leaping out of his study, with *Vicimus, vicimus*, in his mouth.

Verse 29. *That is thundered: others said, An Angel, &c.* But the Apostles and some few others understood, that it was neither thunder, nor an Angel, but God that spake. In like sort nowadayes God speaks by his word, but few hear him in it. The word of God (saith *Forbes* on *Rev. 14.*) hath three degrees of operation in the hearts of men. First, it falleth to mens ears, as the sound of many waters; a confused sound, which commonly bringeth neither terror nor joy, but yet a wondring and acknowledgedment

Fuerunt pre-
ter Apostolos
etiam aliqui
minis sinistri
interpretati.
Calvin.

ledgment of a strange force, and more then humane power, *Mark. 1. 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 reprobate, as *Felix*, and the multitude in our text. The third effect, proper to the elect, is the sound of harping; whiles the word not only ravisheth with admiration, and striketh the conscience with terror, but also filleth it with sweet peace and joy.

Verse 30. *But for your sakes*] That ye might beleieve: which if ye do not, how shall ye escape, that neglect so great salvation, such an heavenly preacher? See then that ye refuse not, that ye *stife not off him* that speaks from heaven: see that ye turn not from him, whose voice once shook the earth, but now heaven too, &c.

Verse 31. *The Prince of this world*] *Gratian* saith, The devil is called Prince of this world, as a King at chesse, or as the Cardinal of *Ravenna*, only by derision. That power he hath is merely usurped, and because the world will have it so, which even *Iyerh* down in that wicked one, as *S^t John* hath it, that is, under the power and vassallage of the Devil. It is wholly set upon wickednesse, as *Aaron* saith of the people, *Exod. 32. 22.*

Verse 32. *And if I be lifted up, &c.*] Pope *Urban* the sixth said, that these words, *Give unto Caesar the things that are Caesars*, 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 Kingdomes, making him King of Kings, and Lord of Lords. Is not this a sweet Interpreter?

Verse 33. *Signifying what death, &c.*] Be lifted up betwixt heaven and earth, as *Ab'slom* was, who therein saith *Gretser* the Jeuite, became a lively figure of Christ crucified. *Sed o mirum & d. lrum figurativa crucis fabricum!*

Verse 34. *We have heard out of the Law*] But had they never heard out of the Law, that Christ must first suffer, and then enter into his glory? *Isa. 53. 2.* *Dan. 9. 26.* There's none of us Jews, saith *Iosephus*, but being asked of any point of the Law, can answer to it more readily, then tell his own name. Is it then ignorance or malice that they thus cavill and quarrell our Saviour?

Verse 35. *Yet a little while is the light, &c.*] The day of grace, which is very clear and bright, is usually a short one. Therefore break off your sinnes by repentance: be abrupt in the work: for

ut negligeret.
de
Heb. 11. 5, 16.

Ignatius his
Concl. 43.

1 Joh. 5. 10.
Quomodo Plau-
tus. In sermone
tota jacet uxor.

Jacob Rev. de
vit Pont. pag.
219.

Ab'slom Marte
juvens postula
aut ure uxor.

Quilibet no-
strum ac lege
interrogatur,
faciliter quam
nomen suum re-
spondet. Jol.

life is short, opportunities headlong, and, once past, irrecoverable. He is the wise man that prefers opportunity before time, in laying hold upon eternall life : but fools are *semper victi* *iri*, saith *Seneca*, they will, and they will, &c. so they trille, and by futuring, fool away their own salvation. Amend, before the draw-bridge be taken up. *Charls* King of *Sicily* and *Jerusalem* was called *Cunctator* : not in the sense as *Fabius*, because he stayed till opportunity came; but because he stayed till opportunity was past. Too many such. Manna must be gathered in the morning, or not at all : and not kept till the morrow, lest it stinke.

Verse 38. *That the saying of the Prophet*] These unbelievers were not such, because the Prophet had so foretold it; but the Prophet therefore foretold it, because they should be such. Like as *Joseph's* foretelling the famine, was no cause of it, but an antecedent only.

Contra Julian.
Li. 2.

Verse 39. *Therefore they could not believe, &c.*] They could not, because they would not, saith *Theophylact* out of *Chrysostome*, who yet extolleth mans free-will more then is meet. *Pelagiani* nondum litigantibus, *Patres securius loquebantur*, saith *Augustine*.

Verse 40. *He hath hardened their hearts*] With a judiciary hardnesse. This is in some respect worse then hell; sith (besides that God inflicteth it as a punishment of former obstinacy) it is one of the greatest sins, and so far greater in evil then any of the greatest punishments. Hence it was the saying of a Reverend man, *If I must be put to my choice, I had rather be in hell with a sensible heart, then live on earth with a reprobate mind.*

Verse 41. *When he saw his glory*] His train only in the Temple. *Isa. 6. 1.* where the Seraphims are said to hide their faces with two wings, as with a double feare before Gods glorious brightness, that would put out their eyes else : they clap their wings on their faces, as men do their hands, when the lightning flasheth in their eyes.

Verse 42. *Lest they should be put out &c.*] which would rebound to their disgrace : and this, these Ambitionists could not away with. But what saith a Reverend Divine? Bravely contemne all contumelies and contempts for thy conscience, taking them as crowns, and confirmations of thy conformity to Christ.

Verse 43. *They loved the praise of men*] Which what is it else, but a little stinking breath? These have their reward, *Acced. m.*

cedem suam, non Dei, saith *Hierome*. How much better *Luther*, *Hand velim, Erasme, gloria aut nomine vebi* : *M. jor est mihi timor in laudibus, gaudium vero in maledictis & blasphemijs.* *Epist. ad Nic. Euseb.*

Verse 44. *Jesus* cryed, &c.] As being now to cry his last to them, and is therefore so earnest in his contestation. This was the *Conclamatum est* to this perverse people, his farewell-Sermon, &c.

Verse 45. *Seeth him that sent me.*] For God was in Christ reconciling the world to himself, and in him the God-head dwelt bodily : So that in all our addresses, we must fix the eye of faith on the humane nature of Christ, and there speak 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 severed : so, viewing by faith Christs manhood now glorified, I there see and speak to the great God, because I know he is there personally united. *Col. 2.*

Verse 46. *I am come a light into the world*] Not by participation only (as the Apostles were the lights of the world, *Mat. 5. 14.*) but by nature. How prodigiously blasphemous then was that Bishop in the Councell of *Trent*, that (in his oration there made,) applied this text to the Pope, who at that time was *Paul* the third, an odious hypocrite? *Cor. cl. Episc. cop. B. pontin.*

That whosoever believeth in me &c.] And he that this way seeks the Kingdom of Heaven, must, with him in *Justin*, look for this Sun of righteousness in the West ; that is, dying upon the altar of his crosse : so shall he become King of Heaven. *Stratonis (er- nus, ap. Justin. Li. 2. v.*

Verse 47. *I judge him not*] viz. Whiles I am here on earth. I sustain another person now, that men may come apace to me without fear. Some ancient hereticks held, that God in the time of the Law, was a severe Judge : and now, in the dayes of the Gospel, he was all made of mercy and mildnesse. But the Apostle saith somewhat otherwise. *Heb. 2. 1, 2, 3.* God is more peremptory in his judgments now, then 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, said *M^r Philpot* Martyr. Therefore let it be president in all Assemblies and judgements, saith *Beza* : as in the *Nicen* Councell, *Constantine* caused the Bible to be set upon a desk, as Judge of all controversies.

Verse 49, 50. *For I have not spoke of myself*] The divine authority

thority of Gospel-doctrine, is here, in the close of this last Sermon *ad populum*, most gravely asserted by our Saviour; as that which is undoubtedly authentick, because it comes from the Father, *ecujus ore nil temerè excidit*. David (saith one) sets the 119 Psalm as a Poem of commendation afore the book of God. The sonne of David (say I) sets this Text, as his *Imprimatur*, his authoritative License, at the end of the Gospel. And as a friend once wrote to *Egidius* Abbot of *Norinberg*, concerning the 119 Psalm, that they were, *verba vivenda, 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. XIII.

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

THIS definition of death, saith *Calvin*, pertains to the whole body of the Church. It is to the Saints no more then a passage to the Father, an in-let to eternall life. Whether a Christians death be a burnt-offering (of Martyrdome) or a peace-offering (of a naturall death) whether it be by a sudden change, as *Eliab's*, or a lingring sickness, as *Elisba's*, it is a sweet sacrifice ascending to God, as *Manoah's* Angel ascended in the smoke. This made *Basil*, when the Emperours Lieutenant threatned to kill him, cry out, *ἐὼς ἔρχομαι σοί*, I would he would: for so should he soon send me to my heavenly father, to whom I now live, and to whom I desire to hasten. This made *Velourio* a Dutch Divine, when he lay upon his death-bed, break out into these sweet words, *Pater est amator, Filius Redemptor, Spiritus Sanctus Consolator; quomodo itaq; tristitia affici possim?* The Father loves me, the Son redeemed me, the holy Ghost comforts me, how then can I be cast down at the approach of death? And the like triumphant words were uttered to me, by my late Reverend good friend and father, Mr *John Jackson*, Pastour of *Binton* in *Warwick-shire*, when he lay a dying, and laid his last charge upon me, to preach Christ, who had swallowed up death in victory.

To the end he loved them.] Such fast friends are hard to finde. *quies vivat iustorum socior*. A friend is a very changeable creature, saith one; as soon on, and as soon off again: as soon in, and as soon out, as *Judas* dagger was; clear at the top, and muddy at the bottome,

as ponds are; white at the waxing of the moon, and black at the waining of it, as the fish *Scolopidus* in the river *Araxis* is said to be. *Andronicus* the Greek Emperour, whom but yesterday he had used most kindly, and enrolled among his best friends, upon them to day he frowned and tyrannized most cruelly: so that you might have seen (saith the Historian) the same man the same day (as it is reported of *Xerxes* his Admirall) to be crowned and be-headed, to be graced and disgraced. So of *Tiberius* and *Mahomet* the first Emperour of *Turkes*, it is said, that in their love there was no assurance; but their least displeasure was death. Christ whom he loves once he loves ever, and though we break off with him, yet he abides faithfull. 2 Tim. 13. and his foundation standeth steady, having this seal; *The Lord knoweth them that are his*, ver. 19.

Verse 2. The devil having now put] He is, likely, at one end of every temptation to sin: as the hand of *Joab* was in the tale of the woman of *Tekoa*. He rubs the fire-brand of evil concupiscence, and makes it send out sparkles.

Verse 3. Jesus knowing, &c.] This is prefaced to the washing of his Disciples feet; to shew that he did it not rashly, or out of balensse of spirit, as forgetting the dignity of his person and place, as *Ahaz* did, 2 King. 16. 7. and those, *Isa.* 57. 9. and *David* also in the Court of *Achish*. There is a *τὸ ὑπερβαίνον*, a comelinesse to be kept in every condition.

Verse 4. He riseth from supper] So the rite of the Paschall supper required: as *Beza* sheweth in his Annotations upon, *Mat.* 26. 20.

Verse 5. After that he powreth water, &c.] So doth the Pope once a year, in an apish imitation of our Saviour. As likewise, when he is new elected, in his solemn Lateran procession, he takes copper out of his Chamberlains lap, and scatters it among the people, and (Iye and all) saith, *Silver and gold have I none*.

Verse 6. Then cometh he to Peter] He came first to him (for the former verse sets forth his intent, rather then his act of washing.) And yet St *Chrysostome* tells of some, that would needs 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 shewed himself to *Mary Magdalen*. These are like him in *Aristotle*, that thought that every where he saw his own shape and picture going before him.

Verf.

Sto de Virgilio
S. Auger, de Ta-
culo Pascham,

Calv. in loc.

apud S. Augustinum
quod est de
Joan. Manij.
loc. com.

Plato.

Turk. hist.

D. Hall on
Mat. 5. 10.

Antiphon
Orator apud
Aristot.

Verse 7. *But thou shalt know hereafter*] Different degrees of knowledge are bestowed at severall times. Our hearts are like narrow-mouthed vessels: but then shall we know, if we follow on to know the Lord. Hof. 6. 3. and take heed that we leak not, Heb. 2. 1.

Verse 8. *Thou shalt 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, at sum indignus*, said *Pomeran*. *Tibi adeo nimia humilicas*, Thou hast too much humility, said *Luther* to *Staupicius*. So the Baptist was as much to blame, in refusing to wash Christ, as *Peter* here to be washed by him.

Verse 9. *Lord, not my feet only*] Here he seems to be as far out on the other side. How hard is it to hold a mean? Vertue is placed between two extremes, as the Planet *Jupiter* between cold *Saturne* and fiery *Mars*.

Verse 10. *Needeth not save to was his feet*] For though bathed in that blessed fountain, *Zech. 13. 1.* and fully justified, yea, and freed from the stain and raige of sin, yet not from the reliques, to keep us humble; that when we look upon our feathers, we may withall look upon the feet still defiled, and so be still cleansing our selves from all filthinesse of flesh and spirit. The inwards and the feet in a sacrifice were to be washed above the rest; because the intrails contain the excrements: and the legs, because they tread in the dirt. Answerable whereunto, we are called upon to wash our hearts, *Jer. 4. 14.* and our feet, here. The comparison seems to be taken from those that are washed in baths: for though their whole bodies besides are washed; yet, going forth, they touch the earth with their feet, and to are faine to wash again.

Verse 11. *He knew who should betray him*] And yet he vouchsafed to wash his feet. This was *suspensa dignatio*, a wonderful condetention, an imparalised patience.

Verse 12. *Know ye what I have done to you*] This was our Saviours usuall order to catechise his Disciples, after he had said or done any thing for their instruction. So did the Apostles, *Gal 6. 6.* *1 Cor. 14. 19.* and the Primitive Pastours; They had their *Credo*? *Abrenunciatio*? *Abrenunciatio*, as it were by an *Eccho*, as the word importeth.

Verse 13. *Ye call me Master, and Lord*] A little before our Saviour came in the flesh, the Jew-Doctors had taken up diverse

titles in this order, *Rabbi, Rabban, Rab, Rabba, Gaon, Moreh, Morinu*, and *Moreh sedek*. These they did arrogantly appropriate to themselves: But Christ was the true owner of them all.

Verse 14. *Ye ought also to wash one anothers feet*] What so great matter is it then to salute others? to seek reconciliation with them, &c? Angels think not themselves too good to serve the Saints: Kings and Queens shall bow down to them with their faces toward the earth, and lick up the dust of their feet, *Isa. 49. 23.*

Verse 15. *For I have given you an example*] *condes yua.* This St Peter calls *κατασκευα*, a copy for us to write after. And in the same chapter saith, that we should preach forth Christs vertues: our lives should be as so many Sermons upon Christs life, whilst we strive to expresse him to the world, in all his imitable graces. This is to walke in Christ, *Collos. 2. 6.* to walke as Christ walked, *1 Joh. 2. 6.* The meditation of Christs meeknesse, converted the Eunuch, *Act. 8. 32 33.* &c. And we read of an Earl, called *Eleazarus*, that being given to immoderate anger, was cured of that disordered affection, by studying of Christ, and of his patience. This meditation he never suffered to passe from him, before he found his heart transformed into the similitude of Jesus Christ.

Crux pendens, cathedra docentis.

Verse 16. *The servant is not greater, &c.*] This answers all our exceptions against brotherly offices, I am his elder, better, greater than he, &c. But which of us can say, I am a God? Christ washed his Disciples feet, though he knew that the Father had given all things into his hands, &c. as is expr fly, and for this very purpose noted here by the Evangelist, *vers. 3.*

Verse 17. *If ye know these things, &c.*] Knowledge without practice, is but as rain in the middle region: or as a horne in the Unicornes head; which if it were in a wile mans hand, would be very usefull and medicinable, but as now, is hurtfull.

Verse 18. *I know whom I have chosen*] *Judas* he had not chosen, but to the Apostleship or ly. All this *Judas* hears, and is not moved at it: such a stupifying sin is hypocrisy. The Germans have a Proverb, *Quam Deus excavaturnus est, hinc primum oculos cludit.* And the Latines say, *Deus qui destruit, dementat.* God belovs the man, whom he means to destroy.

Verse 19. *Ye may believe that I am he*] And that ye may not stumble or itagger, though ye see *Judas* play the traitour. *2 Tim. 2. 18, 19.* The apostasie of *Hymeneus* and *Philetus*, a pair of eminent

Alfred Choro.
p. 429.

1 Pet. 2. 11.
1 Th. 5. 9.
2 Cor. 13. 12.

In vita ejus a-
puturum.

Bac. olcer.

Mat. 2. 14.

Medio tunc
inter illa Ocul.
Em. lib. 2.
cap. 8.

2 Cor 7. 1.

Komposi Sicut
in libro uni-
versis auti-
debit, tam ex-
caten. de 10,
quod ex 10
Cat. lib. 2. Pa-
lor.

nent professors, was like to have shaken many: Inasmuch as the Apostle was fain to make apology, *Neverthelſſe, the foundation of God remaineth ſure, &c.*

Verſe 20. *Verily, verily I ſay, &c.* Here our Saviour ſeems to go on where he left, *verſ. 17.* That between, being a digreſſion. Digreſſions, ſaith one, are not alwayes and abſolutely unlawfull. Gods Spirit ſometimes draws aſide the doctrine, to ſatiffie ſome ſoul, which the Preacher knows not, and ſparingly uſed, it quickeneth the attention. But God may force it, yet man may not frame it: and it is a moſt happy ability, to ſpeak punctually, directly to the point.

Verſe 21. *He was troubled in ſpirit.* The Stoicks then were out, in holding, that paſſions befall not a wiſe man: And *Jettuid Gonzaga*, 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 thorowly troubled here, that any one ſo highly advanced by him (as in the former verſe, *He that receiveth whomſoever I ſend, receiveth me, &c.*) ſhould be ſo ill-minded towards him, as to betray him. *Idò deteriores ſumus, quia meliores eſſe debemus*, ſaith *Salvian*, we are therefore the worſe, becauſe we ſhould be better. It was no ſmall aggravation to *Solomons* ſin, that he forſook that God, that had appeared unto him twice. Our offences are increaſed by our obligations.

Verſe 22. *Looked one upon another, doubting, &c.* Our Saviour ſifted them; and hereby put them upon the duty of ſelf-examination; ever reaſonable, but eſpecially afore the Sacrament, as here, *Let a man examine himſelf* (and do it exactly, as the word ſignifies) though the heart hang off never ſo much. Men are as loth to review their actions, and read the blurr'd writing of their hearts, as ſchool-boys are to perſe their leſſons, and ſalle-latines 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 caſt up his books, his books will caſt him up, at length.

Verſe 23. *Now there was leaning on Jeſus boſom*] So muſt we do at the Sacrament, by the actuation of our faith, aſcending up into heaven, and fetching down Chriſt into the heart, that we may have intimate and intire communion with him. By the force of our

our faith at the Lords table, *cruci baremus, ſanguinem ſugimus, & intra ipſa Redemptoris noſtri vulnera ſugimus linguam*, ſaith *St Cyprian*. *cyr. de cara Dom.*

Verſe 24. *Simon Peter therefore beckned:*] *Peter*, that heretofore could not thinke his heart ſo unſound as to deny his maſter, now feareth the ugly monſter of fearleſſe betraying. In mans heart, as in the ſea, there is that *Leviathan*, therefore alſo creeping things innumerable, *Pſal. 104. 26.*

Verſe 25. *He then lying on Jeſus breaſt*] *Ad pectus allapſus*, as laying his ear to our Saviours mouth, that he might whiſper him who it was: for things were as yet ſecretly carried, and the traitour not diſcovered, ſave to *John* only, who knew Chriſts ſoul-ſecrets, and afterwards received his Revelation.

Verſe 26. *He it is to whom I ſhall*] Here our Saviour not only feeds his hungry enemy, but ſhews him like curteſie as we do to one we drinke to at table; yea, though he knew the traitour would make an ill uſe of it. Thus ſhould a Chriſtian puniſh his perſecutors. No vengeance but this is heroicall, and fit for Chriſts followers. Thus *Bradſord* ſaved *Bourn*, that helped to burne him. *Saunders* ſent to priſon by *Steven Gardiner*, gave God thanks that had given him at laſt a place of reſt and quietneſſe, where he might pray for the Biſhops conversion. It was grown to a Proverb concerning *Cranmer*, Do my Lord of *Canterbury* a ſhrewd turne, and then you may be ſure to have him your friend, while he liveth. *Henry* the ſeventh, Emperour of *Germany*, feeling himſelf poiſoned in the Sacramentall bread by a Monke, called him, and ſaid unto him, *Domine, recedatis, &c.* Be gone, *Sr*, for if my followers finde you, you will die for it.

Verſe 27. *Satan entred into him*] *Gat* more full poſſeſſion of him. Let them that depart the publike aſſemblies ere all be done, as *Judas* did, take heed they meet not the devil at the door. The fourth Council of *Carthage* excommunicated ſuch, and ſo delivered them up to Satan; which is a grievous puniſhment; for then they lye open to all wickedneſſe, as *Ananias*, whoſe heart Satan had filled from corner to corner. *Luther*, when he had read certain letters ſent to him from *Vitus Theodorus*, fetcht a deep ſigh, and ſaid, *Heu, quoniam furit ſatan, & impellit ſecuros homines ad horrenda flagitia, quæ corpus & animum perdunt!* Oh how the devil tageth and driveth on ſecure perſons, to horrible and damnable wickedneſſe! That which moved *Luther* to ſay ſo, was a ſad relation made in

Biſhop in the
Gole.

Ceterum
2079
tur reſer
2222, &c.
D. Pril. con-
na Eulemon.

1 King. 11. 9.

deus in ſe
DCC. 11. 28.

Galeo exuſi,
& putatus in-
mori, in ſtultis
ſentipen ja-
ſentipen. Galeo
in ſec.

In accubitu
mes ille ut ac-
cumbent uxore
in ſinu ve-
rorum. Lij. ad
Tact. Lij.

All and Mon.
fol. 2456.
Ibid. 1358.

Ibid. 169.
Domine recedatis
is: non ſi per-
cipiant Teuro-
nici, & noſtri
devoti, morte
moriantur.
Fune.

