

The Holy Gospel Of Jesus Christ, According to John

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John 1

1 That Word begotten of God before all worlds. 2 Which was ever with the Father. 14 Is made man, 6-7 For what end John was sent from God. 16 His preaching of Christ's office. 19 The record that he bare given out unto the Priests. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.

1 In (1) (*) the (a) beginning (b) was (c) the Word, and the Word was (d) with (♣) God, and the (e) Word was God.

(1) The Son of God is of one, and the selfsame eternity or everlastingness, and of one and the selfsame essence or nature, with the Father.

(*) Or, before the beginning.

(a) From his beginning, as the Evangelist saith in 1 John 1:1; as though he said, that the world began not than to have his being, when God began to make all that was made; for the word was even then when all things that were made, began to be made, and therefore he was before the beginning of all things.

(b) Had his being.

(c) This word, That, pointeth out unto us a peculiar and choice thing above all others, and putteth a difference between this Word, which is the Son of God, and the Laws of God, which otherwise also are called the word of God.

(d) This word (With) putteth out the distinction of persons to us.

(♣) Christ is God before all time.

(e) This word (Word) is the first in order in the sentence, and is that which the learned call (Subjectum) and this word (God) is the latter in order, and the same which the learned call (Predicatum.)

2 This same was (*) in the beginning with God.

(*) The Son is of the same substance with the Father.

3 (*) (2) All (f) things were made by it, and (g) (♣) without it (h) was made nothing that was made.

(*) Colossians 1:16 .

(2) The son of God declareth that same his everlasting Godhead, both by the creating of all things, and also by the preserving of them, and especially by the excellent gifts of reason and understanding, wherewith he that beautified man above all other creatures.

(f) Paul expoundeth this place, in Colossians 1:15-16 .

(g) That is, as the Father did work, so did the Son work with him; for he was fellow worker with him.

(♣) No creature was made without Christ.

(h) Of all those things which were made, nothing was made without him.

4 (i) In it (k) was (*) life, and the life was (l) the (♣) light of men.

(i) That is, by him; and it is spoken after the manner of the Hebrews, meaning thereby that by his force and working power all life cometh to the world.

(k) To wit, even then, when all things are made by him, for else he would have said, Life is in him, and not life was.

(*) Whereby all things are quickened and preserved.

(l) That force of reason and understanding, which is kindled in our minds, to knowledge him, the author of so great a benefit.

(♣) The life of man is more excellent than of any other creature, because it is joined with light and understanding.

5 (3) And that light shineth in (*) the darkness, and the darkness (m) comprehended it not.

(3) The light of men is turned into darkness, but yet so that there is clearness enough to make them without excuse.

(*) Man's mind is full of darkness because of the corruption thereof.

(m) They could not perceive nor reach unto it, to receive any light of it, no, they did not so much as acknowledge him.

6 ¶ (*) (4) There was a man sent from God, whose name *was* John.

(*) Matthew 3:1; Mark 1:4; Luke 3:2 .

(4) There is another more full manifestation of the Son of God, to the consideration whereof men are in good time stirred up, even by John's voice, who is as it were the herald of Christ.

7 *This* same came for a witness, to bear witness of the light, that all men (n) through him might believe.

(n) Through John.

8 He was not (o) the light, but *was sent* to bear witness of the light.

(o) That light which we spake of, to wit, Christ, who only can lighten our darkness.

9 (5) This was (p) the true light, which lighteth every man that (*) cometh into the world.

(5) When as the Son of God saw, that men did not acknowledge him by his works, although they were endued with understanding (which he had given to them all) he exhibited himself unto his people to be seen of them with their corporal eyes; yet neither so did they acknowledge him, nor receive him.

(p) Who only and properly deserveth to be called the light, for he shineth of himself and borroweth light of none.

(*) Or, are born.

10 (q) He was in the world, and the world was (*) made by him, and the world (♣) knew him not.

(q) The person of the Word, was made manifest even at that time when the world was made.

(*) Hebrews 11:3 .

(♣) Because they did not worship him as their God, Romans 1:21; Acts 14:15 .

11 He came (r) unto (*) his own, and his own received him not.

(r) The Word shewed himself again, when he came in the flesh.

(*) To the Israelites who were his peculiar people.

12 (6) But as many as received him, to them he gave (s) (*) prerogative to be the sons of God, *even* to them that believe in his Name.

(6) The Son being shut out by the most of his people, and acknowledged but of a few, doth regenerate them by his own virtue and power, and receiveth them into that honor which is common to all the children of God, that is to be the sons of God.

(s) He vouchsafed to give them this prerogative to take them to be his children.

(*) Meaning privilege, or dignity.

13 Which are born not of blood, nor of the (t) will of the flesh, nor of the will of man, but of God.

(t) Of that gross and corrupt nature of man, which is throughout the Scriptures set as enemy to the Spirit.

14 (*) (7) And the Word was made (u) (♣) flesh, and (x) dwelt among us, (and we (♣) saw the (y) glory thereof, (z) as the glory of the only begotten *Son* (♥) of the Father) (a) (♣) full of grace and truth.

(*) Matthew 1:16 .

(7) That Son, who is God from everlasting, took upon him man's nature, that one and the selfsame might be both God and man, which manifestly appeared to many witnesses, that saw him amongst whom he was conversant, and unto whom by sure and undoubted arguments he shewed both his natures.

(u) That is, man, so that the part is taken for the whole, by the figure Synecdoche; for he took upon him all our whole nature, that is to say, a true body, and a true soul.

(♣) He was formed and made man by the operation of the holy Ghost without the operation of man.

(x) For a season, and when that was ended, he went up into heaven; for the word which he useth, is taken from tents, and yet notwithstanding, his absence from us in body is not such, but that he is always present with us, though not in flesh, yet by the virtue of his spirit.

(♣) Matthew 17:2; 2 Peter 1:17 .

(y) The glory which he speaketh of here, is that manifestation of Christ his majesty, which was as it were laid open before our eyes when the Son of God appeared in flesh.

(z) This word (as) doeth not in this place betoken a likeness, but the truth of the matter, for his meaning is this, that we saw such a glory, as beseemed and was meet for the true and only begotten Son of God, who is Lord and King over all the world.

(♥) Or, proceeding from the Father.

(a) He was not only a partaker of grace and truth, but was full of the very substance of grace and truth.