Canon. 24.

Solrecco. Pe-
dig. Chriſt.

that letter, of a certain widow, who being with childe by a young scholar, could not have her childe baptised, unlesse she would tell the Priest, who was the childe's father: Whereat she being grievously vexed, first killed her childe, and then hang'd herself. Which when the scholar heard of, he likewise stabb'd himself to death. The Priest understanding what tragedies had followed, upon his refusing to baptise the childe, hang'd himself also. Now, who can doubt but all this was done by the instigation of the devil? Men usually defie him and spet at his name: but they spet not low enough, they spet him out of their mouthes, but not out of their hearts: there he plays *Rex*, and, so long cares no more for their curfings of him, then he doth for holy-water.

That thou doest, do quickly] This is no command, but a prediction by way of detestation; like as when God said to *Balaam*, Go, for I know thou wilt go after the wages of wickednesse. Some note here, that, even to *Judas*, Christ said, *That thou doest, do quickly*, so odious is dullnesse unto him.

Verse 28. *Now no man at the table knew, &c.*] For *John* had not told *Peter* the secret committed to him by Christ, though he were very desirous to have known it, *Si sapi, arcano vna reconde cada*. A friend, that can both keep counsell and give counsell, is worth his weight in gold. When one desired to see *Alexander's* treasure, he had one of his servants shew him, not his talents of silver, but his trusty friends.

Verse 29. *For some of them thought*] An example of Christian simplicity. As bad men mule as they use, so good men measure others by themselves; and so are often deceived, as here. *Charity thinketh no evil* 1 Cor. 13. 5.

Or that he should give something to the poor] Christ had not much, yet had somewhat for the poor: so must even the poor day-labourer, *Ephes. 4. 28* the necessitous widow, *Mar. 12. 42*.

Verse 30. *He then having received the sop*] So many, having received the Supper of the Lord, eat their bane, and drink their poison: that they eat is lawced, and that they drink is spiced with the bitter wrath of God: their hearts are wofully hardened, and their dispositions to sinne seven times more inflamed then ever before.

Verse 31. *Therefore when he was gone out*] The room being rid of the traitour, Christ deals more freely and familiarly with the rest: and arming them against the scandall of the crosse, he calls his

Ward's Sermon.

he agoula tē-
nartā, a v d.
ōs chis.
L'nat examp.
Ergo. a. b. i.

his death his glory, esteems his crown of thornes, more precious then *Solomon's* diadem; looks upon his wailes as spangles, his blows on the face as ingots, his wounds as gemms, his spittings on as sweet ointment, his crosse as his throne. This is a paradox to flesh and blood: Jews and Gentiles jeare at it; as *Lucian* the atheist, who rails upon Christ blasphemously, calling him the crucified Impostour: And as for Christians, they foolishly beleeeve, saith he, that they shall enjoy immortality, and live in blisse forever: therefore they set light by life, yea many of them offer themselves voluntarily to be slain for their superstition. Thus he. And another Heathen Proconsul, when he had tyred himself with killing Christians, and saw no end of it, but that they came thicker upon him, crying out, *We are Christians, &c.* he cursed them, and cried out, *O miseri, si libet perire, num vobis rupes aut restes desunt?* O wretches, can you finde no other way to die, but I must be troubled with you?

Verse 32. *And shall straightway*] Thus for the joy that was set before him, he endured the crosse, despising the shame; as being shortly to sit down at the right hand of the throne of God, *Heb. 12. 2*. Look we on him, and do likewise. There were in *Greece* certain fields, called *Palaestra*, where young men exercised themselves in wrestling. In these were set up statues of some valiant champions, that the young wrestlers might fix their eyes upon them, and to be encouraged. Can we chule a better Champion then Christ to eye and imitate, should we be called to resist unto blood, striving against sin? He did not only *sanguinem suffundere, sed effundere*: And how did he support himself under the crosse, but by the forethought of the crown?

Verse 33. *Little children, yet a little while*] Here our Saviour useth the self-same words to his Apostles, which before he had used to the Jews, with whom he was angry; so to cut off all hope from them of his corporall pretence. The fiction of the Ubiquity began about the time of *Berengarius*; was fostered and furthered by *Gerſon*, Chancellour of *Paris*, who first taught the real communication of properties, by means whereof the humane nature of Christ received this prerogative, said he, that at his Supper (and then only) it might be in many places at once, whereof the Supper was celebrated. But in the year of Christ 1524, *Jacobus Faber Stapulensis* taught at *Paris*, that by the same reason Christ might be as well corporally present in all places at once, as he was

M 3.

22

ἀναποδοτιστά-
τον στίβον.
Luc. in vita
Peter.
Posuerunt
sibi insalices se
immortalitate
fructus, &c.
Ibid.
Altim Antoni-
num in Asia cum
perſe, ueretur
Christians,
&c. Tertull.

at the Supper. For which doctrine of the Ubiquity, he was opposed, the year following, by one *Natalis Beda*, and, by the *Sorbonists*, 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*; *Brentius* turbished it over, and *Smidelinus* obtruded it upon many places and persons, whether they would or no: whence he is surnamed, *Ubiquitarius Apostolus*. How much better that good woman in the book of Martyrs, that being asked by the Bishops; Dost thou beleeve that the body of Christ is in the Sacrament really and substantially? I beleeve, said she, that that is a reall lye, and a substantiall lye. *Domitius Calderinus* the *Italian*, who flourished in the year 1442. when he was called by his friends to go to Massie, was wont to say (as *Vives* tells us) *eamus ad commune errorem.*

Verſe 34. *A new Commandment, &c.*] New, *ratione clarioris & facilitatis*; 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 is become a new pattern and example of the rule: and ſo, it is become a new commandment: not in reſpect of the matter of the duty, but of the forme of obſerving it. For the old rule was, *Thou ſhalt love thy neighbour as thy ſelf*. But now that forme (*as I have loved you*) hath ſomething in it that is more expreſſe; and, for the incomparable ſufficiency of the preſident, is matchleſſe 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 appointed here, for the Diſciples and our ſolace in the want of Chriſts bodily preſence, as loving fellow-members to ſtrive by all means to delight in the loving ſociety one of another.

Verle 35. *By this shall all men know*] Other mens disciples are known by their titles, habits, ceremonies, &c. as the Popes shavlings (which yet is grown to bald a buffinefe, that now they begin to be ashamed of it) but love is Christs cognizance, acknowledged by very Heathens; who could say, that no people in the world did love one another so, as Christians did. As the curtains of the Tabernacle were joyned by loops: so are true Christians by love. *Philadelphias* is blamed for nothing, *Rev. 3. 18.*

Verle 36. *Whither goest thou?*] That deep conceit he had
drunke in of an earthly Kingdom, to lunge in his light, that he could
not see whither Christ was ascending. A little fawcer held close to
the eyes, hinders the sight of a huge hill. But

Вит

But thou shalt follow me] Perhaps, in the same kinde of death ;
but to heaven, most certainly.

Verse 37. *I will lay down, &c.*] *Peter* was *melius semper animatus quam armatus*, better affected then appointed. His heart deceived him, as did *David's*, *Psal.* 39. 1, 2. He said he would look to his wayes, bridle his tongue, &c. but soon after, he brake his word ; *My heart was hot, &c.*

Verfe 48. *The cock shall not crow.*] Christ mentioneth the cock, quia tam strenuum pugnatorem decebat tale praconium. So Rev. 6.13. *Palours revolt, as green figgs fall off, with no adoe.* In the *Palatinate* they tell to Popery, as fast as leaves fall in Autumn.

*Petrus se Chri-
sto opposuit, se
cæteris prepo-
suit, sibi totum
imposuit, Chri-
stus.*

С H A P. XIV.

Verse 1. *Let not your heart, &c.*]

O Ur Saviour sweetly proceeds in his swan-like song. *Alian*
tell's us, that he once heard a dying swan sing most heavenly
and harmoniously. The Poet shews the manner of it, when he
saith, --- *longa canoros Dat per colla modos*--- Of the Sirens, (on
the contrary) it is reported, that how sweetly soever they sang
before, yet at death they make a horrid noise, and unpleasant roar-
ing. Semblably, good men utter their best usually at last; the
wine of the spirit being the strongest and liveliest in them. Whereas
wicked men are then usually at worst, and go out with a stench, as
the devil is said to do: And as *Milanthion* said of *Eccius* his
last wicked work, written of Priests marriage, *Non fuit cygna
cantio, sed ultimus crepitus: & sicut filius fugiens pedit, sic ille
moriens, hunc crepitum cecinit.* So of *Baldwine* the apostate, one
saith, that *vivere simul & male dicere desit*, he died cursing, as that
wretch did swearing, who desperately also desired the standers by to
help him with oaths and to swear for him.

ἐν τῶν ἁπλῶν
 καὶ ὡς ἔκσταται
 τῶν Hst. var.
 lib. 1.
 Mortis articulo
 infante, et san-
 guine male af-
 fectio de her-
 editate ingruit.
 SILENS.

10. Manl. loc.
com.
Melch. Adam,
in vita Calvi-
ni.
M. Bolton's Af.
size Serap. 7.

Verse 2. *I would have told you* And not have fed you with false hopes of an Utopian happiness, as the devil deals by his, whom he brings into a fools paradise; as *Mahomer* by his, to whom he promises in Paradise delicious fare, pleasant gardens, and other sensuall delights eternally to be enjoyed, &c. Christ is no such Impostour.

Buxte voyage,
pag 6;.

Verse 3. *I will come again, &c.*] O look up and long for this consolation.

conjunctions

consolation of Israel; say as Sifera's mother, Why are his charers (those clouds) so long in coming?

Hec pietas ubi prisca? profana o tempora! Mundi

Fax! Vesper! prope Nox! o mira! Christe veni. There may ye be also] Christ counts not himself full, till he have all his members about him: hence the Church is called, the fullness of him that filleth all things, Eph. 1. 23.

Verse 4. *And whither I go ye know*] Some little knowledge they had, such as Thomas in the next verse denies to be any at all; yet Christ acknowledgeth it. The tenour of the new covenant requires no set measures of grace. The first springings in the womb of grace, are precious before God, Eph. 2. 1. he blesteth our buds, Isa. 61. 11. and in our dunghill of ignorance, can finde out his own part of knowledge, as here.

Verse 5. *Lord, we know not whether thou goest, &c.*] No, Thomas? what are ye also ignorant? They knew, but knew not that 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 eye-salve of the Spirit. A man (saith one) may have grace, and yet not know it, (as the Embryo hath life, and yet knoweth it not) yea, he may think he hath it not, as we seek for keys that are in our pocket; or think we have lost a jewel, that we have locked up in our chest: yea, as the butcher looketh for the candle that sticketh in his hat, by the light of that he seeketh.

Verse 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, that thou mayest attain eternall life. Which made Bernard say, *Sequemur, Domine, te, per te, ad te: Te, quia Veritas, per te, quia Via, ad te, quia Vita.* And this was one of those sweet sayings, that old Beza had much in his mouth, a little afore his death.

No man cometh unto the Father, but by me.] Christ hath paved us a new and living way to God, with his own meritorious blood: and his flesh stands as a skreen betwixt us, and those everlasting burnings, Isa. 33. 14. Let Papists say of their Saints, *Per hunc iter ad Deum, sed magis per hunc.* Let us say of all their hee and three Saints, as that Heathen, *Contemno minuos istos Deos, modo Jovem (I sum) propitium habeam.*

Verse 7. *And from henceforth ye know him.*] Or else the more

M. Gataker Just
manus J. 15. 21.

Meteb. Adam,
in vultu
p. 125.

more shame for you, having had me (his expresse image) so long amongst you. Christians have a priviledge above the Church of the old Testament. The sea about the Altar was brazen, 1 King. 7. 23. and what eyes could pierce thorow it? Now our sea about the Throne is glassie, Revel. 4. 6. like the Crystill, clearly conveying the light and sight of God in Christ to our eyes.

Verse 8. *Lord, shew 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 doe and live, Exod. 33. We cannot see the Sun in rota, as the Schools speak, in the circle wherein it runs, but only in the beams. So neither can we see God in his essence: in his Sonne we may, who is the resplendency of his Fathers glory.

Verse 9. *Have I been so long, &c.*] May not Christ justly shame and shent us all for knowing no more of him all this while? Ignorance under meanes of knowledge is a blashfull sinne, 1 Cor. 15. 34.

Verse 10. *The words that I speak.*] Our Saviour alledgeth for himself the Divinity both of his word and works. He was mighty, saith Peter, both in word and deed. Ministers also must, in their measure, be able to argue and approve themselves to be men of God, by sound doctrine and good life. And not he, as our Saviour saith, the Pharisees were, and as Epiphanius saith, many Philosophers were such.

Verse 11. *Believe me that I am, &c.*] Take my bare word without any further pawn or prooff. This is an honour due to Christ onely, that he is, *dominus*, He is *Amen*, the faithfull and true witness.

Verse 12. *And greater works then these.*] Greater in regard of the matter, as converting three thousand souls at a Sermon, reducing a great part of the world to the obedience of Christ, &c. But yet lesse then those Christ did, for the manner. For, 1. They did them not in their own name, but in his. 2. They preached not that they were Gods, as he, but they preached Christ the only Lord, and themselves the Churches servants, for Jesus sake. They were the white horses on which Christ rode abroad the world, conquering and to conquer, Revel. 6. 2. In memory whereof, as it may seem, the Saxon-Princes, having born a black horse till then, in their military Ensignes did, after they had received the faith and

divinitas
Heb. 1. 3.

Revel. 3. 14.

Cranzins in
Saxon.
were

were baptized, bear a white horse, and gave it for their Arms. And *Ferdinand* could say in his time, that, *Britannorum inaccessa Romanis loca, Christo tamen subdita.*

Verse 13. *That I will doe.*] An undoubted argument of Christs Divinity, that he hears and grants prayers. When the people, in *Abahs* time, saw God answering *Elijah* by fire from heaven, they cried out, *The Lord he is God, the Lord he is God. O thou who hearest prayers!* is a description the Psalmist gives of God.

Verse 14. *If ye shall ask any thing, &c.*] This is not a vain repetition, *Nunquam satis dicitur, quod nunquam satis dicitur.* When God spake but once, *David* heard it twice: O that we would once hear and believe, what Christ for our comfort hath said over to often!

Verse 15. *If ye love me, keep my Commandments.*] No better way to seal up love, then by being obedient. How canst thou love me, said she, *when thy heart is not with me?* *Hushai*, to shew his love to *David*, set upon that difficult and dangerous service for him, obstraining into *Abshaloms* counsels, and defeating them.

Verse 16. *And he shall give you another Comforter.*] Or, pleader, Deprecatory Advocate. Properly it signifies such an one as we send for, when we are in any danger, to advise and counsel us. The devils called *the Comforter*, in full opposition to this name and title given here to the holy Spirit; whose office it is (as this *Attribution* here imports) to make intercession in our hearts to God for us, and upon our true Repentance to make our *Apologetic*, 1 Cor. 7. 11. to comfort us, by discovering our graces, 1 Cor. 2. 12. and by pleading our evidences, Rom. 8. 18. which they that refuse to read over and rest upon, they help Satan the Accuser, taking 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 Christs *Vicar* generall, with whom he leaves us, and, by whom, he is with us to the end of the world.

Verse 17. *For he dwelleth 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 golden pipes, Zech. 4. thorow which the two Olive branches empty out of themselves the golden oyls of all precious

precious graces; which are, therefore, called the *fruits of the Spirit*, Gal. 5. 22. yea, the Spirit, ver. 27. God also in giving us his Spirit, is said to give us all good things, *Matth. 7. 11.* with *Luk. 11. 13.*

Verse 18. *I will not leave you comfortless.*] Orphans, or darkling. I your Lord am taken indeed from your head for a while; but you shall have the supply of my Spirit, *Phil. 1. 19.* And I, even I, will come againe to you ere long; yea, I am now upon the way: I come to fetch you, I come to meet you, I come, I come.

Verse 19. *But ye see me.*] The spirituall man hath the minde of Christ, and those things revealed unto him that naturall eye never saw, carnall 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 afcendant, even in this life. For he reserves not all for the life to come, but gives a grape of *Canaan* in this wilderness, such as the world never tasted off.

Verse 20. *That I am in my Father, and you in me.*] O happy union, the ground of communion! Interest! the ground of influence! Hence we have communication of Christs secrets, 1 Cor. 2. 16. the testimony of Jesus, 1 Cor. 1. 5. Consolation in all afflictions, 2 Corin. 1. 5. Sanctification of all occurrences, *Philip. 1. 21.* Participation of Christs meate and Spirit; and what not?

Verse 21. *And I will love him and manifest.*] Encrease of the saving knowledge of Christ is promised, as a singular reward of our love to him, and fruit of his love to us. This is, saith *Agnr*, to ascend into heaven, Prov. 30. 3, 4. This is, saith our Saviour elsewhere, the great talent of all orators. There is a (*Much*) in it, *Luke 12. 48.* This is, saith Saint Paul, the Christians riches, 1 Cor. 1. 5. And *David* reckons of his wealth by it, *Psal. 119. 32.*

Verse 22. *How is it that thou wilt manifest.*] Many a wise Question the Disciples ask him in this Chapter; and yet our Saviour bears with their rudenesse, and gently instructs them, preaching as they were able to hear, *Mark 4. 33.* So did Paul, 1 Cor. 9. 22. So must all Ministers, 2 Tim. 2. 25. if they mean to doe good on it.

Verse 23. *Jesus answered and said unto him.*] Our Saviour passing

ling by that tedious Question proceedeth in his discourse. Some follies are best confuted by silence. One having made a long and idle discourse before *Aristotle*, concluded it thus; I doubt I have been too tedious unto you, Sir Philosopher, with my many words. In good sooth, said *Aristotle*, you have not been tedious to me, for I gave no heed to any thing you said.

Verse 24. *But the Fathers*] Therefore to be obey'd, because of divine authority. Gods impresse makes authentike, and bindes every good heart to obedience. *Veniat, veniat verbum Domini, & submittemus ei, sexcenta si nobis essent colla*, said *Sal-dassar*, a godly Dutch-Divine.

Verse 26. *But the Comforter, &c.*] The Spirit teacheth only things consonant to the Scripture, and is thereby discerned from a spirit of delusion: He is not *novarum revelationum architectus*, as *Papists*, *Mahometans*, *Anabaptists*, and *Libertines* would make him. The *Jews* also had many traditions and unwritten verities (as they called them) wherewith they believed their Scribes and Doctours were inspired, for the peoples better direction in observing the law. These they called *Masblamuthoth*, *Completion-nes*, *Perfectiones*, 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 tels us, that in vain shall we look to hear the voice behinde us, where our eyes see not our teachers, *Isa. 30. 20, 21.*

Verse 27. *Peace I leave with you*] As a farewell, or legacy, *Sacrosanctum nobis committitur non ignis, aut ignis* Christ is the Prince of Peace, yea, he is our peace, saith the Apostle, and brings true peace, which is a peece of his Kingdome, *Rom. 14. 17.* Of him it may be more truly said, then it was of our *Henry* the seventh, that he came in, *Ut cum pacem exultantem exuit, extorremq; extorris concommittatus esset, reduncem quoq; redux appor-taret.*

Not as the world, &c.] They cry peace when there is no peace, and make fair weather, when such a storm of Gods wrath is ready to burst out, as shall never be blown over. They complement, and wish peace, when warre is in their hearts: as the Pope sent away *Henry* the third Emperour in peace, but it was (saith the Historian) *Qualem scilicet pacem Judas simulavit, non qualem Christus reliquit.*

Verse 28. *My Father is greater then I,*] To wit, as I have voluntari-

Flutar de gar-
rultate.

In epist. ad Co-
colamp.

Buxi. Tiberius.

Twinn Com-
ment. de rebus
Britann.

Amib Apolog.
de apit. ecclef.

voluntarily submitted my self to the office of a Mediatour. Lo, here this Sunne of righteoutnesse is gone back ten degrees in the di-all below his Father. *Thou hast made him little lesse then the An-gels*; there (as man) he is gone back ten degrees below the An-gels. *I am a worm and no man*: there he is gone back ten degrees below men. *A living dog is better then a dead lion*: there he is gone back ten degrees below worms. For he was not to much as a living worrne, but was laid in the grave as a dead Lion; there to have been meat for wormes, but that it was im-possible for Gods holy One to see corruption. See how he emptied and humbled himself, that he might exalt and fill us with his fulnesse.

Verse 29. *And now I have told you before*] Which none besides God himself could doe, 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 causes, they might fall out or not, as *Isa. 38. 1.* *Jonah 3. 4.* and *1 King. 21. 20.* But when they foretold things, *ut futura in seipsis*, then they fell out in-fallibly. The devil also may come acquainted with such things, and be able to foretell them, if God reveal them to him, as he did *A-bahs* death: and as *Trithemius* the Abbot, and *Cusanus* the Car-dinall foretold a change of religion to fall out in the year, 1517. which was the year wherein *Luther* begun to flicke for Christ a-gainst the Pope.

Verse 30. *Hereafter I will not, &c.*] Make we the best of our Christian friends while we have them; as we would do of a bor-rowed book or tool, that we know not how soon they may be lent for, by the right owner.

The Prince of this world cometh] In his limbs and instruments, those breathing devils that put Christ to death. Persecutors are set awork by Satan; *The devil shall cast some of you into prison*, *Rev. 2. 10.* Why? Is he become a Justice of peace, to send men to pri-son? Yes, by his Agents. But why would Christ be to used by him and his? Hear the next words;

Verse 31. *But that the world may know*] Not you only, but all must take notice of my ready obedience to the will of mine heavenly Father, even to the suffering of death. Christs passion must shine as a perpetuall picture in our hearts: there-fore is it so accurately described by all the four Evangel-ists;

Psal. 8.

Psal. 11.
Biclef.

Evangel.
In Evangel.

Heemf. his ex-
ercitar.

Cusanus oblit,
anno Do. 1464.
Alfred Chrono-
log. p. 472.