(♣) Colossians 1:19; Colossians 2:9 .

15 ¶ (8) John bare witness of him, and cried, saying, This was he of whom I said, He that cometh (b) after me, is preferred before me, for he was (c) (*) before me.

(8) John is a faithful witness of the excellency of Christ.

(b) That is, He before whom I am sent to prepare him the way, so that these words are referred to the time of his calling, and not of his age, for John was six months older than he.

(c) This sentence hath in it a turning of the reason as we call it, as who would say, a setting of that first which should be last, and that last which should be first, for in plain speech this it is; He that cometh after me, is better than I am, for he was before me. The like kind of turning the reason we find in Luke 7:47; many sins are forgiven her, because she loved much, which is thus much to say, she loved much, because many sins are forgiven her.

(*) Or, more excellent than I.

16 (*) (9) And of his fullness have all we received, and (d) (♣) grace for grace.

(*) Colossians 1:19; Colossians 2:9 .

(9) Christ is the most plentiful fountain of all goodness, but then he poured out his gifts most bountifully, when as he exhibited and shewed himself to the world.

(d) That is, grace upon grace, as a man would say graces heaped one upon another.

(♣) More abundant grace than by Moses.

17 For the Law was given by Moses, but grace and truth came by Jesus Christ.

18 (10) (*) No man hath seen God at any time; the only begotten Son, which is in the (e) (♣) bosom of the Father, he hath (f) (♣) declared him.

(10) The true knowledge of God proceedeth only from Jesus Christ.

(*) 1 Timothy 6:16; 1 John 4:12 .

(e) Who is nearest to his Father, not only in respect of his love towards him, but by the bond of nature, and for that union or oneness that is between them, whereby the Father and the Son are one.

(♣) Meaning he is most dear, and straitly joined to his Father, not only in love, but also in nature and union.

(f) Revealed him, and shewed him unto us, whereas before he was hid under the shadows of the Law, so that the quickness of the fight of our minds was not able to perceive him; for whosoever seeth him, seeth the Father also.

(♣) And so God that before was invisible, was made, as it were, visible in Christ.

19 ¶ (11) Then this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou?

(11) John is neither the Messiah, nor like to any of the other Prophets, but is the herald of Christ, who is now present.

20 And he (g) confessed and (h) denied not, and said plainly, I (*) am not the Christ.

(g) He did acknowledge him, and spake of him plainly and openly.

(h) This rehearsing of one and the selfsame thing, though in divers words, is used much of the Hebrews, and it hath great force; for they used to speak one thing twice, to set it out more certainly and plainly.

(*) Acts 13:25 .

21 And they asked him, What then? Art thou Elijah? And he said, (i) I am not. Art thou (k) the (*) Prophet? And he answered, No.

(i) The Jews thought that Elijah should come again before the days of the Messiah, and they took the ground of that their opinion out of Malachi 4:5; which place is to be understood of John, Matthew 11:14 . And yet John denieth that he is Elijah, answering them indeed according as they meant.

(k) They enquire of some great Prophet, and not of Christ, for John denied before, that he is Christ, for they thought that some great Prophet should be sent like unto Moses, wresting to that purpose that place of Deuteronomy 18:15; which is to be understood to all the company of the Prophets and ministers, which have been and shall be to the end, and especially of Christ, who is the head of all Prophets.

(*) Whom they looked for to be such one as Moses was, Deuteronomy 18:15 .

22 Then said they unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?

23 He said, I (*) am the voice of him that crieth in the wilderness, Make straight the way of the Lord, as said the Prophet Isaiah.

(*) Isaiah 40:3; Matthew 3:3; Luke 3:4 .

24 (12) Now they which were sent, were of the Pharisees.

(12) Christ is the author of baptism, and not John; and therefore the force thereof consisteth not in John, who is the minister, but wholly in Christ the Lord.

25 And they asked him, and said unto him, (l) Why baptizest thou then, if thou be not the Christ, neither Elijah, nor the Prophet?

(l) Hereby we may prove that the Jews knew there should be some change in religion under Messiah.

26 John answered them, saying, I baptize with water, but there is one (m) among you, whom ye know not.

(m) Whom all the world seeth not, and is even amongst you.

27 (*) He it is that cometh after me, which is preferred before me, whose shoe latchet I am not worthy to unloose.

(*) Matthew 3:11; Mark 1:7; Luke 3:16; Acts 1:5; Acts 11:16; Acts 19:4 .

28 These things were done in Bethabara beyond Jordan, where John did baptize.

29 ¶ (13) The next day John seeth Jesus coming unto him, and saith, Behold (n) the Lamb of God, which (o) taketh away the (p) (*) sin of the world.

(13) The body and truth of all the sacrifices of the Law, to make satisfaction for the sin of the world, is in Christ.

(n) This word (That) which is added, hath great force in it, not only to set forth the worthiness of Christ, and so to separate him from the Lamb which was a figure of him, and from all other sacrifices of the Law, but also to bring into our mind the Prophecies of Isaiah and others.

(o) This word of the present time signifieth a continual act, for the Lamb hath this virtue proper unto him, and forever, to take away the sins of the world.

(p) That is, that root of sins, to wit, our corruption, and so consequently, the fruits of sins, which are commonly called in the plural number sins.

(*) Signifying the original sin, which is the fountain of all sins and therewith all other sins.

30 This is he of whom I said, After me cometh a man, which is preferred before me, for he was before me.

31 And (q) I knew (*) him not, but because he should be declared to Israel, therefore am I come, baptizing with water.

(q) I never knew him by face before.

(*) That is, by sight, but only by the revelation of God.

32 (14) So John bare record, saying, I saw (*) the Spirit come down from heaven, like a dove, and it abode upon him,

(14) Christ is proved to be the Son of God, by the coming down of the holy Ghost, by the Father's voice, and by John's testimony.

(*) Matthew 3:16; Mark 1:10; Luke 3:22 .

33 And I knew him not, but he that sent me to baptize with water, he said unto me, Upon whom thou shalt see the Spirit come down, and tarry still on him, that is he which baptizeth with the (*) holy Ghost.

(*) Who giveth the virtue and effect to baptism, accomplishing that thing which is thereby represented.

34 And I saw, and bare record that this is (r) the Son of God.

(r) This word (That) pointeth out unto us some excellent thing, and maketh a difference between Christ and others, whom Moses and the Prophets commonly call the sons of God, or the sons of the most high.