Trithem. scri-
pt. an. 1508.
Gentio verb.

qui Trithemis
hac distavit,
album an ater
juvit, ego non
facile dixerim.
Bucholter.

ists; whereas his birth is recorded but by two of them only.

CHAP. XV.

Verse 1. *I am the true Vine, &c.*

Our Saviours way lying (as it is thought) by the vineyards, he takes that occasion of comparing himself to a vine, as he doth elsewhere to many other creatures, every where obvious; that therein, as in so many optick glasses, we may see him, and be put in minde of him. *Tam Christi meminisse opus est, quam respirare*, saith a Father. A Bee can suck honey out of a flower, that a Fly cannot. Fire will be aspiring: so will true grace.

Verse 2. *Every branch in me*: That thinks himself to be in me, and is so thought to be by others, but proves not to be so. These are said to deny the Lord that bought them, to trample on the blood of the Covenant, wherewith they were sanctified, to wallow in the mire from which they had been washed, &c. So here, to be branches in Christ, and yet unfruitfull. Not that they ever were in Christ, but seemed to be so: as a pole fixed in the earth, but not rooted: as a rotten leg cleaves to the body, but is no part of it: or, as wens and ulcers, which are taken away without losse to it.

He purgeth it. Of all possessions, saith *Cato*, none requires more pains about it, then that of vineyards. Corn comes up and grows without the husbandmans care, *Mark* 4. 27. he knows not how. But vines must be dressed, supported, sheltered, pruned every day almost: lopt they must be ever and anon, lest the juyce be spent in leaves. And if it be painfull to bleed, 'tis worse to wither. Better be pruned to grow, then cut up to burn.

Verse 3. *Through the word, &c.* Which is the pruning knife, to lop off our luxuriancies, rotten boughs, raw grapes, to pare off our gumme of pride, molle of formality, &c. The word hid in the heart keeps from sin, as an amulet, *Psal.* 119. 11. and keeps youth from uncleanness, *ver.* 9. mixt with faith, it purgeth upon corruption, *Act.* 15. 9. and will not suffer men to rest in sin.

Verse 4. *As the branch cannot bear fruit, &c.* All our sap and safety is from Christ. The bud of a good desire, the blossome of a good resolution, and the fruit of a good action, all comes from

from him, *Gratia praevenit nos ut velimus, & subsequitur ne frustra velimus.*

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, *Phil.* 1. 11. have hearts full of goodness, as those, *Rom.* 15. 14. and lives full of good works, as *Tabitha*, *Act.* 9. 33. In *Bucholcero* vivida omnia fuerunt; vivida vox; vividi oculi, vivida manus, gestus omnes vividi. *Nehemiah* never rested doing good for his people; he was good all over. Like the Egyptian fig-tree, that bears fruit seven times a year: or the Lemmon-tree, which ever and anon sendeth forth new Lemmons, as soon as the former are fallen off.

For without me ye can do nothing. This is point blank against the doctrine of free-will, *Sub laudibus natura latent inimici gratiae*, saith *Augustine*. These will needs hammer out their own happinesse, like the Spider, climbing by a threed of her own weaving, with Motto accordingly, *Mibi soli debeo*. Whereas the Apostle demandeth, *Who made thee to differ?* *Greevinchovius* the *Arminian* boldly answers, *Ego me ipsum discerno*, I make my self to differ. This he had learned from *Hearshens* belike, *That we live, is from God: but that we live well, is from our selves*, saith *Seneca*. And this is the judgement of all men (saith *Cicero*) that prosperity is to be sought of God, but wisdom is to be taken up from our selves. St *Augustine* was of another judgement, and saith, *Ciceronem, ut faceret homines liberos, fecisse sacrilegos.*

Verse 6. *Cast them into the fire, and they are burned*. So they must needs be, may some say: but his meaning is, that temporaries, of all others, make the fiercest, hottest fire, because they are trees most leared, and full fully dry. *Nahum* tells us, that such are but as stubble laid out in the Sun a drying, that it may burn the better, *Chap.* 1. 10. or like grapes, let to hang in the Sunshine, till they be ripe for the wine-press of Gods wrath, *Revel.* 15. 16.

Verse 7. *Aske what ye will, and it, &c.* Either in money, or monies-worth. If ye ask and misse, it is because ye ask amisse. One was wont to say of *Luther*, that he could have of God what he would. And being one time very earnest with God for the recovery of a godly usefull man, he cried out, *Fiat voluntas mea*, let my will be done; and then he fals off sweetly, *My will, Lord, because thy will.*

Aug.

Melch. Ad. in ult.

Solim. Polybiff.

Quod vivamus deorum munus est, quod bene vivamus, nostrum. Iudiciū hoc omnium mortaliū est, &c. Cic. de nat. de Aug. de civit. Dei, l. 5.

Vir iste potuit quod voluit.

Mea voluntas, Domine, quia tua.

Verse 8.

2 Pet. 2. 1.
Heb. 10. 29.
2 Pet. 2. 13.

Niger vagabundus,
supputat putat

Vindicator cultel-
tus ad furiles
pugantias Gal.

Verè magnus
est Deus Chri-
stianorum, said
one Calocenus,
a Heathen.

Verse 8. *Herein is my Father glorified, &c.* There is not (saith one) so much of the glory of God in all his works of Creation, and Providence, as in one gracious action that a Christian performs; 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 Gods ends more then our own, and drown all self-respects in his glory. Surely, they that doe thus, may have what they will (saith one) and God even thinke himself beholden to them.

Verse 9. *Continue ye in my love* In the love wherewith I doe dearly love you. As who should say, Suffer your selves to be loved by me: loe, the Lord Christ even makes love to the good soul, and wooves entertainment.

Verse 10. *Even as I have kept my Fathers.* Christs obedience must be our patern of imitation. All his actions were either *Morall* or *Mediatory*. In both we are to imitate him. In the former, by doing as he did, *Matth. 11. 29. 1 Pet. 2. 23.* In the later, by similitude, translating that to our spirituall life, which he did as Mediatour: as to die to sinne, to rise to righteousness.

Verse 11. *These things have I spoken, that, &c.* Sound joy is wrought in the heart by the hearing of the Word, *Make me to hear joy and gladnesse, that the bones which thou hast broken* (with the sente of sinne, and fear of wrath) *may rejoice,* *Psalm 51. 8.* And *God creates the fruit of the lips to be peace,* *Isai. 45.*

That my joy may remain in you. The temporaries joy, as it is groundlesse, like weeds that grow on the top of the water, so is it but frothy and flathy, such as may wet the mouth, but not warm the heart, smoothe the brow but not fill the breast; like a slight dash of rain, or an handfull of brush wood, &c. *Eccles. 7. 6.* The true Christians joy is full and firm, solid and substantiall, *Gaudium in re. gaudium in spe. gaudium de possessione. gaudium de promissione.* He hath still enough to make him everlastingly merry, under whatsoever misery. He can turn into his counting-house, and finde there sufficient to sustain him, as *David* did, *1 Sam. 30. 6.*

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

Verse 13.

Verse 13. *Greater love then this, &c.* Of any such love, but in Christ, we shall hardly read. *David* in a passion may wish, *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 son ceased 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 is his own next-neighbour.

B. Fulg. l. 1.

Verse 14. *If ye doe whatsoever, &c.* In desire and endeavour, lifting at the latch, though ye cannot open the door: and looking to both the *magnalia* & *minutula* of the Law: *Boni Catholici sunt* (saith *Augustine*) *qui & fidem integram sequuntur, & bonos mores.* And they are written in the book of life, (saith *Bernard*) that doe what they can, though they cannot do what they should.

Qui quod possunt, faciunt, et si quid debent, non possunt.

Verse 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 high honour of old, to be the Kings friend. Such honour have all his Saints: Christ doth freely unboosome himself unto them.

Verse 16. *And ordained you, that you should eat, &c.* Not that ye should Lord it over your brethren (as the Pope ordains his Caterpillars) and get up the best of the land for your private use and pleasure. The Pope when he maketh his Cardinals, useth these words, *Estote confratres nostri, & principes mundi.* The Archbishoprick of *Toledo* is said to be worth an hundred thousand pounds a yeare: a greater revenue then some Kings have.

That whatsoever ye shall aske, &c. *Bernard* in his Meditations giveth divers rules of strictnesse, of purging the heart, of being faithfull and fruitfull, *Et cum talis fueris* (saith he) *memoro mei:* Intimating, that then they might have what they would of God, for themselves or others, that were to glorified.

Meditat. dicitur. cap. 5.

Verse 17. *That ye love one another* That ye hold together, because the world will hate you. A spirit of perversities made way for the ruine of *Egypt*, *Isai. 19. 14, 16, 17. Si collidimur, frangimur,* If we clash, we break. Of the ancient Britains *Tacitus*

O

citus tells us, that nothing was so destructive to them, as their dissensions, *Dum singuli pugnant, universi vincuntur*. And of the Thracians, *Herodotus* saith, that if they had been all of one minde, they had been invincible. Keep therefore the staff of binders unbroken, *Zech. 11. 7, 14. Keep the unity of the Spirit in the bond of peace, Ephes. 4. 3.* In the cause of Religion every subdivision is a strong weapon in the hand of the enemy; as in the disagreement of *Luther* and *Zuinglius*. The Jesuites have a practice of running over to the *Lutherans*, pretending to be converts; but it is only to keep up that bitter contention that is between the *Calvinists* and *Lutherans*; the virulency whereof is much fomented by these renegado Jesuites.

Verse 18. *If the world hate you, &c.* As it will, because it is condemned by your contrary practice, and is carried on by a contrary principle. *Moses* was irked because of *Israel*, or, did fret and vex at them, *Numb. 22. 3, 4.* Bats flie against the light. Some barbarous Nations curse the Sun, when he shines hot upon them, and shoot up their arrows against it.

You know that it hated me first Shall we thinke to speed better then our betters? *Elias* is not better then his fathers. *Luther* was angry with those that set forth his sufferings, sith they were nothing to the sufferings of *Christ*. All our troubles are but as the shiveis and chips of his crosse.

Verse 19. *If ye were of the world, &c.* They jangle among themselves, and intertear one another, as dogs fighting. For, though there be not a disagreement in hell (being but the place of retribution, not of action) yet on earth there is no sound peace among the wicked. Howbeit, let *Ephraim* be against *Manasseh*, and *Manasseh* against *Ephraim*, they'll soon be both against *Jehovah*: as if a Hare run by dogs that are fighting, they'll agree to pursue the Hare.

Therefore the world hates you As inhospitall salvages doe those that land on their coasts, as the *Cyprians*; for an old grudge, slay all Jews they meet with, though but cast upon their coasts by contrary windes, *Odio humani generis, & per flagitia inveni*, saith *Tacitus* of Christians. *David's* adversaries sought not only his life, but his soul, his damnation too; as that monster of *Millain* mentioned by *Bodinus*. Now we commit thy soul to the devil, said the persecutors to *John Huss*. And *Hierom* of *Prague* could hardly obtain a Confessour, being it seems conscientious that way.

Verse

Verse 20. *Remember the Word, &c.* Else all is lost, *1 Cor. 15. 2.* Naturally the word runs thorow us as water thorow a riven vessel: *Pleni rimarum sumus, huc atq. illic disfluimus*. Our memories are as seives that retain the chaff, let goe the good corn: or as nets, that keep the pelt, let goe the clean water: or as hour-glasses, that are no looser full, but running out again. Beseech we God to put his finger upon the hole, and to make his Word an engraffed word unto us, to settle it upon our souls, &c.

If they have kept my saying, &c. But they will doe neither. Holy *Melancthon*, being himself newly converted, thought it impossible for his hearers to withstand the evidence of the Gospel: But after he had been a preacher a while, 'tis said he complained, that old *Adam* was too hard for young *Melancthon*.

Verse 21. *Because they know not him, &c.* For had they known, they would not have crucified the Lord of glory. St *Paul* thanks his ignorance for all his cruelties to Christians. Ignorance is a breeder and great-bellied. *Aristotle* makes it the mother of all mischief and mischief.

Verse 22. *If I had not come, &c.* Here our Saviour shews that their ignorance was affected; as theirs is with us, *Qui ut liberius peccent, libenter ignorant*, they shut the windows lest the light should come in, *Sic fit, ubi homines majorem vita partem in tenebris agunt, ut novissime solem quasi supervacuum, fastidiant*. This is the ignorance to which mercy is denied, *Isa. 27. 11.*

Verse 23. *He that hateth me* 'Tis wonder how any should; yet we read of God-haters, *Rom. 1. 30.* and all sin is a kinde of God-slaughter: the wicked with there were no God, when *David* cries out, *vivus Deus, &c.*

Verse 24. *Works, which none other man did* More stupendous, because by mine own power, and all to the peoples profit. These were of use in the Churches infancy, and Papists boast of them still; but those are the devils lying wonders, *2 Thess. 2. 9.* As for our Religion, *Pudet diabolum Lutheri doctrinam miraculis confirmare*, saith *Greaser* the Jesuite. But we answer with *Augustine*, *He that now looks for a miracle, is himself a great miracle*. Christ was the onely *Thaumaturgus*, or Wonder-worker. This is attested by *Iosephus* the Jew, and confessed by *Mahomet*.

O 2

Verse

Tac. l. 1.
Tanti visus
tum, quanti
est odium Chri-
stianorum. Ter-
tullian. de rep. l.
1. cap. 6.

Pleni rimarum
sumus, huc atq.
illic disfluimus.

Arist. Ethic. l. 3.

Bern.

Seneca Epist.

Omne peccatum
est Deicidium.
Psalm. 139. 46.

Qui adhuc pro-
digia querit,
magnum est in
ipse prodigium.

Verſe 25. *They hated me without a cauſe*] So they dealt by David, 10 by Chriſt, and ſo ſtill by his members. There is but the ſame Pageant acted o'er again, as of old: *In moribus compoſiti, & modeſti ſunt*, was the worſt the perſecutours could ſay of the *Waldenſes*, thoſe ancient Proteſtants: They are good in their lives, true in their ſpeeches, hearty in their affections, &c. *Sed ſedes eorum eſt incorrigibilis & peſſima*, ſaid the *Dominican* Inquiſitor concerning the *Huſſites*. So the Biſhop of *Aliff* in the Trent-council ſaid, *That as the faith of the Catholikes was better; ſo the Heretikes exceeded them in good life. Hominis vita magno omnium conſenſu probatur*, ſaid *Erasmus* of *Luther*: And yet a Fryer of *Antwerp* wiſhed that *Luther* were there, that he might bite out his throat with his teeth, as the ſame *Erasmus* teſtifieth.

Verſe 26. *Whom I will ſend you from, &c.*] Chriſt hath ſatiſfied the wrath of the Father: and now the Father, and Chriſt both, as reconciled, ſend the Spirit, as the fruit of both their loves, and as an earnest, which is part of the whole ſumme.

Verſe 27. *And ye alſo ſhall bear witneſſe*] Thus word and ſpirit go together, according to the promiſe, *Iſa. 59. 21*. The *Manna* of the Spirit comes down from Heaven, in the dew of the Miniſtry of the Goſpel, *Numb. 11. 9. 1 Pet. 1. 22*.

CHAP. XVI.

Verſe 1. *That ye ſhould not be offended.*]

AS with a thing unexpected and intolerable. Darts foreſeen are duntleſe. Croſſes coming on the ſudden, finde weak mindes ſecure, make them miſerable, leave them deſperate.

Verſe 2. *Whoſoever killeth you, &c.*] *Maximinian* the perſecutour thought that the blood of Chriſtians would be a well-pleaſing ſacrifice to his gods. *Budew* thinks that the Apoſtle, *1 Cor. 4. 13*. alludes to thoſe *Heatheniſh* expiations, wherein certain condemned perſons were brought forth yearly with garlands upon their heads, and offered up, as ſacrifices, to their gods, in time of any contagious infection eſpecially: and theſe they termed, *καδαισματο*, and *μεμψματα*. At *Colen*, certain Divines preached, that the death of certain heretikes, (as they called them) ſhould pacifie

pacifie the wrath of God, which then plagued *Germany* grievouſly with a ſtrange kinde of ſweating ſickneſſe. In the ſixth Council of *Toledo*, it was enacted, that the King of *Spain* ſhould ſuffer none to live in his Dominions, that professed not the *Roman* Catholike Religion. King *Philip*, accordingly, having hardly eſcaped ſhipwrack, as he returned from the Low-countries, ſaid, He was delivered, by the ſingular providence of God, to root out *Lutheraniſme*, which he preſently began to do; profeſſing that he had rather have no Subjects then ſuch. Another Catholike King ſaid, That if he thought his ſhirt were infected with that heretie, he would tear it from his own back, and rather goe woolward: nay, if any member of his body had caught the contagion, he would cut it off, that it might creep no farther.

Verſe 3. *Because they have not known*] Through blinde zeal. The dark corners of the earth are full of cruelty, ſaith the *Pſalmiſt*. And they 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. 21*.

Verſe 4. *Ye may remember, &c.*] And aſt, 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 doe it; as leſſons of muſick muſt be practiſed, and a copy not read only, but written after.

Verſe 5. *None of you asketh me, &c.*] This they had asked him, but not, as well apaid of his going: this he would have of them, and of us, when we part with friends that die in the Lord, ſay as he, *Tuliſti liberos quos ipſe dederas: non contriſtor, quod recepiſti: ego gratias, quod dediſti*.

Verſe 6. *Sorrow hath filled your hearts*] So that you are, for the time, not more uncomfortable then uncounſellable. Thus alſo it ſared with thoſe *Iſraelites* in *Egypt*: Their ears were ſo full of gall, that meek *Moses* even loſt his ſweet words upon them. Paſſions are headſtrong, and can hear no counſell:

Fertur equis auriga, nec audit curruſ habenas.

Verſe 7. *I will ſend him unto you.*] This our Saviour oft repeats, that they might once take notice of it, as an inſtimable favour, that God ſhould pour forth his Spirit upon all fleſh. What ſo precious as ſpirit? What ſo vile as fleſh? It is received among the Turks, that when Chriſt ſaid, *That though he departed, he would ſend them a Comforter*, it was added in the Text, *And that ſhall*.

B. 7. 1. 7.

HIST. of Coun.
Trent. 7. c.
Tanta eſt mori
integritas, ut
nec hoſtes repe-
riant quod ca-
lumnia car.
Erasmus de Lu. h.

Ad. and Men,
fol. 808.
Heyl. Geog. p.
33.

Hist. of Coun.
of Trent. 4. 7.

Si quam ſui cor-
poris partem i-
ſta contagione,
&c. Sleid.
Comment 1. 9.

Pſal. 74. 10.
Iſa. 11. 9.

Non eſt hec
umbratilis phi-
loſophia ſed qua-
dam uſum &
praxin aptan-
da. Calv.

Hieron. ad Ju-
lian.

Exod. 6. 9.

Joel 2. 28.

Chriſtiano an-
ſanguinem dñs
gratiſſimum eſ-
ſe uultum.
Tertul.

Budew in
Pandect.

shall be Mahomet; but that the Christians, in malice toward them, have razed out those words. Is not this the efficacy of errour?

Verse 8. *And when he is come, &c.*] This Text had been ease, had not Commentatours made it to knotty.

He will reprove] Or *undeceive* the world, by refuting those odd conceits and erroneous opinions, that men had before drunk in, and were possest of. He shall clearly convince them of the hatefulnesse 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 later is here called *judgement*, as it is likewise, *Mat. 12. 20.* Till he bring forth judgement to victory; that is, weak grace, (called before a *broken reed, smacking weake*) to perfect conquest over corruption. Compare with this Text that of the Apostle, *1 Cor. 6. 11.* *Such were some of you (Scilicet, mundus immundus) but ye are (in generall) washed from your sins, of the hatefulnesse whereof ye are now clearly convinced: And (in particular) ye are sanctified 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 finnes.*

Verse 9. *Of sinne, because they believe not on me.*] Our Saviour instanteth in the greatest of sins, unbelief; which was the first sin, and is still the root of all the rest, *Heb. 3. 12.* It is a sin against the Gospel, and rejects the remedy, that both of Christs blood, to the which even the Princes of *Sodome* are invited, *Isa. 1. 10.* It gives God the lie, and subjects a man to the rigour, coercion, and curie of the Law.

Verse 10. *Of righteousness, because, &c.*] What strength is there in that reason? This: Christ took upon him to be our surety, 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 Trenches, Forts, Cages, Castles, Heaven of mens hearts: corruption is dejected, though not utterly ejected, *The Spirit lusteth against the flesh, &c.* So that as we cannot doe what good we would, because of the flesh; so neither what evil we would, because of the Spirit.

Verse

Verse 12. *But ye cannot bear them now*] Because your spirits are dulled with worldly sorrow. But the Spirit shall be unto you a powerfull *Removens, prohibens.*

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 severall times; and by degrees, as they could bear it. Here he represents him as a guide to godlinesse. *Simeon* was brought into the Temple by the instinct of the Spirit. *Paul* would have gone to a certain place, but the Spirit would not suffer him. Lo, such is the working of the holy Ghost still in good mens 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 Tutors and governours to over-rule them. So here. And because *Delicatares est Spiritus Dei*, therefore we must observe and obey his motions, which are the found of his goings, the *steps of his anointed*, *Psalm. 89. 51.* We should lay our selves (as instruments) open to the Spirits touch, submit to his discipline, as *Paul* did, *Gal. 2. 20.* And this requires a great deal of self-deniall.

Verse 14. *He shall glorifie me, &c.*] And if the holy Ghost could not use any better means to glorifie 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 if we can but marry the heir, we have all. The Father saith unto him, as he did to his eldest Son, *Luk. 15. 31.* *Son, thou art ever with me, and all that I have is thine:* therefore we may go boldly to him for all things needfull for life and godlinesse. When *Joseph* sent to *Jacob* that *Pharaoh* had put all into his hands, he was not a little comforted, that one so neer to him in nature was so able to accommodate him. Let us also come boldly to the throne of grace, with our flesh and blood hath all power to do us good. Christ, as Mediatour, is able to make all grace abound toward us, that we alwayes, *having all sufficiency in all things, may abound to every good worke,* *2 Cor. 8. 8.* Well might *Ignatius* say, *Ignis, crux et diaboli tormenta in me veniant, tantummodo ut Jesum nanciscar.*

Verse 16. *A little while, and ye shall not see me.*] This little 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 he that should redeem *Israel*, *Luk. 24. 21.* Gods helpe seems long, because

Ephes. 5. 9.

Psalm. 37. 13.

Dubito, à duo die-
ito decem.
sic dicunt.

ἐλέγξει, ἵνα
ut nihil habeat,
quod pretereat.

ἐκείνου.
Mat. 12. 20.
Cum sit quidā,
frustra obsequen-
te Satana, &c.

ἐχθροὶ αὐτοῦ.
2 Cor. 10. 4.
Luk. 10. 18.

Iſa. 54. 5, 9.

M. T. Gcolm.
Childe of
light, &c.

Aug.

because we are short. A short walke is a long journey to feeble knees. 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 cast you off, because he hath hid his face from you, is (saith one) a fallacy fetcht out of the devils Topicks: When the Sun is eclipsed, foolish people thinke 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, heat and vigorous influence of Gods grace, when the light and comfort of it is intercluded.

Verse 18. *We cannot tell what he saith*] We know here but in part: the greatest part of our knowledge is the least part of our ignorance, saith one. Mans heart, saith another, may be compared to a vessel, the meanes to a pipe, the Spirit of God to the wheel that beats 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 the cock alwayes runs not, or not alwayes in the same measure: And sometimes our vessels are filled with other things, (as the Apostles here were with worldly grief, and the conceit of an earthly kingdom) and so they run over: and usually our vessels run over, and lose what we received by the means.

Verse 19. *Now Jesus knew that they were, &c.*] He graciously prevents their requests, so he doth ours often; And usually in Scripture the answer is given, the question concealed. God thereby providing for mens infirmity, who are ready to aske such odde questions, as the Disciples here do, to the discovery of their own dullnesse.

Verse 20. *Ye shall weep and lament*] So long as ye abide in this valley of tears, as the Septuagint render that, *Psal. 84. 6. In hoc exilio, in hoc ergastulo, in hac peregrinatione, in hac valle lachrymarum*, as Bernard hath it. My tears have been my meat, saith David, *Psal. 42. 3.* alluding to the Hart, which being pursued, sheds tears. These, instead of gummies, were the ornaments of David's bed, saith Chrysostom. The Churches eyes are as the pools of Heshbon, ever glazed with tears of compunction or compassion. Tertullian speaketh of himself, that he was borne to nothing else, but sorrow and mourning. Athanasius, by his tears, as by the bleeding of a chaste vine, cured the leprosie of that tainted age. Hierome Writing of his own life, saith, that there were furrows

in the valley of
tears, as David
saith.

Can. 7. 4

rows in his face, and Iceicles from his lips with continuall weeping, &c.

But the world shall rejoyce] The merry Greeks of the world laugh themselves fat, and are to afraid of sorrow, that they can never finde time to be serious; counting it no sport, unlesse they may have the Devil their playfellow; no mirth, but madnesse; no venison sweet, but that which is stolen. These are forbidden to rejoyce in any thing, *1st Jos. 10. 1.* But if they do, *there is a snare or cord in the sin of the wicked*, to strangle their joy with; *but the righteous sing and rejoyce*, *Prov. 29. 6.* Woe be to mirth-mongers, that fear when they should fear, *Luk. 6. 25.*

Eliahs Lets
theobrotant
o unia, non est
tanquam quolla
teris. Rubens in
Hof. 10. 1.

But your sorrow shall be turned into joy] God shall soon give you beauty for ashes, the oyl of gladnesse for the spirit of heaviness, &c. he shall turne all your sighing into singing, all your laments into laughter, your sackloth into silkes, your ashes into oymments, your falls into feasts, your wringing of hands into applauses, &c.

Verse 21. *A woman when she is in travell, &c.*] The sorrow of a Saint is oft compared to that of a travelling woman, *1st A. 26. 17.* *Jer. 6. 24, &c.* 1. In bitterness and sharpnesse; which made Medea say, that she had rather a thousand times be slain in battle, then once bring forth childe. 2. In utility, it tends to a birth. 3. In hope and expectation, not only of an end, but also of fruit. 4. In that there is a certain set time for both. And *Finis edulcat media*.

Millics in bello
perire mallem,
quam semel pa-
rere.
Reckerman.

Verse 22. *And ye now therefore have sorrow.*] No sorrow like to that, when we see not Christ in his favour. He hides his love oft, as Joseph did, out of increasement of love; and then we cannot see him for crying; as Mary Magdalen could not, she was so bleared: But when he seemeth farthest from us, his heart is with us: and he must needs look thorow the chinkers, as in the Canticles, to see how we do, as that Martyr expresseth it. There is a presence of Christ that is secret, when he seems to draw us one way, and to drive us another. *Can. 5. 6.*

Saunders in a
Letter to his
wife and
friends.

Verse 23. *And in that day ye shall, &c.*] *q. d.* Ye shall be so exact and so expert, that you shall not need to aske 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 be all taught of God.* *Cathedram in caelo habet qui*

Jer. 31. 34.

p

corda

corda docet, faith Augustine. And Quando Christus docet, quam cito discitur quod docetur? So St Ambrose, Nescit tarda molimina spiritus sancti gratia. When the Spirit undertakes to teach a man, he shall not be long a learning. Now all Gods people have the *Unction that teacheth them all things*: And as in pipes, though of different sounds, yet there is the same breath in them: so is there the same spirit in Christians of all sizes.

1 Ioh. 3.

1 King 13. 19.

Melissim erat ei nihil petis, quam dare.

Verse 24. *Hitherto ye have asked nothing*] To what ye should have asked, and might have obtained. Prayer, as those arrows of deliverance, should be multiplied, the oftner we come to God, the better welcome: neither can we anger him worse, then to be soon said or sated. It was more trouble some to *Severus* the Emperour to be asked nothing, then to give much. When any of his Courtiers had not made bold with him, he would call him and say, *Quid est cur nihil petis?* &c. what meanest thou to aske me nothing? So Christ here.

Aske, that your joy may be full] Pray, that ye may joy: Draw water with joy out of this well of salvation. *David* was excellent at this: His heart was oft more out of tune then his harpe; He prayes, and then cryes, *Returne to thy rest, o my soul*, &c. In many of his Psalms, the beginnings are full of trouble; but by that time he hath prayed a while, the ends are full of joy and assurance, So that one would imagine, faith *Peter Moulin*, that those Psalms had been compos'd by two men of a contrary humour. *Hudson* the Martyr, delerted at the stake, went from under the chain; and having prayed earnestly, was comforted immediatly, and suffered valiantly.

Verse 25. *These things have I spoken*, &c.] He spake plain enough, but they were so slow of heart and dull of hearing, that they thought he spake to them in riddles and parables. So though the Prophet dealt with the people as with little ones newly weaned, mincing and malkicating their meat for them, laying before them *precept upon precept, line upon line*, &c. yet was he to them (through their singular stupidity) as one that lisped halfe words, or spake in a strange tongue.

Verse 26. *At that day ye shall aske*, &c.] Christ had promised them further light, but yet expects they should pray for it. Prayer is a putting the promises in suit; we must pray them over, ere we get the performance. *Ezek. 36. 37.* Christ himself was to aske of his Father the world for his inheritance, &c. *Psalm 2.*

Verf.

Verse 27. *For the Father himself loveth you*] We say, Majesty and love cannot dwell together: because love is the abasing 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 us any thing we aske, and as it were, prevent a Mediatour, crowning his own graces in us.

Verse 28. *Again I leave the world*, &c.] So *Plotinus* the Philosopher, when he died, said, *ne de equis deior divarzo emi ne equis pover* 9. 10. Nay, *Julian* the Apostate (if *Marcellinus* may be credited) went out of the world with these words in his mouth, *Vitam reposcenti natura, tanquam debitor bone fidei, rediturus exulto.*

Verse 29. *His disciples said unto him*,] How apt are we to over-ween our little-nothing of knowledge or holinesse? to swell with big conceits of our own sufficiency? and, when we see never to little, to say presently, with her in the Poet, *Consily satis est in me mihi?* to thinke we understand (as St Paul hath it) *all mysteries, and all knowledge?* How truly may it 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 periwaded of themselves already? Conceitednesse cuts off all hope of proficiency.

Verse 30. *Now we are sure*, &c.] What? not till now? *Nicodemus* was afore you then, *Joh. 3. 2.* But better late then never: *Nunquam sero, si serio.*

Verse 29. *Do ye now beleve?*] Ey now, ere trouble comes, you are jolly fellows. But it is casie to swim in a warme bath: and every bird can sing in a sun-shine day. We shall see shortly what you can do. *If ye faint in the day of adversity, your strength is small.* Hard weather tryes what health: hot service what courage.

Verse 32. *Behold the hour cometh*, &c.] So bladder-like is the soul, that filled with earthly vanities, though but winde, it grows great and swells in pride: but if prickt with the least pin of piercing grief, it shriveleth to nothing.

Verse 33. *These things I have spoken*,] [This Sermon of our Saviour then would be read in time of trouble. It hath *virtutem pacativam*, if mixt with faith.

That in me ye might have peace] Though surcharged with outward troubles. *Josiah* died in peace, according to the promise, though slain in warre. True grace, like true gold, comforts the heart: Alchymy gold doth not.

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 straits of *Magellan*, which is said to be a place of that nature, that which way soever a man bend his course, he shall be sure to have the winde against him.

I have overcome the world] Therefore we are *more then conquerours*, because sure to overcome afore-hand. We are *triumphers*, 2 Cor. 2. 14. We need do no more then, as those in *Josuah*, let our feet on the necks of our enemies, already subdued unto us, by our Jesus.

CHAP. XVII.

Verse 1. *And lift up his eyes to Heaven*]

THis and the like outward gestures in prayer, as they issue from the fervency of the good heart, so they reflat upon the soul, whose invisible affections 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, *videntur torvo aspectu cælum ad se attrahere*, saith *Calvin* somewhere: they so fix their eyes in public-like prayer, as if they would leave them on the roof of the Church: when as all is but histrionickall, theatricall, counterfeite. The eagle, when she soareth highest, hath ever an eye to the prey below: so hath the hypocrite, to profit, credit, &c.

The hour is come] q. 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 worke upon earth. But what said that Ancient? *Domine, si tibi sum necessarius, non recusò vivere*: 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 it were possible there to repent for any thing) that we have done no more worke. It is not lawfull (saith one) to with for death simply, neither to be set free from the troubles, fears and cares of sin, nor that we would not conflict, nor wrestle any longer (for this were to serve our selves, and seek our own ease and ends) but in hatred to sin, as it is sin, &c.

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

High. Geog.
pag 801.

Rom. 8. 37.

Acts to the
Heavens, to be
seen of men,
March 6.

Catech of
Temp. par 3.

cry with *Novatus*, *Non habeo, Domine, quod mihi ignoscas*: I have done nothing that thou shouldst forgive me; but with *Vega*, *Viam eternam gratis non accipiam*, I will not have heaven for nothing. How much better *S. Augustine*, *Homo ignoscatur*, saith he, ut *Deus ignoscatur*. And *William Wickam*, founder of *New-Colledge*, who, though he did many good workes; 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 afore-hand, *Qui non habet Christum in horoscopo, non habet Deum in medio Cæli*. By his knowledge shall my righteous servant justify many, saith God concerning Christ, Isa. 53. 11. that is, by faith; which infolds assent of the judgement, consent of the will, and affiance 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 mens 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 Friars send men on pilgrimage, that they may lie with their wives the while.

Verse 4. *That thou gavest me to doe.*] Our Saviour counts his work a gift: So should we take it for a favour, that he employs us, that we may have any office about him, that we may magnifie him *with our bodies, whether by life or death*, Phil. 1. 19. As an heretike I am condemned (saith *M^r Bradford*) and shall be burned, whereof I ask God heartily mercy, that I doe no more joyce 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 greatest promotion (saith *Lattimer*) 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 Noyes* took up a Fagot at the fire, and killed it, saying, Blessed be the time that ever I was born to come to this. The Apostles rejoiced that they were graced so, to be disgraced for Christ, Act. 5. 41.

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

All and Mon.

Busholter.

High. Geog. 288.

Act. and Mon.

Ibid. 156.

Ibid. 183.

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. *Arius* at *Constantinople* sitting upon the close-stool purged out his guts. *Mahometisme* is now there in that place, as it were the excrements of *Arius*.

Verse 6. *I have manifested thy Name*] The Jews seek to detract from the glory of our Saviours miracles, by giving out, that he did them by I know not what superstitious or Magicall use of the Name *Jehovah*. But that name of God that he is here said to manifest, is that *nomen Majestativum*, that holy and reverend 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.

Verse 7. *Now they have known, &c.*] That the Gospel is a plot of Gods own contriving, and no device of man; as that *Evangelium regni* was, set out by the Family of Love: and those Fanatiques mentioned by *Irenaeus*, that were so betotted with an opinion of themselves, that they accounted their own writings to be Gospels. In the year 1220, certain Monkes at *Paris* set out a Gospel full of all filthinesse and blasphemy, naming it, *Evangelium aeternum*. And in the book called *Conformitates S. Francisci*, made in the year 1389. it is written, that the same book is better then the Gospel, and *S. Francis* set in *Lucifers* chair above Angels. The Councel of *Constance* comes in with a *non obstante* against Christs institution, withholding the cup from the Laity. And when the Pope sets forth any Bulls, commonly he concludes thus; *Non obstantibus constitutionibus & ordinationibus Apostolicis, ceterisque contrariis quibuscumque*. And the Popes interpretation of Scripture, be it what it will, seem it never so contrary to the Scripture, is, *Ipsissimum Dei verbum*, the very word of God, saith *Hofius*.

Verse 8. *For I have given unto them*] A sweet 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*.

Verse 9. *I pray for them*.] Christ hath left us this prayer here recorded, as a patern of that intercession he uncessantly maketh for us, at the right hand of his heavenly Father. *Jonah* was heard for *Abolom*: shall not Christ for us? *Solomon* denied his mothers request: God will not deny Christs. The Prodigall came with-
out

out a mediatur to his Father, and was embraced: Much more shall we, presented by Christ.

Verse 10. *And I am glorified in them*.] It will be a singular prop to our prayers, if we to 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 mindefull of our reconciliation by him, shall shun sin by his grace, and not provoke him as before. This should cause us to live so as Christ may have credit by us, and we may have courage to come to God by Christ.

Verse 11. *Keep through thine own Name*] The Name of the Lord is a strong Tower, *Prov. 18. 10*. A munition of rocks, *Isa. 33. 18*. Hither the Saints run for the securing of their comforts, and safeguarding of their persons, as *Coneyes* doe to their burroughes, all creatures to their refuges, as the *Shechemites* fled to their Tower, when their City was beaten down to the ground, *Judg. 9*. The lame and blinde, the most shiftlesse creatures, when they had gotten the strong hold of *Sion* over their heads, thought then they might securely scorn *David* and his host, and yet their hold fail'd them. So doth not God, those that flee to his Name. Pray, to be kept by it.

Verse 12. *But the sonne of perdition*.] This exception shews, that *Judas* was never of Christs body: for, can he be a Saviour of a son of perdition? But why is he then excepted? First, by reason of his office he seemed to be of his body. Secondly, our Saviour speaketh here in particular of the twelve; and to be an Apostle, was in it self but an outward calling.

Verse 13. *And these things I speak in the world*.] Not for his own or his Fathers sake, but for the comfort of his Disciples; to cure 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 pretence (when at other times he went apart) for their consolation doubtlesse and instruction. Mr *Bradford* Martyr, when he shifted himself in a clean shirt, made for his burning, he made such a prayer of the wedding-garment, that some of those that were present, were in such great admiration, that their eyes were as truly occupied in looking on him, as their ears gave place to hear his prayer.

Verse 14. *I have given them thy Word, &c.*] I have put my word into their mouth, therefore the world hateth them: Persecution

Eern.

Beehive of Rome, p. 30.

Coranz. sum. Concil. sess. 13.

πρωτον, Primarium quiddam & res magis momenti.

King. 1.

1 Sam. 5. 6, 7.

Act. and Mon. fol. 154^b.

Luk. 4.

Revel. 10. 9.
Brightman.
Pareze.

cution being the black Angel (as Calvin said) that dogs the Gospel. When our Saviour preached at Nazareth, so long as he was opening his Text they admired him, but when he came to apply it close to their consciences, they pulled him out of the Pulpit, and would have broken his neck down the hill. The book that the Angel gave John to eat, was sweet in his mouth, but bitter in his belly, to note, that the knowledge of divine truths is pleasant, but the publishing of them, whereby the fruit thereof might come to the rest of the members (like the concoction and distribution of meat digested in the stomacke) is full of trouble.

Job 6. 8. 9.

Jon. 4. 3. 8.

A. 3. 17.
2 Tim. 4.
Job 14.
1 Job. 5. 18.

Verse 15. *That thou take them out of the world.* Many godly men, weary of the worlds ill-uses, are found out sitting under Elias his Juniper, and wishing to die: for what are they better then their Fathers? *Oh that I might have my request!* saith Job, and that God would grant me the thing that I long for: And what was that, trow you? *Even that it would please God to destroy me; that he would let loose his hand and cut me off.* But was that well pray'd, Job? Or was that wisely done, Jonas? to fret, one while, at Gods goodnesse to the Ninevites? to faint, another while, at the losse of the gourd? And both times to wish to die, saying, *It is better for me to die then to live.* Were it not better to serve out your time, with David? To finish your course, with Paul? to wait till your change shall come, well assured that that wicked one shall not touch you, as St John hath it, that is, *tactu qualitativo* (as Cajetan senseth it) with a deadly touch?

Revel. 12. 1.

Verse 16. *They are not of the world, &c.* Here indeed they have their commoration, but their conversation is in heaven: they are clothed with the Sun of righteousness, and have the Moon (all earthly things) under their feet. Pearls, though they grow in the sea, yet they have affinity with the heaven, the beauty and brightness whereof they resemble: so here. It is Chrysostomes comparison.

Bern. ep. 17. 42.
Matth. in Ps. 63.

Verse 17. *Sanctifie them by thy truth.* Affect their hearts therewith, that they may the better affect others: speaking *à corde ad cor*, which is the life of preaching, *Quod jussit & gessit*, saith Bernard, of one, *qui edocuit, qui edidit*, saith Basil, of another. A Minister had need to pray, as Eliza did, for a doubled and trebled spirit; that he may out of the good treasure of his heart, bring forth

forth good things new and old for the peoples use.

Verse 18. *Even so have I sent 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 sent of Christ, and such are sure to be gifted.

Verse 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 Paschall lamb was roasted in the fire of his Fathers wrath, that his people might be made partakers of his holiness, Heb. 10. 10. Here also it is worth the noting, that these Petitions in our Saviours prayer, doe so sweetly depend one upon another, that if you take away one, you deface the other. Phavorinus in Gellius comparing between the stile of Lyfias and Plato, observes this difference, *Quod si ex Platonis oratione aliquid demas musq; de elegantia tantum detraxeris; si ex Lyfia, de sententia.*

Verse 20. *Neither pray I for these alone* Loe here a sure and sweet haven for all believers to have recourse to, where they may lie and sing away care of miscarrying: for here Christ doth as much as if he should solemnly swear to secure and set them safe from danger, sith the Father denies him nothing.

Joh. 11. 42.

Verse 21. *That they all may be one* Though not by the same kinde of union, whereby the Father and Sonne are one, yet by an union every way as real and indissoluble; 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. 32. But what a sad thing was it, that a Heathen should soon after have cause to say, *Nulle infeste hominibus bestia, ut sunt sibi ferales pleriq; Christiani*; No beasts are so mischievous to men, as Christians are one to another. They had not so learned Christ. Love and humility are his cognizances. Why then should the Turk have occasion to say, that he should sooner see his fingers all of a length, then Christian Princes all of a minde? Why should the Jew stumble at our dissensions, which is one of the main scandals they take from Protestants?

Verse 22. *And the glory which thou, &c.* 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 comprehend salvation.

Am Marcellinus l. 2. c. 2.
Triffissima illa persecutio sub Diocletiano, passim orta est à petulantia; uerbis & rixis sacerdotum.
Euseb.
1 Cor. 3. ult.
Ephes. 6.
Heb. 6. 2.
ἐπουραν. τὴν ἐστὶν ἡλικίαν.
Scolia 1.

Verse

Verse 23. *I in them, and thou in me*] Christ was the only fit Mediatour: as being God for the businesse with God, and man, for the businesse with man. He is the bridge that joyneth Heaven and Earth together, saith *Gregory*. He is that ladder of ascension to God: faith first laies 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 it self fire consuming. We may safely fall through Christs blood into the bosom of the Father.

Verse 24. *Be with me, where I am.*] It is part of Christs joy, that we shall be where he is. He will not therefore be long without us. *David* is sent by God to *Hebron* to be crowned: he will not up alone, but takes with him all his men with all their households. They shall take such part as himself, notwithstanding their late mutiny at *Ziklag*. So dealeth the Lord Christ with all his; and this should digest all their sorrows. Christ will not be happy alone: as a tender Father, he can enjoy nothing, if his children may not have part with him.

Verse 25. *O righteous Father.*] Gods righteousness is either, 1. Of equity, to punish offences. Or, 2. Of fidelity, to make good his Promises. In which respect it is no arrogancy nor presumption (saith *M. Glover*, Martyr) to burthen God, as it were, with his Promises; and of dutie to claime his aid, helpe and assistance.

Verse 26. *That the love, &c.*] *Claritas in intellectu parit ardorem in affectu. Ignoti nulla cupido.*

CHAP. XVIII.

Verse 1. *Over the brook Cedron.*]

THIS was the Town-ditch, 2 *Chron.* 30. 14. and had it's name from it's darknesse or muddinesse: for it received the baggage, as a common sinke. Not farre from hence was the valley of *Hinnom*, wherein there was kept a continuall fire for the burning of dead carcases and other garbidge, as *Kimchi* notes upon *Psal.* 27. Hence hell is called, *Gehenna*.