35 ¶ (15) The next day, John stood again, and two of his disciples.

(15) John gathereth disciples, not to himself, but to Christ.

36 (16) And he beheld Jesus walking by, and said, Behold the (*) Lamb of God.

(16) Christ is set before us to follow not as a vain shadow, but as our Mediator.

(*) He alludeth to the Paschal lamb, which was a figure of Christ.

37 (17) And the two disciples heard him speak, and followed Jesus.

(17) In this first gathering of the disciples we have shewed unto us, that the beginning of salvation is from God, who calleth us unto his Son by the ministry of his servants; whom (so preventing us) we must also hear, and follow him home, that being instructed by him, we may also instruct others.

38 Then Jesus turned about, and saw them follow, and said unto them, **What seek ye?** And they said unto him, Rabbi, (which is to say by interpretation, Master) (s) (*) where dwellest thou?

(s) Where is thy lodging?

(*) Or where is thy lodging? Or whither goest thou? For he dwelled in Nazareth, and was there as a stranger.

39 He said unto them, **Come, and see.** They came and saw where he dwelt, and abode with him that day, for it was about the (t) (*) tenth hour.

(t) The night grew on.

(*) That was, two hours before night.

40 Andrew, Simon Peter's brother, was one of the two which had heard (*) it of John, and that followed him.

(*) How John said, that Jesus was the Lamb of God.

41 The same found his brother Simon first, and said unto him, We have found the Messiah which is by interpretation, the (u) Christ.

(u) That is, anointed, and King after the manner of the Jewish people.

42 And he brought him to Jesus. And Jesus beheld him, and said, **Thou art Simon the son of Jona; thou shalt be called Cephas**, which is by interpretation (*) a stone.

(*) Or, Petrus.

43 ¶ The day following, Jesus would go into Galilee, and found Philip, and said unto him, **Follow me.**

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 (18) Philip found Nathanael, and said unto him, We have found him of whom (*) Moses did write in the Law, and the (♣) Prophets, Jesus of Nazareth, the son of Joseph.

(18) The good endeavors even of the unlearned, God doeth so allow, that he maketh them masters to the learned.

(*) Genesis 49:10; Deuteronomy 18:18 .

(♣) Isaiah 40:10; Isaiah 45:8; Jeremiah 23:5; Jeremiah 33:14; Ezekiel 34:25; Ezekiel 37:24; Daniel 9:24 .

46 (19) Then Nathanael said unto him, Can there any (*) good thing come out of Nazareth? Philip said to him, Come, and see.

(19) We must especially take heed of false presumptions, which shut up against us the entrance to Christ.

(*) Those things which are contemptible to the world, are esteemed and preferred of God; and those things which the world preferreth, God abhorreth.

47 (20) Jesus saw Nathanael coming to him, and said of him, **Behold indeed an Israelite, in whom is no guile.**

(20) Simple uprightness discerneth the true Israelites from the false.

48 (21) Nathanael said unto him, Whence knewest thou me? Jesus answered, and said unto him, **Before that Philip called thee, when thou wast under the fig tree, I saw thee.**

(21) The end of miracles is to set before us Christ the Almighty, and also the only author of our salvation, that we may apprehend him by faith.

49 Nathanael answered, and said unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered, and said unto him, **Because I said unto thee, I saw thee under the fig tree, (*) believest thou? Thou shalt see greater things than these.**

(*) Or, thou believest.

51 And he said unto him, **Verily, verily, I say unto you, Hereafter shall ye see heaven (♣) open, and the Angels of God (*) (x) ascending, and descending upon that Son of man.**

(♣) Christ openeth the heavens, that we may have access to God, and maketh us fellows to the Angels.

(*) Genesis 28:12 .

(x) By these words, the power of God is signified which should appear in his ministry by the angels serving him as the head of the Church.

John 2

1 Christ turneth water into Wine, 11 which was the beginning of his miracles. 12 He goeth down to Capernaum; 13 from thence he goeth up to Jerusalem, 15 and casteth the merchandise out of the Temple. 19 He foretelleth that the Temple, that is, his body, shall be destroyed of the Jews. 23 Many believe in him, seeing the miracles which he did.

1 And (1) the (a) third day, was there a marriage in Cana a town of Galilee, and the mother of Jesus was there.

(1) Christ declaring openly in an assembly by a notable miracle, that he hath power over the nature of things, to feed man's body, leadeth the minds of all men, to his spiritual and saving virtue and power.

(a) After the talk which he had with Nathanael, or after that he departed from John, or after that he came into Galilee.

2 And Jesus was called also, and his disciples unto the marriage.

3 (2) Now when the wine failed, the mother of Jesus said unto him, They have no wine.

(2) Christ is careful enough of our salvation, and therefore hath no need of others to put him in mind of it.

4 Jesus said unto her, **Woman, what have I to do with thee? Mine (b) hour is not yet come.**

(b) Mine appointed time.

5 His mother said unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there, six (c) waterpots of stone, after the manner of the (*) purifying of the Jews, containing two or three (d) (♣) (♠) firkins a piece.

(c) These were vessels appointed for water, wherein they washed themselves.

(*) Who used continual washings to purify themselves, Which superstition Hebion the heretic would have brought into the Church and now the Papists have received it.

(d) Every firkin contained a hundred pounds, at twelve ounces the pound; Whereby we gather that Christ help them with a thousand and eight hundred pounds of wine.

(♣) Or, measures.

(♠) Whereof every one contained 15 gallons.

7 And Jesus said unto them, **Fill the waterpots with water.** Then they filled them up to the brim.

8 Then he said unto them, **Draw out now, and bear unto the (*) governor of the feast.** So they bare it.

(*) Or, steward.

9 Now when the governor of the feast had tasted the water that was made wine, (for he knew not whence it was, but the servants, which drew the water, knew) the governor of the feast called the bridegroom,

10 And said unto him, All men at the beginning set forth good wine, and when men have (e) well drunk, then that which is worse; *but* thou hast kept back the good wine until now.

(e) Word for word, are drunken. Now this speech, to be drunken, is not always taken in evil part in the Hebrew tongue, but signifieth sometime such store, and plentiful use of wine, as doth not pass measure, as Genesis 43:34 .

11 This beginning of (*) miracles did Jesus in Cana *a town* of Galilee, and shewed forth his glory, and his disciples believed on him.