Verse 2. *And Judas also which betrayed him*] No such danger to Christs Church by any, as by Apostates and false brethren, *Gal.* 2. 4. *Julian*, of a forward Professour became a furious persecutour, and drew more from the faith by fraud and craft, then all the

the Heathen Emperours before him had done, by their force and cruelty. He persecuted by his perswasions, as *Nazianzen* witnesseth, and called back the Bishops that were banished by *Constantine*, that, by their mutuall wranglings amongst themselves, they might embroyl and overthrow the Church. About the year of grace, 1240. One *Robert* a *Bulgarian* fell off from the *Waldenses*, and turning to be a *Dominican*, he proved to be a fore enemy 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 *Stokeley* (who was his Predecessour) was for vexing and troubling of poor men for their Religion, as *Lobley* the Book-binder and others, for having the Scripture in English: And (God willing) he did not so much hinder it, but I will as much further it, &c. *Baldwin* the renegado, and *Bolsecus* (that was hired by the Papists to write *Calvins* life) were desperate enemies to the truth they had formerly professed, *Harding*, that had conference with *Jewell*, was once a zealous Protestant, and Chaplain to Lady *Jane Gray*. *Campion* of *S. Johns* Colledge in *Oxford*, Proctour of the University, 1568. dissembled the Protestant Religion, which he afterwards opposed to his utmost. So did *Parsons*, who was of *Balioll* Colledge, till he was for his dishonesty expelled with disgrace, and fled to the Papists. Christs greatest enemies are usually those of his owne house. He was of the society of *Jesus*, that betrayed him.

Verse 3. *Judas having then received a band.*] These are the enemies best arguments, and those they see to when all's done. So the Jesuites, those sworn sword-men of Satan, give out that their weapons are only, *preces*, & *lachrymae*, prayers and tears; and that it is unlawfull for them to use any other, even then when they are about their most bloody designs. A late King of *France* (after his revolt to Popery) being perswaded by a great Duke about him not to readmit the Jesuites, which had been justly banished the Realm, he answered suddenly, *Give me then security for my life*. He therefore admitted them, even into his bosome, giving them his house for a Colledge; and in a publike speech, saying, That they were *Timothies* in the house, *Chrysostomes* in the Chair, *Augustines* in the Schools, &c. But what came of it? One of

Et tantum sine ut ipsi obmuram inter se contentio-em bello intestino oppugnant ecclesiam.
S. 2. 10.
Jac. Reu. de vit. Ponat p. 176.
Ad. and Mon. fol. 1. 87.

Camd. Eliz. fol. 115.

Camd. Eliz. Epist. to R. 2. l.

Vita David. Parei operib. prefix.

Effluvia divine
and morall.

the Popes slaughter slaves, by the instigation of the Jesuites, stabbed him to the heart: These *Timothies* proved *Judas*es; these *Chrysofoms*, *Catlines*; these *Augustines*, *Assassines*.

Cemmeth thither with lanterns, &c.] Hypocrites may be compared (saith one) to those souldiers in the Gospel, which came to seek Christ with lights and lanterns, as if they meant not to misse of him; yea, they brought clubs and staves, as if they would fight for him: Yet, when he saith, Here I am, take you up my Crosse, they stumble at the Crosse, and fall backwards.

Verse 4. *Went forth and said unto them*] Met his enemy in the face, after he had pray'd; whereas till then, he feared. See the power of prayer. So *Esther*, when she had fasted and pray'd, found her heart fortified against fear of man; and putting her life in her hand, went boldly to the King. So *Hudson* the Martyr, of whom afore.

Verse 5. *Jesus of Nazareth. Jesus saith, I am he*] They called him *Jesus of Nazareth* by way of reproach. He takes it upon him, and wears it for a crown: And should not we do likewise?

And Judas also, &c.] With what face could the Traitor stand there? But being full of the devil, he was past grace, and could bluth no more then a sack-but, *Effraim* & *effron*.

Verse 6. *After this as he had said, &c.*] Here our Saviour set out a little beam of the Majesty of his Deity, and five hundred men fell before him, *Quid autem judicaturus faciet, qui judicandus hoc fecit*, saith *Augustine*: The wicked shall not stand in judgement, saith *David*. Christ shall smite the earth with the rod of his mouth, saith *Isaiah*; and with the breath of his lips shall he slay the wicked. Godly men (who have but a drop of Christs Ocean, a spark of his flame) have a daunting presence. When *Valens* the persecuting Emperour came to *S. Basil*, while he was in holy exercises, it struck such a terrour into him, that he reeled, and had fallen, had he not been upheld by those that were with him. And another time, when he should have subscribed an order for *S. Basils* banishment, such a sudden trembling took his right hand, that he could write never a good letter, whereupon he tore the order for anger, and there was an end of the business. When an Officer was sent to apprehend a godly Deacon at *Mil-*

senberg

senberg (a Town in the territory of *Mentis*) the Deacon embracing him, said, *Salve, frater, frater enim verò meus es, en adsum, transode me, suffoca me*, Here I am, brother, stab me, hang me, doe what you will with me. The officer, as if changed from heaven, answered, *S^t, you shall receive no hurt from me*. And when the Boars ran in to kill the Deacon, he delivered him, and set him safe out of danger. *Judas* dealt not so by *Jesus* but as he fell with the rest, to rose with the rest, who desperately went on with their devilish design, nothing daunted by their late disaster.

Verse 7. *Then asked he them again.*] Though struck to the earth, they desist not: So the *Sodomites*, smitten with blindness, grope for the door. *Pharaoh* in that palpable darkness, rageth against God, and menaceth *Moses*, *Monoceros interim potest, capi non potest*: Stubborn men will sooner break then bend. Man, saith *Polibius*, is held the wisest, but to me he seemeth the most foolish of all creatures: for they, where they have miscarried once, will not easily be driven thither again, *Solus homo ab evo ad eum peccat ferè in idem*: Only man will not be warned, though he have foundly smarted. We load an Asse (saith *Bernard*) and he cares not, because he is an Asse, and born to bear burdens: But if you would drive him into a ditch, or thrust him into the fire, he shuns it as well as he can, because he loves life, and fears death. Yet silly man fears not his eternall bane.

Verse 8. *Let these goe their way*] This he seems to indent with the Jewes, ere he yeelded himselfe their prisoner. As a good Shepherd, he interposeth between the Wolf and the Flock: as an heavenly Eagle, he hath ever an eye to his nest, when he flieth highest from it.

Verse 9. *That the saying might be fulfill'd, &c.*] Christ spake it of their souls, it is here applied to their bodies. God hath a fatherly care of both, and will not lay more upon the outward man, then the inward shall be enabled to undergoe. Hence that of the Prophet, *Behold, I have tried thee, but not as silver*. Why? Because Gods weak children having far more drosse in them, then good ore, would never be able to abide a strict triall.

Verse 10. *The servants name was Malchus*] A busie fellow belike in surprizing our Saviour. But it was a sad Omen (saith a noble and renowned Writer) that *Peters* sword should cut off the ear of *Malchus*, which signifies a King or kingly authority.

Q3

Domine, à me
quidem nihil
mali expelles.
Scultet. Anal.
p. 174.

Solinus.

Cavet quantum
potest, quia vi-
tam amat, et
mortem timet.

Isa. 48. 10.

L. Brook.

How
F.

Isa. 1. 7.
Isa. 11. 4.

Tripart. b. flor.

How the Pope hath lifted up himself, ἐπὶ τῷ οὐρανῷ, above all that is called *Augustus*, or *Emperour*, is better known, then that it need be here related. And if Bishops forbear (saith he) to touch the Scepter (which they strive to sway) it is but as once *Mercury* spared *Jupiters* thunder-bolts, which he durst not steale, lest they should roare too loud, or at least burne his fingers.

Verse 11. *Put up thy Sword.*] Our Saviour checks him for his inordinate zeal; wherein to be over-carried, is easie and ordinary. The memorable story of *William Gardiner* Martyr in *Portugall*, who in the very presence of the King and his Nobles could not forbear, but fell upon the Cardinall, as he was acting a Masse. See *Art. and Monum. fol. 1242.* So *William Flower*, upon an *Easter-day* at *Westminster*, seeing a Priest ministering the Sacrament of the Altar to the people, struck and wounded him upon the head, and also upon his arme and hand with a wood-knife: In the which so doing, as indeed he did not well, nor evangelically: so being afterwards examined by Bishop *Bonner*, he did no lesse confesse his not-well-doing in the same, submitting therefore himself willingly to punishment, when it should come. Howbeit touching his belief in the Sacrament, and Popish ministrations, he neither did, nor would submit himself: But when he was tempted to turn, and also threatned, he answered, Doe what ye will, I am at a point: for the heavens shall assoon fall, as I will forsake mine opinion, &c. At his execution, first his hand being held up against the Stake, was stricken off: At the which, some that were present affirmed, that he shrunk not, but once a little stirred his shoulders.

Verse 12. *Took Jesus and bound him.*] This was done τὸν λόγον ἡνέχεον, as *Irenaeus* hath it, whiles the Deity rested: for he could as easly have delivered himself, as he did his Disciples; but this Sacrifice was to be bound with cords to the Altar: he was pinnioned and manacled, as a malefactor. So was not *Abner*: *His hands were not bound, nor his feet put into the fetters*, 2 Sam. 3. 34. But Christ was bound for our transgressions, he was bruised for our iniquities. *Paul* by his priviledge was freed from whipping; but we by Christs bondage, from those chains of darknes, 2 Pet. 2. 4. from those scourges and scorpions in hell.

Verse 13. *And led him away to Annas first.*] Who would not goe to bed (late though it were) till he had seen Christ brought bound

bound before him, and then cried out, likely, as *Hannibal* did, when he saw a pit full of mans bloud, *O formosum spectaculum!* So *Stephen Gardiner* would not sit down to dinner, till the news came of the good Bishops burnt at *Oxford*. Then he came out rejoycing, and saying to the Duke of *Norfolk*, Now let us goe to Dinner: but it was the last that ever he eat for it. Shall they escape by iniquitie? No: In anger cast them down, o God, *Psal. 56. 7.*

Verse 14. *Now Caiaphas was he, &c.*] So *Balaam*, the devils Spelman, spake excellently of the Star of *Jacob*. See the Notes on *Chap. 11. 51, 52.*

Verse 15. *That Disciple was known to the high-Priest.*] Perhaps for that he and his father *Zebedee* were wont to serve the fat Priest with the best and daintiest fish: (for this other Disciple was *John*, who had first fled with the rest, and now came sculking in, to see what would become of his Master.) Of the Ass-fish *Aristotle* affirmeth, that he, of all other creatures, hath his heart in his belly: Such a thing was this Priest.

Verse 16. *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 brimme. *Peter* might better have beltowed himself somewhere else: *Longe utilius fuisset gemere, & precari in obscuro aliquo angulo*, saith *Musculus*. It had been better for him to have been praying in a corner, then thus to put himself upon a danger, unlesse he had known himself the stronger. *Luther* comforteth the men of *Miltenberg* 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 doe their duty, notwithstanding the danger. But for the weaker sort, he exhorteth them to rejoyce 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.

Verse 17. *He saith, I am not.*] False dissimulation is true deniall. A lilly wench is too hard for this stout stickler, who was alway, *Melius animatus quam armatus*, as one observeth of him: *Sic Elias fulminator ad Jesubelis minas trepidat, factus seipso imbecillior. Thou also standest by saith: be not high-minded, but fear.*

Verse 18. *And warmed himself.*] But whiles he warmed without,

Art. and Mon. fol. 162.

De nat. anima.

Qui infirmiores sunt, tacite in Domino gaudent, Deumque rogant, ut se quosque animet ad publicam veritatem professionem.

Rom. 11.

Art. and Mon. fol. 1430.

οὐκ ἔστιν ἡμεῖς τὰς πορνοίας.

Mat 24.

Alfred Chron.
Aventin, An.
nal 1.30.
Cide of the
Church.

Isa. Reu de vit.
Pontif p. 129.
Ad and Mon.
fol. 1550.

2bid. 1637.

Plin Epist.

Veritas abscon-
di crubescit.

Ad. and Mon.
fol. 19 7.

without, he cooled within. Evil company is a great quench-coal, an ill air for zeal to breathe in, it casts a damp. For the abundance of iniquity, the love of many waxeth cold. Peters evil example was a compulsion to other good people, Gal. 2. 14. What marvel then if the swearing, curling souldiers compel'd him to doe the like? They were the trunks, thorow which the devil delivered himselfe, jerring at, and railing upon Christ, no doubt, &c.

Verse 19. *Asked Jesus of his Disciples*] Questioned him in the spirituall Court first, as an heretike; as afterwards in the temporall Court, for a seditious person. So the Papiists condemned married Priests for *Nicolaitans*, in the Synod of *Millain*, anno 1067. *Virgilius* a Germane Bishop, and a great Mathematician, they condemned for an heretike, for affirming that there were *Antipodes*. *Paulus* 2. Pope, pronounced them heretikes that did but name the name *Academy*, either in jest or in earnest. *Innocent* 2. condemned *Arnoldus Brixius* of heresie, for saying that the Clergy should have their temporalities taken away, and be tied to their spirituals only. *Bonner* objected to *Philpot* the Martyr that he found written in his book, *In me Joanne Philpotto ubi abundavit peccatum, superabundavit & gratia*. And when the Bishop of *Worcester* exhorted *Philpot*, before he began to speak, to pray to God for grace: Nay, my Lord of *Worcester*, said *Bonner*, you doe not well to exhort him to make any prayer; for this is the thing these heretikes have a singular pride in, that they can often make their vain prayers, in the which they glory much: For in this point they are like to certain arrant heretikes, of whom *Pliny* makes mention, that they sing *Antelucanos hymnos*, &c. Was not this well aimed? Thote he spoke of were the Primitive Christians, whom *Pliny* excuseth to *Trajan* the Persecutour. But it is easie for malice to make heresie what it pleaseth, when it is armed with power, and can make havock at pleasure.

Verse 20. *I spake openly to the world.*] Truth is bold and bare faced: when heresie hides it self, and loathes the light. What said *John Frith* Martyr, to the Archbishops men, that would have let him goe and shift for himself? If you should both leave me here, and goe to *Creydon*, declaring to the Bishops, that you had lost *Frith*, I would surely follow as fast after as I might, and bring them news that I 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?

Verse

Verse 21. *Why keepest thou me?*] We are to be ready alwayes to give an answer, to those that ask us a reason of our hope, so they doe it to learn of us, and not to insnare us. Thus I kept the banddogs at staves end (said *Nicolas Shetterden*, Martyr) not as thinking to escape them, but that I would see the Foxes leap above ground for my blood, if they can reach it (so it be the will of God) yet we shall see them gape and leap for it. *Mr. Hawks*, Martyr, asked a Parson that examined him, what kin he was to the weather-cock of *Pauls*? And told one *Miles Huggard* a Hosier in *Pudding-lane*, who began to question him, what he could better skill to eat a pudding, and make an hose, then in Scripture either to answer or oppose.

Verse 22. *One of the Officers.*] Because our Saviour gave not the high-Priest his usuall titles, but dealt freely with him, this officer to curry favour, *Velut pontifici honoris vindex*, beats our Saviour with his hand, or stick, and is the better thought of. Like Master, like man. So the Bishop of *Geneva*'s servant discharged his Pistoll at *Farelus* (that faithfull man of God) when he was convented before his Lord: but by Gods good providence, missed him. Great mens vices goe as seldom unattended, as their persons: they shall be sure of such about them, as will lick up their spittle, and load the Mouse with the Lions praises.

Verse 23. *If I have spoken evil.*] Christ bears with the officers insolency, but forbears not to clear his own innocency. We must, when aspersed, labour as the eclipsed Moon, by keeping our motion, to wade out of the shadow, and recover our former splendour.

Verse 24. *Bound, to Caiaphas the high-Priest.*] Who should have done our Saviour better justice, then to have suffred him, bound and uncondemned, to be injuriously beaten before his face. But the times were then lawlesse and licentious for the sins of the people. *Tales sunt principum mores, quales subditorum humores, ut a malo nodo non desit malus cuneus.*

Verse 25. *He denied it, and said, I am not.*] Take heed by this example, *Patres nos sustinuerunt in docenas, cum laboribus, laith Augustin.* Seest thou such as Peter to make shipwrack? Look well to thy tackling. They that will not professe Christ (unless they repent with Peter, which *Stephen Gardener* said at his death, that he could not) shall be sorted with such in participation of

Ad. and Mon.
fol. 1575.

2bid. 1447.

*Displeto slope-
to a Vicary ja-
mulo, sed fru-
stra impetitur.
Sculter.
Ne leonem lau-
dibus murem
obruas.*

Ad. and Mon.
fol. 1506.

plagues,

plagues, as, through excess of pain, and defect of patience, *gave* their own tongues, Revel. 16: 10.

Verse 26. *Whose ear Peter cut off.*] A great mercy it was, that Peter had not been then hewed in a hundred peeces, by the ruffianly souldiers. But God had designed him to a further service. *My times are in thy hand,* saith David. They were deceived, that swore to kill Paul by such an hour, *Act. 23: 12.*

Verse 27. *Peter then denied again.*] He that is fallen down one round of hels ladder, knowes not where he shall stoppe or stay, till he come to the bottome. Sin is of an encroaching nature; modest and maidenly at first; but yeeld to it once, and there's no hoe with it.

The Cockcrew.] And withall Christ looked back upon him, as a peece of his sufferings, with *ὡς τὸν Πέτρον*, what thou my friend, Peter? Scipio had rather *Annibal* should eat his heart with salt, then *Lelins* give him a crosse word.

Verse 28. *Left they should be defiled.*] Putid hypocrisie! they stand upon legal defilement, and care not to defile their consciences with innocent blood. What is this but to *strain at a gnat, and swallow a Camel*? So Saul seemed to make a hainous matter of eating the flesh with the blood; *1 Sam. 14: 33.* when it was nothing with him to spill the blood of innocent *Jonathan*. Nay, he was so scrupulous, that he would not so much as name a *guilty man*, or *sinner*; but, in casting of lots, instead of saying, *Shew the nocent on guilt;* he said, *Shew the innocent or upright person,* as *Tremellius* reads it; yet at the same time (as is well observed) he made no conscience of bloody battles. So *Dago* was detained before the Lord, either because it was the Sabbath, or his vow was not finished, &c. But when he went thence, he became death-man to the Lords Priests.

Verse 29. *Pilate then went down into the hall.*] It was much he would gratifie them so farre in their request, and further off, for I am he-lieu then thou; that he would yeeld to their superstition, which he could not but contemn. But the very *Turk*, to the Christians pay him his yearly tribute (which is one fourth part of their increase, and a Sultan for every poll) permitteeth them the liberty of their religion.

Verse 30. *If he were not a malefactor.*] Why? What evil had he done them? Might he not have said to them as *Themistocles* to his Athenians? Are ye weary of receiving so many benefits by one man?

Verse

Verse 31. *It is not lawfull for us.*] That is, upon this or any such like day, upon an holy-day, or holy-day-Eve. For otherwise they had power, or at least took it at their pleasure; as when they stoned *Stephen*, *Act. 7.* and would have killed *Paul*, *Act. 24.* But note, that they would seem to do all according to Law by any means; so would their successours, the Catholikes. Which, if it be so (saith *M. Fox*) how did they then to *Anne Askew*, whom they first condemned to death, and then fetter on the rack by what law did they call up *M. Hooper*, and prison him for the Queens debt (when the Queen in very deed did owe him four-score pound) and kept him a year and half in prison, and gave him never a peny? By what Law did *Bishop Bonner* condemn and burn *Richard Mekins*, a lad of fifteen years, when the first Jury had quit him, and at the stake he revoked all heresie, and praised the said *Bonner* to be a good man: and also having him in prison, would not suffer his father and mother to come to him, to comfort their own childe? What Law had they to put *M. Rogers* our Protomartyr in prison, when he did neither preach nor read lecture, after the time of the Queens inhibition? And when they had kept him in his own house half a year, being not deprived of any living, yet would not let him have one half-peny of his owne means to relieve him, his wife and eleven children? By what Law was *Thomas Tomkins* hand burned, and after his body consumed to ashes? What good Law or honesty was there to burn the three poor women at *Garvese*, with the Infant-childe falling out of the mothers womb, when as they all before recanted their words and opinions, and were never abjured before? So, what right or order of Law did *Stephen Gardener* follow, in troubling and imprisoning *Judge Hales*, when he had done nothing neither against Gods Law nor mans, proceeding in order of Law against certain presumptuous persons, which, both before the Law, and against the Law then in force, took upon them to lay their Masse?

Verse 32. *Signifying what death he should die.*] This shews that the Jewes had power to put to death, but by a providence he was brought to *Pilate*, that, according to the manner of the *Romans*, he might be crucified: that kinde of death being not, otherwise, in use among the Jewes. Hence our Lord is said to have been crucified at *Rome*, *Rev. 11: 8.*

Verse 33. *Entred into the judgement-hall again.*] For with-

R 2

out

Act. and Mos.
fol. 139^o.

πρὸς ἀνδραγαθὴν
παρρησίαν.

Breew. Eng p.
58.

out among the people, there was nothing but clamour and confusion: much like to that *regnum Cyclopum, ubi ubi est ubi est ubi est*; *Pilate* therefore retires himselfe into the palace, that he might more sedately set himselfe to sift the businesse.

Verse 34. *Sayest thou this of thy self.* As who should say; If thou doest this of thy self, 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 accused be enough to make a man guilty, none shall be innocent. Judges are to proceed *secundum allegata & probata*.

Verse 35. *Am I a Jew?* This he asketh in scorn of that Nation; hateful among the Heathens for their difference from them in Religion. *Caius* the Emperour cast them out with their Orator *Philo*, who came to make Apology for them against *Apion* of *Alexandria* their adversary and accuser. *Strabo* of meer spite, saith, that *Judea* is a dry and barren country, when the Scripture calleth it a land flowing with milk and honey, plenty and dainty; and *Tacitus* cannot but grant as much. *Florus* calleth the Temple at *Jerusalem*, *impia gentis arcanum*, a Sanctuary for rogues, as the Papists say of *Geneva*. *Seneca* jeers them for casting away the seventh part of their time upon a weekly Sabbath. *Juvenal* plaies upon their circumcision. *Plutarch* tels a long story of their featt of Tabernacles, which, saith he, they keep in honour of *Bacchus*. *Tacitus* saith, they were called *Asinarii*, because they worshipped the golden head of an Asse, &c. No wonder though profane *Pilate* should be held a Jew, when they were thus traduced.