(*) Or, signs.

12 After that, he went down into Capernaum, he and his mother, and his (f) (*) brethren, and his disciples; but they continued not many days there.

(f) That is, his cousins.

(*) Or, cousins.

13 (3) For the Jews' Passover was at hand. Therefore Jesus went up to Jerusalem.

(3) Christ being made subject to the Law for us, satisfieth the Law of the Passover.

14 (4) (*) And he found in the Temple those that sold oxen, and sheep, and doves, and changers of money, sitting *there*.

(4) Christ being ordained to purge the Church, doeth with great zeal begin his office both of Priest and Prophet.

(*) Matthew 21:12; Mark 11:17; Luke 19:46 .

15 Then he made a scourge of small cords, and drove them all out of the Temple with the sheep and oxen, and poured out the changers' money, and overthrew their tables,

16 And said unto them that sold doves, **Take these things hence; make not my father's house, a house of merchandise.**

17 And his disciples remembered, that it was written, (*) The (g) (♣) zeal of thine house hath eaten me up.

(*) Psalm 69:9 .

(g) Zeal in this place is taken for a wrathful indignation and displeasure of the mind, conceived of some naughty and evil dealing towards them whom we love well.

(♣) This affection was so burning in him, that it surmounted and swallowed up all the others.

18 (5) Then answered the Jews, and said unto him, What (h) (*) sign shewest thou unto us, that thou doest these things?

(5) Against them which so bind God to an ordinary calling which they themselves most shamefully abuse, that they will not admit an extraordinary, which God confirmeth from heaven, (and they although in vain would have it extinguished) unless it be sealed with outward and bodily miracles.

(h) With what miracle doest thou confirm it, that we may see that heavenly power and virtue, which giveth thee authority to speak and do thus?

(*) Or, miracle.

19 Jesus answered and said unto them, (*) **Destroy this Temple, and in three days I will raise it up again.**

(*) Matthew 26:61; Matthew 27:40; Mark 14:58; Mark 15:29 .

20 Then said the Jews, Forty and six years was this Temple a building, and wilt thou rear it up in three days?

21 But he spake of the (i) temple of his (*) body.

(i) That is, of his body.

(*) Christ's body might justly be called the temple, because the fullness of the Godhead dwelleth in it corporally, Colossians 2:9 .

22 As soon therefore as he was risen from the dead, his disciples remembered that he thus said unto them; and they believed the Scripture, and the word which Jesus had said.

23 Now when he was at Jerusalem at the Passover in the feast, many believed in his Name, when they saw his miracles which he did.

24 (6) But Jesus (*) did not commit himself unto them, because he knew them all,

(6) It is not good crediting them, which stand only upon miracles.

(*) For he took not them for true disciples, as he knew by their inward thoughts, what religion forever they did pretend outwardly.

25 (7) And had no need that any should testify of man, for he knew what was in man.

(7) Christ is the searcher of hearts, and therefore true God.

John 3

1 Christ teacheth Nicodemus the very principles of Christian regeneration. 14 The serpent in the wilderness. 23 John baptizeth, 27 and teacheth his, that he is not Christ.

1 There (1) was now a man of the Pharisees, named Nicodemus, a (a) ruler of the Jews.

(1) There are none sometimes more unlearned, than the learned, but as well the learned as the unlearned must desire wisdom of Christ only.

(a) A man of great estimation, and a ruler amongst the Jews.

2 This *man* came to Jesus by night, and said unto him, Rabbi, we know that thou art a (b) teacher come from God, for no man could do these miracles that thou doest, (c) except God were with him.

(b) We know that thou are sent from God to teach us.

(c) But he in whom some part of the excellency of God appeareth. And if Nicodemus had known Christ aright, he would not only have said that God was with him, but in him; as Paul doeth in 2 Corinthians 1:19 .

3 (2) Jesus answered and said unto him, **Verily, verily I say unto thee, except a man be born again, he cannot (d) (*) see the (e) (♣) kingdom of God.**

(2) The beginning of Christianity consisteth in this, that we know ourselves not only to be corrupt in part, but to be wholly dead in sin; so that our nature hath need to be created a new, as touching the qualities thereof; which can be done by no other virtue, but by the divine and heavenly, whereby which we were first created.

(d) That is, go in, or enter, as he expounded himself afterward, John 3:5 .

(*) To enter therein.

(e) The Church; for Christ sheweth in this place, how we come to be citizens, and to have ought to do in the city of God.

(♣) Which thing is to be assembled and incorporated into the Church of God.

4 Nicodemus said unto him, **How (f) can a man be born which is old? Can he enter into his mother's womb again, and be born?**

(f) How can I that am old, be born again? For he answereth, as if Christ his words belonged to none but to him.

5 Jesus answered, **Verily, verily I say unto thee, except that a man be born of (*) water and of the Spirit, he cannot enter into the kingdom of God.**

(*) Which is the spiritual water where the holy Ghost doeth wash us into newness of life.

6 **That which is born of the flesh, is (g) flesh, and that which is born of the Spirit, is spirit.**

(g) That is, fleshly, to wit, wholly unclean and under the wrath of God; and therefore this word (Flesh) signifieth the corrupt nature of man; contrary to which is the Spirit, that is, the man engrafted into Christ through the grace of the holy Ghost, whose nature is everlasting and immortal, though the strife of the flesh remaineth.

7 **Marvel not that I said to thee, Ye must be born again.**

8 **The (*) wind bloweth where it (h) listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every man that is born of the Spirit.**

(*) As the power of God is manifest by the moving of the air, so is it in changing and renewing us, although the manner be hid from us.

(h) With free and wandering blasts, as it listeth.

9 (3) Nicodemus answered, and said unto him, **How can these things be?**

(3) The secret mystery of our regeneration which cannot be comprehended by man's capacity, is perceived by faith, and that in Christ only, because that he is both God on earth, and man in heaven, that is to say, in such sort man, that he is God also, and therefore almighty; and in such sort God, that he is man also, and therefore his power is manifest unto us.

10 Jesus answered, and said unto him, **Art thou a teacher of Israel, and (*) knowest not these things?**

(*) Although he was excellently learned, yet knew he not those things which the very babes in Christ's school ought to know.

11 Verily, verily I say unto thee, we speak that we (*) know, and testify that we have seen, but ye (♣) receive not our (i) witness.