Verse 36. *My kingdome is not of this world.* Christ could not be received as a god into the Pantheon at *Rome*, for that he wanted worshippers, preached poverty, and chose mean men for his Disciples. *Domitian* the Emperour, after he had banished *John* into *Exodus*, and *Domicilla Flavia*, his own sisters daughter, with many more, into *Pontus*, and put divers to death for that they were Christians, he commanded all such Jews as he could finde, to be put to death, that were of the stocke of *David*. Amongst whom meeting with some Christians also, that were allied to Christ, and understanding that they were poor, harmless people, he dismissed them, and by Proclamation forbade any more to be martyred.

Verse 37. *That I should bear witness of the truth.* Our Saviour

vour speaketh religiously to a profane person: So doth *Jacob* to *Esau*. Each Countrey-man is knowne by his language. God will turne to all his people a pure lip, *Zephani*. 3.9. They are none of his that can shift their sailes to the sitting of every winde, tune their fiddles to other mens bale, and, as the Planet *Mercury*, be good in conjunction with good, and bad with bad.

Verse 38. *What's truth?* In a scornfull, profane manner. As indeed profane spirits cannot heare favoury words, but they turne them off with a scorne. What's truth? *Fastidientis atque irridentis vox, non interrogantis*, saith *Beza*. Some thinke it is, *vox admirantis*. As if *Pilate* wondered at Christ, that when his life was in question he should talke of truth, *q. d.* Your life is in danger, and talke you of truth? Politicians thinke Religion nicenesse. How ever it was, or with what minde soever, out hee goes, and staies not an answer: As *Saul* bad the Priest bring to him the Arke, but, ere that could be done, drawes forth his Armie, *1 Sam. 14*.

Verse 39. *But ye have a custome.* An ungaine, ungodly custome it was, *Prov. 17. 15*. What ever were the ground of it. Some thinke it was in memory of *Jonathan*, rescued from his father by the people. Others, that the Feast might be celebrated with the greater joy and gladnesse. Others, more probably, in remembrance of their deliverance from the Egyptian bondage. But why should any *Barabbas* scape by it? *A bloody man shall flee to the pit, and no man may stay him.*

Verse 40. *Now Barabbas was a robber.* And a murtherer too, *Act. 3. 14*. yet preferred before Christ, who was also crucified in the midst of two thieves, as the worst of the three. Thus he was *peccatorem maximus*, both by imputation, for he bore our sinnes, which were all made to meet upon him, *1 Ia. 53. 6*. And by reputation, for he was numbred with the transgressours, *ver. 12*. and made his grave with the wicked, *ver. 9*.

Gen. 31. 5.

*Eniſta conſue-
tudinē carpe &
crasſum ſuit
vitiū Calv.
Goodw. Amig.
Heb p. 39.
Prov. 28. 97.*

CHAP. XIX.

Verse 1. Took Jesus and scourged him.]

SO God scourgeth every son whom he receiveth, *Heb. 12. 6.* One son he had that was *sine corruptione & flagitio*, but none that was *sine correptione & flagello*. In him therefore that rule held not, *Flagitium & flagellum, sicut acus & filum*, Punishment follows sin, as the thread follows the needle.

Verse 2. And the souldiers platted a crown of thorns.] Prickly and sharp as the point of a sword (so the word signifieth) And our Saviour, being of the finest constitution, must needs be extreme sensible. The souldiers did this (it's thought) by the command of *Pilate*, to give content to the Jews, and to move them thereby (if it might be) either to contemn him, or commiserate him. But nothing would doe but his death; these bloud-hounds would not other waies be satisfied. *Godfrey of Bullen*, first King of *Hierusalem*, refused to be crowned with a crown of gold, saying that it became not a Christian there to wear a crown of gold, where Christ, for our salvation had sometime wore a crown of gold, then with a crown of thorns, as he kneeled at our Saviours sepulchre: To testifie (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. *Cannus*, for like purpose, set his Crown upon the Crucifix. It is not fit, first the head was crowned with thorns, that the members should be crowned with rose-buds, saith *Zanchinus*.

Verse 3. And said, Hail, King of the Jews.] They scoffe at him, as a ridiculous and stage-play-King, whom therefore they clothed with purple, which was a colour affected by the Emperours and Nobility of *Rome*: as *Herod* for like cause clothed him in white, a colour much worn by the Nobility of the Jews, *7 am. 2. 2.*

And they smote him with their hands.] So doe hypocrites still by their unchristian practice, when they bend the knee to Christ with ludibrious devotion. They have the voice of *Jacob*, but the hands of *Esau*. Their words are Gods, their deeds the devils, as *John Capocius* told *Pope Innocent* the third, preaching peace, and sowing discord.

Verse 4. That ye may know that I finde no fault.] But why did

did he not then deliver him out of their hands? Pusillanimity and popularity would not suffer him: but howsoever, he shall give testimony to his innocency. So when *Doctour Weston* was gone from *Mr Bradford*, Martyr (with whom he had had conference) the Keeper told *Bradford*, that the Doctour spake openly that he saw no cause why they should burn him. This *Weston* being Prolocutour in the Divinity Schools at *Oxford*, when *Cranmer* was brought forth to dispute, thus began the disputation, *Convanistis bodie, fratres, profligaturi detestandam illam heresim de veritate corporis Christi in Sacramento, &c.* At which, divers learned men burst out into a great laughter, as though even in the entrance of the disputation he had bewrayed himselfe and his Religion. God will have such words fall sometimes from the mouths of persecutours, either wittingly, or by mistake, as shall one day rise up in judgement, and out of their own mouths condemn them.

Verse 5. *Pilate saith, Behold the man.] 2 d.* If ye be men, take pity upon a man, so miserably misused: as, if ye be good men, let him goe, that is so innocent. But these monsters, like those beasts at *Ephefus*, had put off man-hood: And for good men amongst them, it fared with *Pilate*, pleading for Christ, as it did with him at *Nola* in the Story, who, when he was commanded by the *Romane Censor* to goe and call the good men of the City to appeare before him, went to the Church-yards, and there called at the graves of the dead, O ye good men of *Nola*, come away, for the *Romane Censor* calls for your appearance: for he knew not where to call for a good man alive.

Verse 6. Crucifie him, crucifie him.] So afterwards the primitive persecutours cried out, *Ad bestias, ad bestias, Christiani non ad leones*, imputing the cause of all publike calamities to them, as *Tertullian* testifieth. So they cried out at *Geneva* against *Farellus*, when the Bishop first convented him, *In Rhodanum, in Rhodanum*, as the Papists still cry out against the Protestours of the truth, *ad ignem, ad ignem*, to the fire with them, to the fire with them. Indeed in the form and stile of their owne sentence, condemnatory, they pretend a Petition to the secular power, *In visceribus Jesu Christi ut rigor iura mitigetur. Argi ut parcatur vita*. So they will seem outwardly to be lambs, but inwardly they are ravening wolves: witnesse that Chancellour of

Ass. and Mon. fol. 1463.

Ibid 1300.

Anton di Guevara in Retor. de los princip. l. 1. c. 1.

Tertul Apol. cap 40. Tollantur sacri legi, tollantur.

Salisbury

*Aggredi videtur
coram a voce
dum, cuspis, ac-
ci, mucro, rator.*

Turk. hist. fo. 24

*Tradit coro. a
streamet esse
impositam flex-
u genibus ad se-
pulturem. Do-
mestica pro-
cur. h. n. &c.
Buccher.*

Ex. 28. 1. 2. 3.

Ex. 28. 1. 2. 3.

Abd and Mor.
fo. 1864.

Ibid 1862.

1 Pet. 1. 19.

Not. ad Tacit.

Abd. and Mor.
fo. 1685.

Ibid. 1672.

Ibid. 1358.

Sueton. in Cal.
149.

Salisbury Dr Jeffrey, who was not only contented to give sentence against certain Martyrs, but also hunted after the high-Sheriff, not suffering him to spare them, though he would. So Harpsfield, Archdeacon of Canterbury, being at London, when Queen Mary lay a dying, made all Post-haste home to dispatch those six, whom he had then in his cruell custody; and those were the last that suffered for Religion in Queene Maries raigne.

[I finde no fault in him.] No wonder: For he was (as Peter saith) *A lamb without blemish* (of originall sinne) and *without spot* (of actuall sin.) Neither was it without a sweet providence of God that he should be so often absolved from the desert of death, that thereby we might escape the manifold deaths that we had so well deserved.

Verse 7. *The Jews answered them, &c.* When they saw that the treason they laid to his charge (*unicum crimen eorum, qui crimine vacabant*, saith Lipsius) would not doe the deed, they accuse him of blasphemy another while, that by some means or other they might take away his life. Thou, and such as thou (saith Bonner to Thomas Brown, Martyr) report, I seek your blood: To whom he answered, Yea, my Lord, indeed ye be a blood-sucker; and I would I had as much blood as is water in the sea, for you to suck. Another unknown good woman, told this Bishop in a letter, that he had such store of Christs lambs already in his Butchers-stall, that he was not able to drinke all their blood, lest he should break his belly, and therefore he let them lie still, and die for hunger. My Lord (saith M. Saunders to Bonner) you seek my blood, and you shall have it: I pray God you may be so baptized in it, that you may hereafter loath blood-sucking, and become a better man.

Verse 8. *He was the more afraid.* Christs innocence did before triumph in Pilates conscience. But now, that he hears that he made himself the son of God, he was in a mighty maze, *He was afraid*, saith the text, of lifting up his hand against God. The greatest men, if not utterly debauched and satanized, cannot but quake at the apprehension of God; and as the worms, when it thunders, wriggle into the corners of the earth. Caligula (that dated his love to a duel with that Hemistich in Homer, *ἢ μὲν ἄνδρες ἢ θεοὶ*, *Either kill me, or I'll kill thee*) when it thundered, covered his eyes with his cap, running under the bed, or any bench-hole.

Verse

Verse 9. *Whence art thou?* He questioneth not Christ of his countrey, but of his condition, *q. d.* Art thou a man, or a God? Such a dung-hill-Deity he meant, as the Heathens worshipped: And therefore our Saviour would not once answer him. Especially since if he should have asserted his Deity, 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 Pilates wives dream was from the devil, who sought thereby to have hindered the work of our redemption, which could not be wrought but by the death of Christ.

Verse 10. *Speakest thou not unto me?* No, and yet S. Paul saith, he *witnessed a good confession before Pontius Pilate*, because he had said sufficient before, and was now ready to seal up the truth with his blood. But to be delivered, he would not once open his mouth to Pilate. So M. Saunders had so wholly devoted himself to the defence of Christs cause, that he forbad his wife to sue for his delivery: and when other of his friends had by suit almost obtained it, he discouraged them, so that they did not follow their sute. I pray you let me make labour for you, saith one Creswell to Master Bradford. You may doe what you will, saith Bradford. But tell me what sute I shall make for you, quoth Creswell. Forlooth, 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 she will banish me, I'll thank her: if she will burn me, I'll thank her: if she will condemn me to perpetuall imprisonment, I'll thanke her. Life in Gods displeasure is worse then death: and death in his true fear, is true life.

I have power to crucifie thee. To crucifie an innocent man? Who gave him that power? But profane persons bear themselves over-bold upon their power, as if they were little gods within themselves. So Caesar told Metellus he could as easily destroy him, as bid it be done. So Caligula speaking to the Consuls, I laugh, said he, to think that I can kill you with a nod of my head, and that this fair throat of my wives shall be presently cut, if I but speak the word.

Verse 11. *Except it were 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: who therefore calls the judgement seat, *the holy place*, Eccl. 8. 10. Pilate was afterwards

S

kickt

Abd. and Mon.
fo. 1359.

Ibid. 1467.

Rideo quod uno
virtute co jugu-
lare nos possim,
et uxori tam
bona ceo vix. si
aut ac iussere,
demitur.



kickt off the bench by *Cains*, for his perverting of justice, and, for grief and shame became his own death-man.

Verse 12. *But the Jews cried out, saying, &c.*] They return again to their former accusation, and enforce it. One way or other they are bent to have his blood. In *K. Edward* the sixths daies, when the Duke of *Sommerfet* was cleared of the treason laid to his charge, yet he must suffer (so his potent enemies would have it) for I know not what slight suspitions of felony. At which time also, *S^r Thomas Arundel* was, among others, with some difficulty condemned. Unhappy man (saith the Historian) who found the doing of any thing, or of nothing dangerous alike.

Verse 13. *When Pilate therefore heard that saying*] That saying, and the bafe fear of being shent by *Cesar* makes him warp and go against his conscience. But should not Judges be men of courage? Should not the standard be of steel? the chief posts in the house be heart of Oak? *Solomons* tribunall was underpropt with Lions, to shew what metall a Magistrate should be made of. It is a mercy to have Judges, *Modo audeant que sentiant*, saith the Oratour, so they dare do their consciences.

Verse 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 forged cavillation. Christ himself was misrepresented and fallily accused (saith father *Larymer*) both as touching his words and meaning also, &c. *Cere* and his complices object to the meekest of men with one breath, pride, ambition, usurpation of authority, *Invenies apud Tacitum frequentatas accusaciones majestatis: unicum crimen eorum qui crimine vacabant.*

Verse 15. *We have no King but Cesar.*] Why but, *Is there no King in Sion?* is her Counsellour perished? saith the Prophet, *Mica. 4. 9.* Did not these men look for a *Messiah*? Or if not; will they reject the Lord from being their King? Oh how blinde is malice, how desperately set upon it's ends and enterprizes! But in Christs kingdom this is wonderfull, saith *Zacharias*, that this King willet and causeth that the Kingdoms of the world be subject to his Kingdom: and again he willet and causeth that his Kingdom be also subject to the Kingdoms of the world.

Verse 16. *Then delivered he him, &c.*] Overcome by their importunity, and over-awed by the fear of *Cesar*, to condemn the innocent. It was *Cato's* complaint, that private mens theeves are laid by the heels, and in cold irons; but these publike theeves that wrong

Sir John Heyw.
life of Edw. 6.
p. 147.

Cic. pro Milo.

Art and Mon.
fo. 159 v.

Lupin Tacit.

In regno Christi
hoc mirabile est,
quod si rex
vult et efficit,
&c. Zanch.,
Milecl.

and rob the Common-wealth, sit in scarlet, with gold chains about their necks. Sinisterity is an enemy to sincerity. All self-respects and corrupt ends must be laid aside by men in authority, and justice justice, as *Moses* speaks, that is, pure justice without mud most run down, *Deut. 16. 20.* *Durescite, durescite*, said the Smith to the Duke, that durst not do justice.

Verse 17. *And he, bearing his crosse, &c.*] This was the Roman fashion (as *Plutarch* relates it) that every condemned person should bear that Crosse, that anon should bear him. Hence grew that expression of our Saviour, *He that will be my Disciple must take up his Crosse*, and so fill up that which is behinde, *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 fore cut and corrosive to *Mauritius*, to see his wife and children slain before him, when himself was also to be next stewed in his own broth. Saint *John* is exact in setting down our Saviours sufferings, and this for one.

Verse 18. *Where they crucified him.*] An ignominious, accursed, and dolorous death: for he was nailed to the tree in the hands and feet, which are the most sensible parts, as fullest of sinews, and therefore (in so fine a body, as his especially) of most exquisite sense. Look wisely upon sin in this glasse, and love it if thou canst. For our sins were the nails, and our selves the Traitours, that fastened him to the tree. *Pilate* and his souldiers, *Judas* and the Jewes were all set a work by us. Learn to lay the blame on thy self, 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 inconstancy, 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. *Adsum ego qui feci.*

Verse 19. *Jesus of Nazareth, &c.*] To perswade the people to bow superstitiously at the Name of *Jesus*. Papists commonly (but ridiculously) teach in their Pulpits, that Christ himself on the Crosse bowed his head on the right side, to reverence his own name, which was written over it; as Sir *Edwin Sands* relates from his own experience.

Privatorum su-
tes in servo
compeditur vi-
tam agunt: pub-
lici in auro et
purpura vivunt.
Cato, ap.
Gell. l. 1. c. 18.
τὸ σῶμα τὸν
κόλασιν
ἐνδοξασθαι
τὸν αὐτὸν σώ-
ματι.

Virgil.

Europ Spec.

Verse 20. *In Hebrew, Greek and Latine.*] In Hebrew, for the Jewes who gloried in the Law : in Greek, for the Grecians who gloried in wisdom : in Latine, for the Romans who most gloried in dominion and power. As if *Pilate* should have said, This is the King of all Religion, having reference to the Hebrews ; of all wisdom, to the Greeks ; of all power, to the Romans. The holy Ghost would also hereby commend unto us the dignity and study of these three languages, to be retained for ever in the Church of Christ.

Verse 21. *Write not the King of the Jews.*] They would needs be mending *Magnificat*, as they say ; and this, of pure spite, that the disgrace might rest only upon Christ, and not at all reflect upon their Nation. Whereas in truth, nothing so enobleth, as any the least relation to Christ. *Bethlehem*, where he was born, is, though the least, yet therefore, *not the least among the Cities of Judah*. Among those that were marked, *Revel. 7.* *Judah* is reckoned first, of all the Tribes by *Leah's* side, because our Lord sprang out of *Judah* : And *Nephthali* is named first among those that came by *Rachels* side, because at *Capernaum* (in that Tribe) Christ dwelt : which therefore also is said to be lifted up to heaven, *Mat. II.* *Ut utrobiq, supereminat Christi prerogativa.*

Verse 22. *What I have written, I have written,* i. e. I am unchangeably resolved it shall stand. So God saith, *I am that I am* ; that is, I am yesterday, and to day, and the same for ever. Learne we may of *Pilate* to be constant to a good cause. *Marcellus* the Pope would not change his name, according to the custome, to shew his immutability, that he was no changeling.

Verse 23. *Took his garments.*] Christ, as *Elias*, being now to ascend into heaven, did willingly let go his garments : and the rather, that he might cloath us with his righteousness. Let us suffer with joy the spoyling of our goods, as knowing in our selves (not only by books or relation of others) *that we have in heaven a better and more enduring inheritance.* But what a wise fool was *Sir Thomas Moor*, who being brought to the Tower, as a malefactor ; 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 cap, saying it was the uppermost garment that he had ? So, when he was to be beheaded, he said to the hang-

Non retrahit
bono profectus
quod vult, sicut
fuit mente
consilio de Christi
hoc scriptum est.

H. b. 10. 32.

Ab. and Mon.
fol. 79.

man, I pray you let me lay my beard over the block, lest you should cut it. He thought it no glory, unless he might die with a mock in his mouth. These be the worlds wizards.

Now the Coat was without seam.] *Christi tunica est unica.* They that rent it by schismes, are worle then the rude souldiers. There can be no greater sinne committed, saith *Cyprian*, then to break the unity of the Church : Yea, though one should suffer martyrdom, yet cannot he expiate thereby his sinne of discord. This, saith *Chrysostome*, is a bold, but a true speech of *Cyprian*. And like to this, is that of *Oecolampadius* to the Lutherans in *Swethland* : Our error may be pardoned, so that Christ by faith be apprehended, *Discordiam, neq, si sanguinem fundamus, expiabimus*, but the blot of our discord we cannot wash off, with our heart-bloud.

Verse 24. *That the Scripture might be fulfilled.*] So exactly is the old Testament fulfilled in the New : The testimonies whereof are cited not only by way of accommodation, but because they are the proper meaning of the places. The souldiers could not cast the dice upon our Saviours garments, but it was fore-told. This shews that our Redemptioun by Christ is no impolture, but a plot of Gods own contriving. Let this settle us against all doubtings.

Verse 25. *Now there stood by the Crosse, &c.*] The men were fled, the women stood to it. Souls have no Sexes. *Manoah's* wife was the more manly of the two. *Priscilla* is sometimes set before *Aquila*. When *S. Paul* came first to *Philippi*, he had none that would hear him, but a few women.

Verse 26. *When Jesus therefore saw his mother.*] In the midst of his miteries he thinks of his mother, and takes care for her well-doing after his decease. Doctour *Taisour* the Martyr, among other things that he said to his son at his death, laid this charge upon him : When thy mother is waxed old, forsake her not, but provide for her to thy power, and see that she lack nothing : for so will God blesse thee, and give thee long life upon earth and prosperity. The *Athenians* punished such with death, as nourished not their aged Parents. And *S. Paul* saith, that to requite parents is good and acceptable before God, *1 Tim. 5. 4.*

Verse 27. *The Disciple took her, &c.*] A precious depositum ; the house was the better she abode in : yet dare we not desire her, as the Papists : as neither will we vilifie her, as the Authour of the female glory basely slanders some of us, that we rudely call her,

Inexpiabili
discordie macu-
la martyrij an-
guine ablui ex-
passe purga-
ri non potest.
Cyprianus de unit.
ecclesie.
Chrysostomus Hom.
11. ad Ephef.
Oecolampadius fra-
tres in Suevia.

Ab. 18. 18.
Rom. 16. 37
2 Tim. 4. 19.
Ab. 10. 13.

Ab. and Mon.

videlicet, coram
bonitatem scilicet.

Θεοὶ ἡσέστη.
Hierocles.
Luk. 2. 35.

2 Cor 5.
All. and Mon.
fol. 1450.

Σοὶ ταυτην δι-
δωμι τὴν μη-
τερά.

1 Cor. 10. 31.

Gravum thuris
in calice vini.

They might
go no further
on the prepara-
tion day then
three parſe, i. e.
twelve miles,
lest coming
home too late,
they might not
have leisure to
prepare Bux-
ton. Syn. 2. 7. Iudai-
ca.

All Gods maid, *Os durum!* Our Parents, saith the Heathen, are our Household gods. Honour them we must both in word and deed. That our Saviour here calls her *Woman*, and not *Mother*, was either because he would not adde to her grief, who was now pierced to the soul with that sword *Simeon* spake of; or, lest he should create her further trouble, if she had been known to be his mother; or, for that, being now in his last work, and ready way to heaven, he knew none after the flesh. *Thomas Wats*, Martyr, spake thus at his death to his wife and six children. Wife; and my good children, I must now depart from you: therefore henceforth know I you no more, &c. But whereas Christ commends the care of his mother to his beloved Disciple, with, *Behold thy mother*, the *Samians* used the like speech, when to the richer of the Citizens, the mothers of those who died in the wars were given to be maintained by them.

Verse 28. *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 goe about our earthly affairs with heavenly mindes, and in serving men to serve God; to taste God in the creature, and whether we eat or drink, or what ever else we doe, to set up God. Every action is a step, either to heaven or hell. The poor servant 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 thirst.

Verse 29. *Now there was set a vessel full of vinegar.* Cold comfort: they used to give others wine to comfort them; according to Prov. 31. 5. and mingled myrrhe with the wine, that might attenuate their blood, and so help to dispatch them: as also, to cause a giddines in them, that they might be the less sensible of their pain. But they dealt much worse with our Saviour, mingling for him, in mockery, vinegar and gall, to add to his other misery. This he drank, that we might drink of the heavenly *Nepenthes*, that torrent of pleasure, Psal. 116.

Verse 30. *It is finished.* Christ would not off the Crosse till all were done, that was here to be done: that which remained being rather a play then a work to him.

Verse 31. *Because it was the Preparation.* Their preparation to the Sabbath began at three of the clock in the after-noon. The best and wealthiest of them, even those that had many servants, did with

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There came out blood and water. The pericardium being pierced, which nature hath filled with water to cool the heat of the heart. Hereto S^t John alludes, when he saith, that *Christ came by water and blood*, to teach us, that he justifieth none by his merits but

All and Mon.
περὶ μαρτυρίαν
Mat. 27. 62.
περὶ βιβλίον.
Mark. 5. 42.
Anie sabbatū
Vetus ecclesia
vigiliam voca-
bat. Buxtorf.

Alsted. Ency-
cloped.

Notetur turpis
Pontificiorum
sacris in Lon-
gino, & insu-
lia Graece lin-
gue. Carive.
In Decorum nu-
merum relatus
B de Franci co-
mbus. Hist.
Ven.
1 Job. 5. 6.

Οὗτοι ἱερεῖς
Hierocles.
Luk. 2. 35.

2 Cor 5.
All. and Mon.
fol. 1450.

Σοὶ παντὴν δὲ
δοῦν τὴν μὴ-
τις.

1 Cor. 10. 31.

Gratum tibi
in calice vini.

They might
go no further
on the prepara-
tion day then
three parse, i. e.
twelve miles,
lest coming
home too late,
they might not
have leisure to
prepare Buxt.
Synag. 92. Iudai-
ca.

Mat Gods maid, Os durum! Our Parents, saith the Heathen, are our Household gods. Honour them we must both in word and deed. That our Saviour here calls her *Woman*, and not *Mother*, was either because he would not adde to her grief, who was now pierced to the soul with that sword *Simeon* spake of; or, lest he should create her further trouble, if she had been known to be his mother; or, for that, being now in his last work, and ready way to heaven, he knew none after the flesh. *Thomas Watts*, Martyr, spake thus at his death to his wife and six children. Wife; and my good children, I must now depart from you: therefore henceforth know I you no more, &c. But whereas Christ commends the care of his mother to his beloved Disciple, with, *Behold thy mother*, the *Samians* used the like speech, when to the richer of the Citizens, the mothers of those who died in the wars were given to be maintained by them.

Verse 28. *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 goe about our earthly affairs with heavenly mindes, and in serving men to serve God; to taste God in the creature, and whether we eat or drink, or what ever else we doe, to set up God. Every action is a step, either to heaven or hell. The poor servant 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 thirst.

Verse 29. *Now there was set a vessel full of vinegar.* Cold comfort: they used to give others wine to comfort them; according to Prov. 31. 6. and mingled myrrhe with the wine, that might attenuate their bloud, and so help to dispatch them: as also, to cause a giddines in them, that they might be the less sensible of their pain. But they dealt much worse with our Saviour, mingling for him, in mockery, vinegar and gall, to add to his other misery. This he drank, that we might drink of the heavenly *Nepenthes*, that torrent of pleasure, Psal. 16.

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tis Graece lin-
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In Decorum nu-
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ut de Franci co-
Bibus. Hist.
Fen.
1 Joh. 5. 6.

but whom he sanctifieth by his Spirit. *Possumus etiam hinc asserere ex latere Christi fluxisse nostra sacramenta*, saith Calvin. We may safely say that our Sacraments issued out of Christs side.

Plus valet ocu-
latus testis
unus quam au-
diti decem.
Ex quibus po-
testa Historiæ
Evangelicæ est
contexta. Scilicet
Annal. ep. de vic.

Verse 35. *And he that saw it, &c.* Nothing so sure as sight. One eye-witnesse is more then ten ear-witnesses. It is probable that the Apostles that were so 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.

His record is true. The Gospel is called the *Testimony*, Isa. 8. 20. because it beareth witness to it self. The Law is called light (*Lex, Lux*) because by it self it is seen to be of God, as the Sun is seen by it's own light.

Verse 36. *Not a bone of him was broken.* So he appeared to be the true Paschall Lamb, that was roasted whole in the fire of his Fathers wrath, to deliver us from the wrath to come. The fouldiers could not break his legs, because God had otherwise ordered it. *Voluntas Dei, necessitas rei.*

צדקתו ויחיה.

Verse 37. *They shall look upon him* This is not a threat, but a promise, *Zech. 12. 10.* fulfilled, *Act. 2. 37.* when *Peters* hearers felt the nails, wherewith they had crucified Christ, sticking fast in their own hearts, and piercing them with horror.

Zech. 3. 1.

Verse 48. *A Disciple of Jesus, but secretly for fear.* A Disciple he was, though a dastard. Infirmities, if disclaim'd, discard us not. *Uzziah* ceased not to be a King, when he began to be a leper. *Jebozabab* the high-Priest, though ill-clothed, yet stood before the Angel; Christ did not abhorre his pretence, nor reject his service. The Church calleth her self, *black*, *Cant. 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 infirmitis.

Verse 39. *And there came also Nicodemus.* Another night-bird; a chieftain in the Ecclesiasticall State, as *Joseph of Arimathea* (or *Ramath*, *Samuels* countrey) was in the Civil. The faith of these two now breaks out, though it had long lain hid, as the Sun under a cloud, or seed under a clod: now they manifest their love to Christ, to cruelly handled, as the true mother did hers to her childe, when it was to be cut in two.

Verse 40. *With the spices, as the manner of the Jews* To testify their hope of a resurrection. In an Apish imitation of whom, the

the Gentiles also, though they had no such hope, kept a great stir, and made much ado about the decent buriall of their dead. *Habent & vespe favos, & simia imitantur homines*, saith Cyprian.

Verse 41. *A new sepulchre.* Fit for him that was the first-born from the dead, the first-fruits of them that sleep. Besides, else it might have been said, that some other had riten, and not he, (saith *Theodoret*) as *Mahomet* saith, that Christ was not crucified, but another for him.

Ὁ μὲν οὖν
παυμένην ἡ δὲ
σαῦς, ὡς δὲ
ἀποστολὴν
Theodo. c.

Verse 42. *Because of the Jews.* That they might not doe servile work on the Sabbath, though it were to inter Christs body. See *Luk. 23. 56.*

CHAP. XX.

Verse 1. The first day of the week.]

NOW the Christian Sabbath in honour of Christs resurrection, and therefore called, *The Lords day*, *Revel. 1. 10.* as the holy Supper is called, *The Lords Supper*, *1 Cor. 10.* as the Saints are called *κλειστόν*, Kirk, Church. The title of the 24th 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 Kingdome, and the entertaining of his Gospel, doth this Psalm intreat. Let every one of us keep Sabbath, saith *Ignatius*, in a spirituall manner, rejoycing in the meditation of the law, not in the rest of the body. And in those Primitive times, when the Question was asked, *Servasti Dominicum?* Hast thou kept the Lords-day? the answer was returned, *Christianus sum, intermittere non possum*: I am a Christian, and may not do otherwise. The Jews gave that honour to their Sabbath, that they named from it all the other daies of the week, as the first, second, third day, &c. of the Sabbath, which we from the Heathens (a worse patern) name Munday, Tueday, Wednesday, &c. *Ex instituto Mercurij Tresmegisti.*

Ὁ μὲν οὖν
καὶ ἡμεῖς
ἀντιλαμβάνομεν,
&c. Ignat. ep. 3
ad Magnes.

See *Re. legat.*
Alij nunciant,
Porta prima,
secunda, tertia,
&c.

Verse 2. *Then she runneth.* Amor addidit alas, Love is impatient of delays. Christ cometh leaping over the Mountains of Bether, all manner lets and impediments. And the Church, as impatient as he, bids him, *Make haste, my beloved, and be like to a Roe*, or to a fawn of the Harts, which when it fleeth, looketh behinde it,

Cant. 2. 17.

Cant. 8. 4.

it, saith the Chaldee Paraphrast there. She affects not only an union, but an unity with him.

Verle 3. *Peter therefore went forth.* He despaired not, though he had grievously fallen. The Saints cannot fall so far, but that Gods supporting hand is ever under them. They may be drownded over head and ears in the waters of iniquity, yea, sink twice to the bottom, yet shall rise again and recover; for the Lord puts under his hand; yea, as he that tumbleth, and yet falleth not, gets ground by his tumbling: So it is here.

Verle 4. *So they ran both together.* But the swifter of foot they were, the slower in faith: for he that believeth maketh not haste, Isa. 28. 16. They believed not fully the resurrection: when they heard the news of it, and from the Angels too, they stirred not, but rejected it as a fable. Now that they hear (though but by a woman only) that the Lords body was removed to another sepulchre (though that were but a rash report, and nothing so) they run a-main. Oh the dulnes that is found in the best!

Verle 5. *Yet went he not in.* He durst not: so some fearfull are afraid of every step, laying, as *Cæsar at Rubicon*, yet we may goe back: and as the King of *Navar* told *Beza*, That he would launch no further into the sea, then he might be sure to return safe to the haven.

Verle 6. *Following him, and went in.* John came first, Peter entred first: *Soft and fair goes far*: Soft fire makes sweet malt: Leap Christians are not much to be liked; such as quickly step out of profaneness into profession. Hot at hand seldom holds out. The stony ground immediately received the seed with joy, and started up suddenly: but the good ground brings forth fruit with patience or patience. Walk deliberately, and ponder the paths of thy feet, as *Solomon* bids. A Christians progresse is as the sun, which shines more and more to the perfect day: and as the Trumper in Mount *Sion*, *Exod. 20.* which sounded louder and louder, till it was heard all the countrey over.

Verle 7. *And the napkin that was about his head.* These grave-cloaths were evidences of our Saviours resurrection, and are therefore mentioned by the Evangelist. But what shift made *Palestrus* Archbishop of *Bonony* for matter, who wrote a great book of the shadow of Christs dead body in the sindon or linen-cloth, wherein it was wrapped? This book was also commented upon by the Professour of Divinity there. Had not these men little to doe? Did they

Pelago se non
ita committit
esse, quin quan
doliter eodem
regeret possit

1. Thes.
1. Cor. 13.
1. Tim. 4. 2.
Prov. 4. 13.

not, as one saith, *Magno conatu magnas nugas agere?*
Tenet insanabile multos scribendi cacothetes.

Verle 8. *And he saw and believed.* i.e. He believed his own eyes, that the Lords body was not in the sepulchre; but, as *Mary Magdalen* had told them, so they mis-believed, that it was taken away to some other place, further from *Calvary*, for honours sake, that he might not lie buried with the wicked. Hence it is that in the next verle it is added, that *as yet they knew not the Scripture.*

Verle 9. *For as yet they knew not the Scripture.* Which yet was clear enough in this point, *Pf. 16. 10. & 110. 1. Isa. 53. 10, 11.* The resurrection of our Saviour was not obscurely shadowed out in *Adam*, waking out of sleep, *Isaac* received after a sort from the dead, *Joseph* drawn out of prison to be Lord of *Egypt*, *Samson* beating away the gates of *Gaza*, *David* advanced to the Kingdome, when there was but a step betwixt him and death, *Jonah* preterved in the Whales belly, &c.

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

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

Verle 12. *And seeth two Angels.* Sent for her sake, and the rest, to certifie them of the resurrection. It is their office (and they are glad of it) to comfort and counsell the Saints still, as it were by speaking and doing after a spirituall manner, though we see them not, as she here did. The Philosopher told his friends 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.

Verle 13. *Woman, why weepest thou?* Angels pity humane frailty still, and secretly suggest comfort. But *Mary* had no such cause to cry, if she had known all, but to rejoyce rather: so hath a Christian, in what condition soever, all things reckoned. Had *Elizabeth* known she should have been Queen, she would not have wisht her

etiam deus
meum deus.

Jam. 1.

felt a milk-maid. Saints are heirs of the kingdom, saith James, heads destined to the diadem, saith Tertullian; what mean they then to be at any time in their dumps?

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

Verse 15. *Woman, why weepest thou? whom seekest 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 thenceforth also changed names: for Ministers are called Angels Rev. 2. 1. and Angels, Ministers, Heb. 1. 14.

Verse 16. *Jesus saith unto her, Mary.*] Christ is nearest to such, as, with Mary cannot see him for their tears, if, with her, in humility they seek after him. He calls her but by her name, and she acknowledgeth him. The ear, we say, is first up in a morning: and nothing to loon awakes us, as to be called by our names. How easily can Christ call up our drowsie hearts, when he pleaseth: and (when we are even turned away from him, as Mary here was) make us reciprocate and cry *Rabboni*?

Verse 17. *Touch me not, &c.*] She had caught him by the feet (as the *Shunammite* did *Elisha*, as the *Shulamite* did her Spouse) and there she would have held him longer, out of inconsiderate zeal: but that he takes her off this corporall conceit, that she may learn to live by faith, and not by sense: to be drawn after him to heaven, whither he was now ascending, and to go tell his brethren what she had seen and heard.

Verse 18. *Mary Magdalen came and told*] She had told them and troubled them before with a conceit that they had (but to what end, or whether, she knew not) removed the Lords body: fitly therefore is she sent to assure them of the resurrection. And, though loth to depart, yet she bridles her affections though never so impetuous, and brings them to be wholly at Christs beck and check.

Verse 19. *When the doors, &c. for fear of the Jews*] The shep had been scattered, but now were by the great shepherd recollected (according to the promise, *Lech. 13. 7. I will turn my hand upon the little ones*) yet sensible of their late fright, they shew some trepidation. Afterwards, when the Spirit came down upon them, they not only set open the doors, but preached Christ boldly in the Temple,

Mit 28 9.
Cont. 3 4

Nemorare, sed
ad perituros
discipulos ac-
curres, & quod
vidisti tunc
Pet. Martyr

ple, without dread of danger. So did *Basil*; when the Emperour threatned him with bonds, banishment, &c. he wisht him to afright babies with such bugbears: his life might be taken away, but not his faith: his head, but not his crown. So *Luther*, at first so fearfull and faint-hearted, that in the year 1518. he wrote thus to Pope *Leo* the tenth: I lay my self prostrate at your Holiness feet, together with all that I am, and have: quicken me, kill me, call me, recall me, approve me, reprove me, I shall acknowledge your voice to be the very voice of Christ, ruling and speaking in you, &c. 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 Emperour had threatned his ruine, *Contemptus est à me Romanus & favor & furor.* And when *Spalatinus* had sent unto him, to enquire whether he would go to *Worms*, and appear in the Gospels cause, if *Cæsar* summoned him? Go, said he, I am resolved to go, though I were sure to encounter so many devils there, as are tiles upon the houles. *Omnia de me presumas, præter fugam & palinodiam. Fugere nolo, multò minus recantare.*

Verse 20. *He shewed unto them his hands, &c.*] For their further confirmation: so he doth unto us every time we come to his table. But oh, how should our hearts long to look for ever upon the humane nature of Christ, clothed with an exuberancy of glory, at the right hand of his heavenly Father? And to consider that every vein in that blessed body bleeds, to bring us to heaven? *Augustin* was wont to wish that he might have the happinesse to see these three things, *Romam in flore, Paulum in ore, & Christum in corpore.* But I should take venerable *Bedes* part rather, and say with him, *Anima mea desiderat Christum regem mentis videre in decore suo:* Let me see my King Christ in his heavenly beauty.

Verse 21. *Then said Jesus to them again, Peace*] The common salutation amongst the Jewes (the Turks at this day salute in like sort, *Salaum aleck*: the reply is, *Aleck salaum*, that is, Peace be unto you) This our Saviour purposely redoubleth, to persuade them of pardon for their late shamefull defection from him, and their backwardnesse to believe his resurrection. Sin is loon committed, but not to easily remitted: or, if in heaven, yet not in our own consciences, till which ther's little comfort. Christ, to confirm them, is pleased again to employ them, and to count them faithful, putting them again into the ministry. A calling not more honourable then comfortable: the very trust that God commits to a man therein

Pueri illa ter-
riculamenta
proponebda.

l'ivifica, occide,
voca, revoca,
approba, repro-
ba, vocem tuam,
vocem Christi
in te præfidentis
& loquentis
agnoscam.

Luth. Epist.

Blaise voyant
à Levant.

1 Tim. 1. 13.

therein, seals up love and favour to him.

Verse 22. *He breathed on them, and saith, &c.* Otherwise, who had been sufficient for these things? The Ministry is a burden to be trembled at by the Angels themselves, saith *Chrysostome*. Father *Latimer* when at the coming in of the six Articles, he, to keep a good conscience, resigned up his Bishoprick, putting off his rochet, he suddenly gave a skip in the floor for joy, feeling his shoulders so light, and being discharged, as he said, of such an heavy burden. Now the Spirit where he is bestowed by Christ heaves at one end (as *S. Paul's* word imports) and takes off the brunt of the business from us. He oyls our wheels, and makes us drive merrily. He helps our infirmities, edgeth our spirits, stealeth our faces, filleth us with matter, furnisherh us with words, does all our work for us. When I first came into this City (said *Calvin* upon his death-bed, in his speech to his fellow-Ministers) I found all out of frame, and met with many malicious opposites. But our Lord Christ so settled and strengthened me, who by nature (to speak truth) am easily daunted, *Ut nullis illorum conatibus cesserim*, that I stoutly withstood them.

Verse 23. *Whosoever sins ye remit, &c.* Remission of sin 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. Now none can remit sins, but God; to speak properly: Papists tell us of one that could remove mountains: but to remit sins is peculiar to God alone. Man may remit the trespass, but God only the transgression. Howbeit Ministers may, and in some cases must declare unto man his righteousness; pronounce in Christs name, the truly penitent righteous in Gods sight, by Christs righteousness freely imputed, and given unto them. They must also retain, by the same authority, and binde upon impenitent sinners (so continuing) their sins to destruction, *Having in a readiness to revenge all disobedience*. This we may doe, as Ministers, and more we claim not.

Verse 24. *But Thomas one of the twelve.* A man cannot be wilfully absent from the publike Assemblies but once, without great danger and damage. *Thomas* was absent, perhaps about some weighty cause. It may be he lurked 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 slain: but what ever the cause was, the effect was grievous; he was wofully hardened.

Verse

Verse 25. *I will not believe.* Ah wilfull *Thomas* (quoth *M^r Bradford*, Martyr) *I will not*, saith he: so adding to his incredulity, obstinacy. But yet Christ appeared unto him, and would not leese him, &c.

Verse 26. *The doors being shut.* Although it be said, that when Christ came to his Disciples the doors were shut, yet have I as much to prove that the doors opened at his coming, as ye to prove that he came thorow the door, said *Robert Smith*, Martyr, to the Doctour that disputed with him.

Verse 27. *Then saith he to Thomas* Who was not excommunicated by the rest, but gently born with, till Christ should cure him. Neither did he forsake their meetings, though he believed not their relation. It is good to stand in Christs way, to be found at the foddering-place, *Cant. 1. 8*. But some, like spirituall vagabonds, as *Cain*, excommunicate themselves from Gods presence, in the use of the means: we may write, *Lord have mercy upon such*, as utterly deplored.

Verse 28. *My Lord, and my God.* This is true faith indeed, that individuates God, and appropriates him to it self. Were it not for this possessive (*Mine*) the devil might say the Creed to as good purpose as we. He believes there is a God and a Christ: but that which torments him, is, he can say (*My*) to never an Article of the faith.

Verse 29. *Blessed are they that have not seen.* We see Christ in the flesh by the eyes of the Apostles; like as the *Israelites* saw *Canaan* by the eyes of the spies: and this is sufficient unto faith, as the Evangelist sheweth in the next verses.

Verse 30. *And many other signs, &c.* If *Cicero* could say of *Socrates* (whose words *Plato* had recorded) and could request the like of his Readers, concerning *Lucius Crassus*, that they would imagine much more good of them, then they found written; how much more might *S. John* do the same concerning Christ?

Verse 31. *These things are written.* He speaks this of the writ of the other three Evangelists also. *Matthew* wrote his Gospel eight years after Christ. *Mark* ten. *Luke* fifteen, and *John* fourty two, in the daies of *Trajan*. He died in the 101. year of his own age.

CHAP.

Onu ipfis et
Angelis tre-
mentum.

Ath. and Mon.
fol. 1578.
Rom. 3. 24.
ἀντιλαμβάνο-
μεθα, ἵνα ἡμα-
ς προτιμωθῶ-
μεν ἀπὸ τῆς
ἀτιμίας.

Melch. Adam
in vita Calv.

Rhem. Test.

Job 33. 23.

2 Cor 10. 8.

Serm of Re-
pent. 56.

Ath. and Mon.
fol. 1536.

ἡ πίστις ἡ δικαιο-
σύνη τῆς ἐξου-
σίας.

De orat. l. 3.