(*) We may not teach our own inventions.
(♣) He reproveth him, for that men do teach things which they understand not, and yet others believe them; but Christ teacheth things most certain and known, and men will not receive his doctrine.
(i) You handle doubtful things, and such as you have no certain author for, and yet men believe you; but I teach those things that are of a truth and well known, and you believe me not.

12 If when I tell you (*) earthly things, ye believe not, how should ye believe, if I shall tell you of heavenly things?

(*) Which was after a common and gross manner.

13 For no (k) man (l) ascendeth up to heaven, but he that hath descended from heaven, (m) the Son of man which (n) is in (*) heaven.

(k) Only Christ can teach us heavenly things for no man ascendeth, etc.
(l) That is, hath any spiritual light and understanding, or ever had, but only that Son of God, which came down to us.
(m) Whereas he is said to have come down from heaven, that must be understood of his Godhead, and of the manner of his conception; for Christ his birth upon the earth was heavenly, and not earthly, for he was conceived by the holy Ghost.
(n) That which is proper to the divinity of Christ, is here spoken of whole Christ, to give us to understand that he is but one person, wherein two natures are united, and this kind of speech men call, the communicating of proprieties.
(*) By reason of the union of his Godhead with his manhood.

14 (*) And as Moses lifted up the serpent in the wilderness, so must that Son of man be (♣) lifted up,

(*) Numbers 21:9; John 12:32 .
(♣) His power must be manifest, which is not yet known.

15 That whosoever believeth in him, should not perish, but have eternal life.

16 (*) (5) For God so loved the world, that he hath given his only begotten Son, that whosoever believeth (o) in him, should not perish, but have everlasting life.

(*) 1 John 4:9 .
(5) Nothing else but the free love of the Father, is the beginning of our salvation, and Christ is he in whom our righteousness and salvation is resident; and faith is the instrument of mean whereby we apprehend it, and life everlasting is that which is set before us to apprehend.
(o) It is not all one to believe in a thing, and to believe of a thing, for we may not believe (in anything) save only in God, but we may believe (of anything) whatsoever, this saith Nazianzene in his oration of the Spirit.

17 (*) (6) For God sent not his Son into the world, that he should (p) (♣) condemn the world, but that the (q) (♣) world through him might be saved.

(*) John 9:39; John 12:47 .

(6) Not Christ, but the despising of Christ doeth condemn.

(p) That is, to be the cause of the condemning of the world, for indeed sins are the cause of death, but Christ shall judge the quick and the dead.

(♣) The concept of Christ, and the sins of the wicked condemn them; yet Christ as a just judge giveth sentence against the reprobate.

(q) Not only the people of the Jews, but whosoever shall believe in him.

(♣) Not only the Jews, but whosoever should believe in him.

18 He that believeth in him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the Name of that only begotten Son of God.

19 (*) (7) And this is the (r) (♣) condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

(*) John 1:9 .

(7) Only wickedness is the cause, why men refuse the light that is offered them.

(r) That is, the cause of condemnation, which sticketh fast in men, unless through God his great benefit they be delivered from it.

(♣) The cause and matter of condemnation.

20 For every man that evil doeth, hateth the light, neither cometh to light, lest his deeds should be reproved.

21 But he that (s) doeth (*) truth, cometh to the light, that his deeds might be made manifest, that they are wrought (t) (♣) (♣) according to God.

(s) That is, he that leadeth an honest life, and void of all craft and deceit.

(*) In walking roundly and sincerely.

(t) That is, with God, God as it were going before.

(♣) Or, in God.

(♣) As they do which set God only before their eye and follow the rule of his word.

22 ¶ After these things came Jesus, and his disciples into the (♣) land of Judea, and there tarried with them, and (*) baptized.

(♣) Or, territory.

(*) John 4:1 .

23 And John also baptized in Aenon besides Salim, because there was much water there; and they came and were baptized.

24 For John was not yet cast into prison.

25 (8) Then there arose a question between John's disciples and the Jews, about (*) purifying.

(8) Satan inflameth the disciples of John with a fond emulation of their master, to hinder the course of the Gospel; but John being mindful of his office, doeth not only break off their endeavors, but also taketh occasion thereby to give testimony of Christ, how that in him only the Father hath set forth life everlasting.
(*) That is, how they might be made clean, before God, which the washings under the Law did represent.

26 And they came unto John, and said unto him, Rabbi, (♣) he that was with thee beyond Jordan, to whom (*) thou barest witness, behold, he baptizeth, and all men come to him.

(♣) They were led with ambition fearing lest their master should have lost his fame.
(*) John 2:24 .

27 John answered, and said, A man (u) can receive nothing, except it be given him from heaven.

(u) What mean you to go about to better my state? This is every man's lot and portion that they cannot better themselves one jot.

28 Ye yourselves are my witnesses, that (*) I said, (♣) I am not the Christ, but that I am sent before him.

(*) John 1:20 .
(♣) No man ought to usurp anything further than God giveth him.

29 He that hath the bride, is the bridegroom; but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice. This my joy therefore is fulfilled.

30 He must (*) increase, but I *must* decrease.

(*) And be exalted, and I esteemed as his servant.

31 He that is come from on high, is above all, he that is of the (*) earth, is of the (x) earth, and (y) speaketh of the earth; he that is come from heaven, is above all.

(*) The minister compared to Christ is but earth.
(x) Is nothing else but man, a piece of work and of the slime of the earth.
(y) Savoreth of nothing but corruption, ignorance, dullness, etc.

32 And what he hath (z) seen and heard, that he testifieth; but (a) no man receiveth his testimony.

(z) What he knoweth fully and perfectly.
(a) That is, very few.

33 He that hath received his testimony, hath sealed that (*) God is true.

(*) Romans 3:4 .

34 For he whom God hath sent, speaketh the words of God; for God giveth *him* not the Spirit by (*) measure.

(*) For unto Christ was given the full abundance of all grace, that we might receive of him as of the only fountain.

35 The Father loveth the Son, and hath (*) (b) given all things into his hand.

(*) Matthew 11:27 .
(b) Committed them to his power and will.

36 (*) He that believeth in the Son, hath everlasting life, and he that obeyeth not the Son, shall not (c) see life, but the wrath of God abideth on him.

(*) 1 John 5:10 .
(c) Shall not enjoy.

John 4

6 Jesus being weary, asketh drink of the woman of Samaria. 21 He teacheth true worship. 26 He confesseth that he is the Messiah. 32 His meat. 39 The Samaritans believe in him. 46 He healeth the Ruler's son.

1 Now (1) when the Lord knew, how the Pharisees had heard, that Jesus made (*) and baptized more disciples than John,

(1) This measure is to be kept in doing our duty, that neither by fear we be terrified from going forward, neither by rashness procure or pluck dangers upon our heads.
(*) John 3:22 .

2 (Though Jesus himself baptized not, but his disciples.)

3 He (*) left Judea, and departed again into Galilee.

(*) To give place to their rage.

4 And he must needs go through Samaria.

5 (2) Then came he to a city of Samaria called (*) Sychar, near unto the possession that (*) Jacob gave to his son Joseph.

(2) Christ leaving the proud Pharisees, communicateth the treasures of everlasting life with a poor sinful woman, and stranger, reselling the gross errors of the Samaritans, and defending the true service of God, which was delivered to the Jews, but yet so, that he calleth both of them back to himself as one whom only all the fathers, and also all the ceremonies of the Law did regard, and had a respect unto.

(♣) Or, Sichema.

(*) Genesis 33:19; Genesis 48:22; Joshua 24:32 .

6 And there was Jacob's well. Jesus then wearied in the journey, sat (a) thus on the well; it was about the (b) sixth hour.

(a) Even as he was weary, or because he was weary.

(b) It was almost noon.

7 There came a woman of Samaria to draw water. Jesus said unto her, **Give me drink.**

8 For his disciples were gone away into the city, to buy meat.

9 Then said the woman of Samaria unto him, How is it, that thou being a Jew, askest drink of me, which am a woman of (*) Samaria? For the Jews (c) meddle not with the Samaritans.

(*) For the Jews esteemed the Samaritans as wicked and profane.

(c) There is no familiarity nor friendship, between the Jews and the Samaritans.

10 Jesus answered and said unto her, **If thou knewest (d) that (*) gift of God, and who it is that saith to thee, Give me drink, thou wouldest have asked of him, and he would have given thee (e) (♣) (♣) water of life.**

(d) By this word (That) we are given to understand, that Christ speaketh of some excellent gift, that is to say, even of himself, whom his Father offered to this woman.

(*) Meaning of himself whom his Father had sent to convert this woman.

(e) This everlasting water, that is to say, the exceeding love of God, is called living, or of life, to make a difference between it, and the water that should be drawn out of a well, and these metaphors are very much used by the Jews, Jeremiah 2:13, Joel 3:18, Zechariah 14:8 .

(♣) Which is the love of God in his Son poured into our hearts by the holy Ghost unto everlasting life, Romans 5:5; 1 John 3:5 .

(♣) Or, the lively water.

11 The woman said unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that water of life?

12 Art thou greater than our father Jacob, which gave us the well, and he himself drank thereof, and his sons, and his cattle?

13 Jesus answered, and said unto her, **Whosoever drinketh of this water, shall thirst again;**

14 But whosoever drinketh of the (*) water that I shall give him, shall never be more (♣) athirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life.

(*) Of the spiritual grace.

(♣) He shall never be dried up or destitute.

15 The woman said unto him, Sir, give me of that water, that I may not thirst, neither come hither to draw.

16 Jesus said unto her, **Go, call thy husband, and come hither.**

17 The woman answered, and said, I have no husband. Jesus said unto her, **Thou hast well said, I have no husband.**

18 **For thou hast had five husbands, and he whom thou now hast, is not thy husband; that saidst thou truly.**

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

(*) Till she was lively touched with her faults, she mocked and would not hear Christ.

20 (3) Our fathers worshipped in this (f) mountain, and ye say, that in (*) Jerusalem is the place where men ought to worship.

(3) All the religion of superstitious people, standeth for the most part, upon two pillars, but very weak, that is to say upon the examples of the fathers perverted, and a foolish opinion of outward things; against which errors we have to set the word and nature of God.

(f) The name of this mountain is Gerizim, where upon Sanabaletta the Cuthite built a Temple by Alexander of Macedonia his leave, after the victory of Issica: and made there Manassas his son in law, high Priest, Josephus book 11 .

(*) Deuteronomy 12:6 .

21 Jesus said unto her, **Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor at Jerusalem worship the Father.**

22 **Ye worship that which ye (*) know not; we worship that which we know, for salvation is of the Jews.**

(*) 2 Kings 17:23 .

23 **But the hour cometh, and now is, when the true worshippers shall worship the Father in (g) Spirit and Truth; for the Father requireth even such to worship him.**

(g) This word (Spirit) is to be taken here, as it is set against that commandment, which is called carnal, Hebrews 7:16; as the commandment is considered in itself; and so he speaketh of (Truth) not

as we set it against a lie, but as we take it in respect of the outward ceremonies of the Law, which did only shadow that which Christ performed indeed.

24 (*) God is a (h) (♣) Spirit, and they that worship him, must worship him in Spirit and Truth.

(*) 2 Corinthians 3:17 .

(h) By the word (Spirit) he meaneth the nature of the Godhead, and not the third person in the Trinity.

(♣) God being of a spiritual nature, requireth a spiritual service, and agreeable to his nature.

25 The woman said unto him, I know well that Messiah shall come, which is called Christ; when he is come, he will tell us all things.

26 Jesus said unto her, I am he, that speak unto thee.

27 ¶ And upon that, came his disciples, and marveled that he talked with a woman, yet no man said unto him, What askest thou? Or why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and said to the men,

29 Come, see a man which hath told me all things that ever I did; is not he the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the meanwhile, the disciples prayed him, saying, Master, eat.

32 (4) But he said unto them, I have meat to eat, that ye know not of.

(4) We may have care of our bodies, but yet so, that we prefer willingly and freely the occasion which is offered us to enlarge the kingdom of God, before all necessities of this life, whatsoever.

33 Then said the disciples between themselves, Hath any man brought him meat?

34 Jesus said unto them, (*) My meat is that I may do the will of him that sent me, and finish his work.

(*) There is nothing that I hunger for more, or wherein I take greater pleasure.

35 (5) Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the regions, (*) for they are white already unto harvest.

(5) When the spiritual corn is ripe, we must not linger; for so the children of this world would condemn us.
(*) Matthew 9:37; Luke 10:2 .