CHAP. XXI.

Verse 1. *After these things Jesus shewed 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 Christs resurrection: as in this Chapter those, whereby he approved the truth of his resurrection in *Galilee* also, according to his promise, *Mat. 26. 32.* that they might believe and remember that Jesus Christ 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, saith *Tertullian*. Those are a *faction*, that conspire against good men: The society of such is like the slime and filth that is congealed, where many toads and other vermine joyn together. God dwells in the Assembly of Saints: shall we, like *Stoicks* stie up our selves, and not daily runne into their company? He that comes, when ornaments and sweet speeces are stirring, doth carry away some of the sweet favour, though he think not of it: so here. See *Prov. 13. 20.*

Verse 3. *I goe a fishing, &c.*]

Being not yet employ'd in the publike ministry, he would not be idle, and that he might not be chargable to the Church. This life is in *Isaiah* called, *The life of our hands*, because it is to be maintained by the labour of our hands. We are to *earn ere we eat*, *2 Thess. 3.*

And that night they caught nothing.] Labour we never so hard, unless God blesse it, and stop that hole in the bottom of the bag, *Hag. 1. 1.* those secret illues and drains of expence, at which mens citates run out, we shall be forced to say with *Severus* the Emperour, *Omnia fui, & nihil profui.*

Verse 4. *But when the morning.*]

Mourning lasteth but till morning.

2 Tim. 2. 8.

cum boni, cum
probi coeunt, cu
pij, cum casti
congregantur,
non est factio
dicens sed. u
ria, &c. con
trario illis no
mea factio
accommodan
dum, &c. 1. Pet.
2. 12. 1. Cor.
1. 13.

8. et age tuus
erit. Ovid.

Spartian.

1. 1. 30. 5.

morning. *Flebile principium melior fortuna sequetur*, said *Q. E. Ovid.* *Elizabeth*, when she was to be sent to the Tower.

Verse 5. *Children, have ye any meat?*]

This he saith, as seeming to be some houl-keeper, who passing by fishermen, calls to them, as willing to buy their fish, for the use of his family. *Galeacius Carac-* His life by *Crisham.*
ciolus, that noble Marques of *Vico* (that left all for Christ, prefer-
ring the blessing of God before the worlds warm Sun) would goe
into the market at *Geneva*, and cater for his household; grieving for
nothing more, then that he had not wherewithall to keep a better
house, for the relief of the poor: And in that respect only, he wished
himself as great a man at *Geneva*, as he was in *Italy*.

Verse 6. *Cast the net on the right side, &c.*]

This counsell he gives as a stranger, who haply 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 so: they knew not what another draught might produce. It is good to be doing in Gods way: sooner or later successe will ensue. Binde not the Lord to a day, wake not my beloved, till he please: he will pay us for all our pains and patience. Consider but our 1. distance, 2. de-
pendance, 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, that he in very faithfulness afflicts us; and that however it seem so for a season, it is not in vain to have sought his face. *John* knew not our Saviour by sight here, but by the multitude of fishes that came to hand, by his direction. The *Rockellers* might easily see as much; when they were miraculously relieved by that shoal of shel-fish cast upon their shore in a strait siege, whereby their City was miracu-
lously preserved.

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 forwardest in a good matter; not only to make a shift to go to heaven, but to have an abundant entrance thereinto, to come bravely into the haven, by adding one grace to another, as *Peter* hath it. It is a low and unworthy strain in some (saith *One*) to labour after no more grace, then will keep life and soul together, that is, soul and hell asunder. But that man for heaven, and heaven for him, that sets up for his mark, *The resurrection of the dead*, *Phil. 3. 11.* that is, by a Metonymic

V

of

A. B. and Men.

1. Pet. 1. 11.

of the subject for the adjunct, that perfection of holiness that accompanyeth the state of the resurrection. *Paul was, Insatiabilis Dei cultor*, saith *Chrysostome*.

Verse 9. *And fish laid thereon, and bread.*] A feast of Christs own providing; to assure them that they should never want necessities: superfluities they may want without prejudice. Nature is content with a little, grace with lesse. *Luther* died oft with an herrings, *Iunius* with an egg; as knowing, that they were not to live to eat, but to eat to live. Ill doth it become a servant of the highest, to be a slave to his palate. *Epicurus dum palato quid sit optimum judicat, cæli palatium non suspexit*, saith *Ennius*.

Verse 10. *Which ye have now caught.*] He saith not, which I have caused you to catch. God is pleased to say, for our encouragement, that we doe such and such good works, when it is he that doth all our works in us, and for us. *Certum est nos facere quid facimus, sed ille facit ut faciamus*. The bowles of the Candle-stick had no oyl, but that which dropped from the olive-branches.

Verse 11. *Yet was not the net brake.*] When God will bless a man, all second causes shall cooperate and contribute their help. As when he will crosse us, the strongest sinew in the arms of flesh shall crack, our likeliest projects miscarry: he will curse our blessings, blast our proceedings, as King *John* confessed. *Ever since I was assailed, and subdued to the sea of Rome, I never prospered*. *Oto*, one of the Popes *Muscipulatores*, Mice-catchers, as the Story calls them, sent hither by *Gregory 9.* after three years raking together of money by most detestable arts, at last departing hence, he left not to much money in the Kingdom, as he either carried with him, or sent to *Rome* before him. Such notable fishers are *Peters* pretended succours: all is fish with them, that comes to net.

Verse 12. *None of the Disciples durst ask him.*] They were ashamed to move further Question in that that was to them all so evident. Neither yet may we imagine that they were silent all dinner while in their Masters presence, as Monks and Turks use to do; but that, although they were ashamed to ask him who he was, yet they both asked and answered many other more profitable Questions. Our Saviour never came to any mans table, but he besprinkled the dishes with the salt of savoury discourse: So should we, but so (as) we doe not. *Plato* and *Xenophon* thought it fit and profitable, that mens speeches at meals, should be written. And if

Aug.

Postquam Deo
re conciliatus
me ac meare-
na (proh dolor)
Romæ, subjecti
ecclésiæ, nulla
mihi pro pera,
sed omnia con-
traria advene-
runt. Joh. Rex.

Turce perpetui
plenum teret,
ut mult. Cusp.
de Cælio p.
475.

if Christians should so doe, what kinde of books would they be?

Verse 13. *Taketh bread and giveth them.*] As his manner was before his death, and with his usuall form of *Grace before meat*, by the which those two, that had his company to *Emmaus*, knew him. Those that receive not the creatures with thanksgiving, are worse then Heathens. The Greek word for a dinner comes of another word that signifieth prayers, which they usually premised to their repasts. *Hesiod* gives this precept, Eat not of a dish that hath not first been offered in sacrifice. An elegant and a pious precept, saith *Melancthon*, drawn no doubt from the holy Patriarchs. The people would not taste of their good cheer, till *Samuel* had blessed it. And *Moses* bad them, *Eat and drink before the Lord*. Mine Oxen and fatlings are prepared; saith that King, *Mat. 22. 4.* It is in the originall, *are sacrificed*. So was *Nebuchadnezzars* good cheer, which therefore *Daniel* would not taste of.

Verse 14. *This is now the third time &c.*] *Adam* died, and we hear no more of him: not so the second *Adam*, *If a man die, shall he live again?* *Job 14. 14.* Not till the generall resurrection surely. Many devices there are in the mindes of some, that there shall be a first resurrection of the Martyrs only, and that they shall reign on earth a thousand years. *Alsted* saith, this thousand years shall begin in the year 1694. But these, saith a Divine, are but the mistakes of some high expressions in Scripture; which describe the judgements poured out upon Gods enemies, in making a way to the Jews conversion, by the pattern of the last judgement.

Verse 15. *Lovest thou me more then these?*] As thou hast not spared to proteste and promise (for when the rest said nothing, *Peter* said he would lay down his life for him) and as thou now pretendest, by casting thy self into the sea, to come first to me.

Thou knowest that I love thee.] Being asked of the measure, he only answereth of the truth, *q. d.* for the quantity I can say little, but for the truth I dare affirm. The upright are perfect in Gods account. And *Peter* had now turned his crowing into crying. *Feed my lambs.*] These were his first care. The Syriack addeth, *Li, mihi, feed them for me.* And *Druſinus* reckons this amongst the Eastern Apophthegmes, *Quicquid agas, propter Deum agas.* Whatsoever thou doest, doe it for Gods sake. *Propter te Domine, propter te,* was a godly mans motto, it should be every Ministers especially.

Verse 16. *Feed my sheep*] That is, *Supremum in Ecclesia Dominium*.

V 2

Luk. 14. 35.

1 Tim. 4. 4.

Αεινον οτι τον
αγων α precibus
quas praxit, e-
bant
Μηδ' επι γη.
τερον δ' αν ην
πρὸς ικτον αν-
δρω Εδεν...
1 Sam. 9. 13.
πεθυμια.

Johnst. de nat.
Constant.

Cotton upon
the seven viols.

minium tibi asserere. Lord it over the Church, saith *Baronius*. *Regis more impera*, Reign as a King, saith *Bellarmino*. Christ on the contrary saith, *The kings of the nations exercise dominion over them, but ye shall not do so.* And Peter himself saith to his fellow-Elders, *Feed the flock of God, not as lording it over Gods heritage*, &c. Indeed *ποιμαίνω* here used, sometime signifies to govern (usually to feed) but *βοσκω*, the other word, twice used here in this text, alwaies signifies to feed. But they catch at government, let go feeding. It is as rare a thing to hear a Bishop preach amongst them, said Dr. *B. Jssint*, as to see an Ass flee. *Fisco potius apud multos consilium quam Christum: attonson potius gregis quam attentioni.*

1 Pet. 52, 3.

Episc. Winton.

Verle 17. *J. sus saith unto him the third time.* To confirm him doubtlesse, against the conscioufnesse of his three-fold deniall, and to reauthorize him in his Apostleship.

Lovest thou me? A Minister had need have his heart enflamed with a most ardent affection to Christ: for else he will never suffer that hardship, devour those difficulties, and get over all those impediments, that he is sure to be encombred with. The Ministry, believe it, is not an idle-mans occupation: he must preach the word be instant in season, out of season, &c. cry in the throat. (*Clamare ut sentora vincat*) lift up his voice like a trumpet, speak till he spet forth his lungs, and yet to no more purpose, many times, then *Bede* did when he preached to an heap of stones. Now this he will never do, unless the love of Christ constrain him, 2 Cor. 5. 14. with 1 Cor. 16. 22.

2 Cor. 58. 1.

Peter was grieved. Either in remembrance of his former falsehood: or else, as thinking our Saviour somewhat distrusted his fidelity; or else surely, he was as much to blame to be grieved, as *David* was to be angry, when God had made a breach upon *Uzzab*.

1 Sam. 6. 3.

Feed my sheep. My sheep with golden fleeces, with precious souls: every soul being more worth then a world, as our Saviour reckons it, who only went to the price of it. Can that be wholesome meat then that is sawced with the blood of souls? Will it not be bitterness in the end?

Mat. 16. 6.

Verle 18. *Another shall gird thee.* That is, cord thee, manacle and pinion thee, carry thee prisoner whither thou wouldst not. *Peter* would, and he would not suffer. Every new man is two men, hath two contrary principles in him, flesh and spirit. *The spirit is willing, the flesh weak* and wayward. This made the Martyrs many of them, chide themselves, and craye prayers of others. *B. Ridley* said

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, *Rawlins* *White*, Martyr, going to the stake, and meeting with his wife and children, the sudden sight of them so pierced his heart, that the very tears trickled down his cheeks. But he soon after, as though he had misliked this infirmity of his flesh, began to be, as it were angry with himself; inso much that in striking his breast with his hand, he used these words, Ah flesh, staieest thou me? Wouldst thou fain prevail? Well, I tell thee, do what thou canst, thou shalt not, by Gods grace, have the victory. So *Latimer* in a letter to *B. Ridley*, Pray for me, I say; pray for me, I say; for I am sometimes so fearful, that I would creep into a Moule-hole, sometimes God doth visit me again with his comforts: so he cometh and goeth, to teach me to feel and know mine infirmity.

All. and Mon. fol. 1605.

Ibid 1415.

Ibid 1565.

Verle 19. *By what death he should glorifie God.* Martyrdom is the lowest subjection that can be to God, but the highest honour. *Verè magnus est Deus Christianorum*, The God of the Christians is a great God indeed, said one *Calocritus* a Heathen, beholding the patient sufferings of the Primitive Martyrs. *Iustin Martyr* confesseth of himself, that seeing the piety of Christians in their lives, and their patience in death, he gathered that that was the truth that they so constantly professed and sealed up with their blood. And of one *Adrianus* 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 precious as a tree of life, though we be fastned to him as to a stake to be burned at, this is the greatest honour we can doe him upon earth. This is to magnifie Christ, as *Paul* did, *Phil. 1. 20.* to follow Christ close at heels, as *Peter* did here, who also had the manner of his death fore-told him, 2 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 descending down upon the Lamb, rightly purporting by what death he should glorifie God.

All. and Mon. fol. 1366.

Verle 20. *Then Peter turning about.* Peter, though restored and resealed in his Apostleship, is not without his infirmities. They that are cured of a phrensie, are not without their mad tricks sometimes. No pomgranate so sound, but hath one rotten kernell in it. No book so well printed, but hath some errata's. *Daniel*

Qui si aliquid salutatis habet adiunctum. Melanct.

Pfal. 19.

vid law so many in himself, that he cries out, *who can understand the errors of his life, oh purge me, &c.* They that dream of perfection here, suffer a merry madnesse.

Verse 21. *And what shall this man do?* When Peter considered that John was dearly beloved, and yet not alike forewarned of suffering death, as himself was, he began to doubt whether Christ spake this of love to him, or not. Nothing is more ordinary with us, then to question Gods affection, when we are in affliction: to conceive hard things of God, and heavy things of our selves, as if no children, because chastized. Whereas we should learn to look thorow the anger of Gods corrections, to the sweetness of his loving countenance, as by a rain-bowe we see the beautiful image of the Suns light in the midst of a dark and waterish cloud. See my Love-tokens. Doct. 2. Use 1.

Verse 22. *if I will that he tarry.* *Sic eum volo manere.* This the vulgar corruptly reads, *Sic eum volo manere.* Ambrose, Austin, Bede, Lyra, Rupert, &c. retain this reading. Trapezantius defends it, Bessarion opposeth it, the Greek text refutes it. Yet is the vulgar translation so extolled and idolized by the Papists, that if the Originals differ from it any where, they must be corrected by it, and not it by the Originals. *Sed Hebraei bibunt fontes, Graeci rivos, Latini paludes,* saith Reuchlin.

Verse 23. *Among the brethren.* So are all Christians. *Sanctior est copula cordis quam corporis.*

That that Disciple should not die. Some to this day, deny that he is dead. Beza tells us of a certain Impostour in his remembrance, that gave out at Paris that he was John the Evangelist: and was afterwards burnt at Tholouse. Some have fabled that after he had commanded his grave to be made, and had laid himself down in it, the next day it was found empty, and he rapt up alive into paradise, whence he shall come together with Enoch and Elias at the last day to confound Antichrist, *O quantum est in rebus inane!* It is not for us to follow cunningly devised fables, 2 Pet. 1. 16. but to attend to that sure word of truth, as unto a light shining, &c. v. 19. accounting every particle of it precious, with the change of one letter may breed so much error, and cause so much contention.

Verse 24. *This is the Disciple.* Not the Doctor, the Master, as *Magistri nostri Parisenses.* So the Sorbonists will needs be stiled. The Schoolmen have their Doctor Angelicus, Doctor

Muscul in loc.

Doctor Seraphicus, Doctor resolutissimus: So Bacon the Carmelite was called, because he would endure no guessing or maybe's. The Italian Friars, as they encrease in their supposed holiness, so they proceed in their titles, from Padre Benedicte, to Padre Angelo, then Archangelo, Cherubino, and lastly, Cerephino, which is the top of perfection. Our Evangelist 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 stile then the beloved Disciple, makes no more of himself then a witness to the truth, a recorder of what he had heard and seen. The proud person speaks great swelling words of vanity; he loves uppermost rooms, and to be called Rabbi, Rabbi, to be cried up and pointed at for a non-such. I hear, saith Tertullian (speaking of the Pope, who then began to peep out) that there is a decree published in peremptory tearms. Pontifex scilicet Maximus, Episcopus episcoporum, &c. I ever hated the pride of that Roman Church, saith Basil. Ambition, like the Crocodile, groweth while it liveth; like the Ivy, which rising at the feet, will over-peer the highest wall: Or, like the Murry-gold (a flower of no good smell) which opens and shuts with the Sunne. Humility, on the contrary, is like the Lilly, saith Bernard, or violet, which growes low to the ground, hangs the head downward, and hides it self with it's own leaves. It prefers the Edge of conscience, before the Hic est of the world: and were it not that it's fragrant smell betrayes it to the observation of others, would chuse to live and dye in its well contenting secrecy.

Verse 25. *I suppose that even the world it self, &c.* *Nec Christus, nec Caelum patitur hyperbolen,* saith One. In speaking of Christ or his Kingdome, a man can hardly hyperbolize. Much had St. John said of our Saviour, yet nothing to what he might have said. All that ever he did was divine, and deserved to be chronicled. That commendation that Paterculus fally gives to Scipio, that he never in all his life did, spoke, or thought any thing, but that was praise-worthy, is true only of Christ. That which the Ecclesiasticall History, relates of Beniamin, that he was never seen or heard by any to twear, lie, or be rashly angry, to speak or doe any thing that betecmed not Gods servant, is a praise proper to Christ, even as he was man. But, consider him, as God, and then that of Gratian the Emperour is true, in his Epistle.

Saunders Survey, &c.

1 Pet. 2. 18.
Mat. 23. 6.Odis fastum illi-
um ecclesie.
Hunc oppor du-
mum appellare
so itum est.Nihil in vita
nisi laudandum
aut fecit aut
dixit, aut sensit.
Velleius.
Sozom. l. 6. c. 20.

Loquitur de
Deo, non quan-
tum delemus,
sed quantum
possumus.

Citat. ab Arist.
de mirabil. ausu.

Epistle to S. Ambrose, We speak of God, not so much as we ought, but so much as we can. *Nemo sapientiam Dei immensam in omnem aeternitatem exhaustiet.* He is indeed like the pool Poly-
critus writes of, which in compasse, at the first, scarce seemed to exceed the breadth of a shield; but if any went in to it to wash, it extended it self more and more. *Tantum recedit, quantum capi-
tur,* saith Nazianzen. When therefore the Apostle saith, *That the world it self could not contain the books that should be written.* *Hoc non vult,* saith Augustine, *de mole libro-
rum, nec de locali capacitate, sed quod Spiritus
sanctus nostri habuerit rationem, & ea se-
legerit conscribenda, quae in hac infir-
mitate credentes capere possint.*

FINIS.

MUSEUM
BRITAN-
NICUM



A Table of such texts of Scripture, as occasionally are explicated and unfolded in this Comment.

	Page.		Page.		Page.
Genesis 48.22.	20	Ier. 25.30.	66	Heb. 5.2.	20
Exodus 5.1.	27	Dan. 12.2.	31	Heb. 8.10.	28
Lev. 19.23. &c.	55	Dan. 12.11.	5	Heb. 12.25, 26.	15
Numb. 22.34.	98	Hof. 6.3.	80	Heb. 13.3.	20
Joshua 7.19.	50	Hof. 10.8.		James 5.20.	25
1 Sam. 6.5.	50	Amos 6.12.	33	1 Pet. 1.5.	56
1 Kings 7.23.	89	Nab. 1.10.	95	1 Pet. 2.21.	81
Ezra 6.10.	26	Zeph. 3.9.	125	1 Pet. 3.1.	25
Iob 2.4.	55	Mat. 5.14.	77	1 Iohn 5.10.	75
Psalme 27.17.	6	Mat. 12.20.	102	1 Iohn 5.13.	11
Psalme 42.3.	104	Mat. 24.24.	58	Rev. 2.10.	93
Psalme 151.8.	96	Mat. 20.30.	58	Rev. 2.23.	44
Prov. 8.22.	2	1 Cor. 4.13.	300	Rev. 4.4.	61
Cant. 5.10.	19	1 Cor. 6.11.	102	Rev. 4.6.	89
Isai. 6.1, 2.	56	1 Cor. 11.28.	82	Rev. 6.2.	89
Isai. 8.20.	136	Galat. 3.23.	17	Rev. 11.2.	56
Isai. 27.11.	99	Ephes. 3.10.	8	Rev. 11.8.	123
Isai. 30.18.	61	Phil. 3.11.	145		
Isai. 53.11.	109	1 Tim. 1.14.	22		

Errata's.

P Age 2. line 1. r. hammedabber. p. 12. l. 16. r. Cerinthus. p. 9. l. 23. for *dejected*, r. *disfected*. p. 9. l. 6. *deletbat*. p. 9. l. 17. for *Prophecy*, r. *Porphyry*. p. 11. l. 27. for *dominem*, r. *hominum*. p. 16. l. 24. r. of a weak faith. p. 16. l. 27. for *soul*, r. *souls*. p. 16. marg. for *peltaria*, r. *Paria* ut. p. 29. l. 18. for *Hence*, r. *Here*. p. 44. l. 19. for *flying*, r. *high-flying*. p. 47. l. 40. for *never*, r. *ever*. p. 54. l. 21. for *reddi*, r. *redde*. and for *fighting*, r. *fighting*. p. 59. l. 10. for *Placite*, r. *Placite*. p. 66. l. 1. for *Ey*, r. *Ey*, or *Ay*. p. 71. l. 16. for *Reader bear*, r. *read or bear*. p. 76. l. 24. r. *an* for *in*. p. 80. l. ult. r. *Iewifs*, for *Jew*. p. 87. l. 20. r. *then*, for *the*. p. 9. l. 1. marg. r. *tenebrae*, for *enebrae*. p. 94. l. 31. r. *out*, for *upon*. p. 108. l. 1. *but set*. p. 109. l. 30. *dele in*. p. 117. l. 13. r. *interim*, for *Interim*. p. 128. l. 15. r. *him*, for *them*.