36 (6) **And he that reapeth, receiveth wages, and gathereth fruit unto life eternal, that both he that soweth, and he that reapeth might (*) rejoice together.**

(6) The doctrine of the Prophets was as it were a sowing time; and the doctrine of the Gospel, as the harvest, and there is an excellent agreement between them both, and the ministers of them both.
(*) Without grudging the one at the others labor.

37 **For herein is the (i) (*) saying true, that one soweth and another reapeth.**

(i) That proverb.
(*) Or, proverb.

38 **I sent you to reap that, whereon ye bestowed no labor; (*) other men labored, and ye are entered into their labors.**

(*) Meaning, the Prophets.

39 (7) **Now many of the Samaritans of that city (*) believed in him, for the saying of the woman which testified, He hath told me all things that ever I did.**

(7) The Samaritans do most joyfully embrace that which the Jews most stubbornly rejected.
(*) The Samaritans shewed themselves willing to receive his doctrine who being but strangers and scarcely knowing Christ, are a condemnation to the Jews, and all others, which neglect God's word when it is offered.

40 **Then when the Samaritans were come unto him, they besought him, that he would tarry with them; and he abode there two days.**

41 **And many more (*) believed because of his own word.**

(*) That is, had the right and true faith.

42 **And they said unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed that Christ the Saviour of the world.**

43 ¶ (8) **So two days after he departed thence, and went into (k) Galilee.**

(8) The despisers of Christ deprive themselves of his benefit; yet Christ prepareth a place for himself.
(k) Into the towns and villages of Galilee; for he would not make abode in his country of Nazareth, because they despised him, and where (as the other Evangelists write) the efficacy of his benefits was hindered through their marvelous stiffneckedness.

44 For Jesus himself had (*) testified, that a Prophet hath no honor in (♣) his own country.

(*) Matthew 13:57; Mark 6:4; Luke 4:24 .

(♣) Hereby his own country he meaneth Jerusalem and the country about.

45 Then when he was come into Galilee, the Galileans received him, which had seen all the things that he did at Jerusalem at the feast; for they went also unto the feast.

46 (9) And Jesus came again into (*) Cana a town of Galilee, where he had made of water wine. And there was a certain (l) (♣) ruler, whose son was sick at Capernaum.

(9) Although Christ be absent in body, yet he worketh mightily in the believers by his word.

(*) John 2:1 .

(l) Some of Herod's courtiers, for though Herod was not a king, but a Tetrarch, yet the lofty name only except, he was a king, or at least the people called him a king.

(♣) The word signifieth royal or one of the King's court; and it seemeth that he was one of Herod's court, who was in great estimation with Herod, whom the people called King, Mark 6:14 .

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would (*) go down, and heal his son; for he was even ready to die.

(*) Or, come.

48 Then said Jesus unto him, **Except ye see signs and wonders, ye will not believe.**

49 The ruler said unto him, Sir, go down before my son dies.

50 Jesus said unto him, **Go thy way, thy son liveth.** And the man believed the word that Jesus had spoken unto him, and went his way.

51 And as he was now (*) going down, his servants met him, saying, Thy son liveth.

(*) Or, returning.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday the seventh hour the fever left him.

53 Then the father knew that it was the same hour in the which Jesus had said unto him, Thy son liveth. And he believed, and all his household.

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

John 5

2 One lying at the pool, 5 is healed of Christ on the Sabbath. 10 The Jews that rashly find fault with that his deed, 17 he convinceth with the authority of his Father, 19 He proveth his divine power by many reasons, 45 and with Moses' testimony.

1 After (*) that, there was a feast of the Jews, and Jesus went up to Jerusalem.

(*) Leviticus 23:2; Deuteronomy 16:1 .

2 (1) And there is at Jerusalem by (*) the place of the sheep, a (a) (♣) pool called in Hebrew (b) (♣) Bethesda, having five porches;

(1) There is no disease so old, which Christ cannot heal.

(*) Or, the sheep market.

(a) Whereof cattle drank, and used to be plunged in, whereof there could not be but great store at Jerusalem.

(♣) Where the sheep were washed, that should be sacrificed.

(b) That is to say, the house of pouring out, because great store of water was poured out into that place.

(♣) Which signifieth the house of pouring out, because the water ran out by conduits.

3 In the which lay a great multitude of sick folk, of blind, halt, and withered, waiting for the moving of the water.

4 For an Angel went down at a certain season into the pool, and troubled the water; whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had been diseased eight and thirty years.

6 When Jesus saw him lie, and knew that he now long time had been diseased, he said unto him, **Wilt thou be made whole?**

7 The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool, but while I am coming, another steppeth down before me.

8 Jesus said unto him, **Rise, (*) take up thy bed, and walk.**

(*) This was, to the end that the miracle might be so evident, that no man could speak against it.

9 And immediately the man was made whole, and took up his bed, and walked; and the same day was the Sabbath.

10 (2) The Jews therefore said to him that was made whole, It is the Sabbath *day*, (*) it is not lawful for thee to carry thy bed.

(2) True religion is not more cruelly assaulted by any means, than by the pretence of religion itself.
(*) Jeremiah 17:22 .

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

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed, knew not who it was, for Jesus had conveyed himself away from the multitude that was in that place.

14 And after that, Jesus found him in the Temple, and said unto him, **Behold, thou art made whole; (*) sin no more, lest a worse thing come unto thee.**

(*) The affliction that we endure, are chastisements for our sins.

15 ¶ The man departed, and told the Jews that it was Jesus that had made him whole.

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

17 (3) But Jesus answered them, **My Father worketh hitherto, and I work.**

(3) The work of God was never the breach of the Sabbath, but the works of Christ are the works of the Father, both because they are one God, and also because the Father doeth not work but in the Son.

18 (*) Therefore the Jews sought the more to kill him, not only because he had broken the Sabbath, but said also that God was (c) (♣) his (♣) Father, and made himself equal with God.

(*) John 7:19 .
(c) That is, his only and no man's else, which they gather by that, that he saith, (And I work) applying this word (work) to himself, which is proper to God, and therefore maketh himself equal to God.
(♣) That is, proper and peculiar to him alone.

(♣) It was lawful for all Israel to call God their Father, Exodus 4:22; but because Christ did attribute to himself, that he had power over all things, and wrought as his Father did, they gathered that Christ did not only make himself the Son of God, but also equal with him.

19 Then answered Jesus, and said unto them, **Verily, verily I say unto you, The Son can do nothing (d) of himself, save that he (e) seeth the Father do; for whatsoever things he doeth, the same things doeth the Son (f) in like manner.**

(d) Not only without his Father's authority, but also without his mighty working and power.

(e) This must be understood of Christ his person, which consisteth of two natures, and not simply of his Godhead; so then he saith that his Father moveth and governeth him in all things, but yet notwithstanding, when he saith he worketh with his Father, he voucheth his Godhead.

(f) In like sort, jointly and together. Not for that the Father doeth some things, and then the son worketh after him, and doth the like, but because the might and power of the Father and the Son do work equally and jointly together.

20 **For the Father loveth the Son, and (*) sheweth him all things, whatsoever he himself doeth, and he will shew him greater works than these, that ye should marvel.**

(*) That is, he doeth communicate with him, having the same power and same will.

21 (4) **For likewise as the Father raiseth up the dead, and quickeneth them, so the Son quickeneth whom he will.**

(4) The Father maketh no man partaker of everlasting life, but in Christ, in whom only also he is truly worshipped.

22 **For the Father (g) judgeth (h) no man, but hath committed all (*) judgment unto the Son,**

(g) This word (judgeth) is taken by the figure Synecdoche, for all government.

(h) These words are not so to be taken, as though they simply denied that God governeth the world, but as the Jews imagined it, which separate the Father from the Son, whereas indeed, the Father doth not govern the world but only in the person of his Son, being made manifest in the flesh; so saith he afterward John 5:30; that he came not to do his own will, that his doctrine is not his own, John 7:16; that the blind man and his parents sinned not, ect. John 9:3 .

(*) In giving him power and rule over all.

23 **Because that all men should honor the Son, as they honor the Father. He that honoreth not the Son, the same honoreth not the Father which hath sent him.**

24 (5) **Verily, verily I say unto you, he that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life.**

(5) The Father is not worshipped but by his Son's word apprehended by faith, which is the only way that leadeth to eternal life.

25 (6) Verily, verily I say unto you, the hour shall come, and now is, when the dead shall hear the voice of the Son of God, and they that (*) hear it shall live.

(6) We are all dead in sin and cannot be quickened by any other means, than by the word of Christ apprehended by faith.
(*) They that receive it by faith.

26 For as the Father hath life in (*) himself, so likewise hath he given to the Son to have life in himself.

(*) To communicate it with us.

27 And hath given him (i) power also to execute (*) judgment, in that he is the (k) Son of man.

(i) That is, high and sovereign power to rule and govern all things, insomuch that he hath power of life and death.
(*) That is, to govern and rule all things.
(k) That is, he shall not only judge the world as he is God, but also as he is man, he received this of his Father to be judge of the world.

28 (7) Marvel not at this; for the hour shall come, in the which all that are in the graves, shall hear his voice.

(7) All shall appear before the judgment seat of Christ at length to be judged.

29 (8) And they shall come (l) forth, (*) that have done good, unto the (m) resurrection of life, but they that have done evil, unto the resurrection of condemnation.

(8) Faith and infidelity will be judged by their fruits.
(l) Of their graves.
(*) Matthew 25:41 .
(m) To that resurrection which had life everlasting following it; against which is set the resurrection of condemnation; that is, which condemnation followeth.

30 (9) I can (n) do nothing of my own self; (o) as I hear, I judge; and my judgment is just, because I seek not my own will, but the will of the Father who hath sent me.

(9) The Father is the author and approver of all things which Christ doth.
(n) Look verse John 5:22 .
(o) As my father directeth me, who dwelleth in me.

31 If I (*) should bear witness of myself, my witness were not (p) (♣) true.

(*) John 8:14 .
(p) Faithful, that is, worthy to be credited, Look in John 8:14 .
(♣) Christ had respect to their weakness that heard him, and therefore said his own witness should not be sufficient.

32 (*) There is another that beareth witness of me, and I know that the witness, which he beareth of me, is true.

(*) Matthew 3:17 .

33 (*) (10) Ye sent unto John, and he bare witness unto the truth.

(*) John 1:27 .

(10) Christ is declared to be the only Saviour by John's voice, and infinite miracles, and by the testimonies of all the Prophets. But the world notwithstanding being addicted to false prophets, and desirous to seem religious, seeth none of all these things.

34 But I receive not the record of man, nevertheless these things I say, that ye might be saved.

35 He was a burning and a shining (*) candle, and ye would for (q) a (♣) season have rejoiced in his light.

(*) Or, lamp.

(q) A little while.

(♣) But ye left him quickly and did not persevere.

36 But I have greater witness than the witness of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father sent me.

37 And the (*) Father himself, which hath sent me, (♣) beareth witness of me. Ye have not heard his voice at any time, (♣) neither have ye seen his shape.

(*) Matthew 3:17; Matthew 17:5 .

(♣) In the Law and Prophets.

(♣) Deuteronomy 4:12 .

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

39 (*) Search the Scriptures, for in them ye think to have eternal life, and they are they which testify of me.

(*) Acts 17:11 .

40 But ye will not come to me, that ye might have life.

41 I receive not the praise of men.

42 But I know you, that ye have not the (r) love of God in you.

(r) Love toward God.

43 I am come in my Father's Name, and ye receive me not; if (*) another shall come in his own name, him will ye receive.

(*) The people are more ready to receive false prophets than Jesus Christ.

44 How can ye believe, which (♣) receive (*) honor one of another, and seek not the honor that cometh of God alone?

(♣) Vain glory is a great let for a man to come to God.
(*) John 12:43 .

45 (s) Do not think that I will accuse you to my Father; there is one that (*) accuseth you, *even Moses, in whom ye trust.*

(s) This denial doth not put away that which is here said, but correcteth it, as if Christ said, the Jews shall have no sorer an accuser than Moses.

(*) As Moses shall accuse them that trust in him; so they shall have no greater enemies at the day of judgment, than the virgin Mary and the Saints upon whom now they call; but whosoever doeth accuse, Christ and their own conscience shall condemn the reprobate.

46 For had ye believed Moses, ye would have believed me, (*) for he wrote of me.

(*) Genesis 3:15; Genesis 22:18; Genesis 49:10; Deuteronomy 18:15 .

47 But if ye believe not his writings, how shall ye believe my words?

John 6

5 Five thousand are fed with five loaves and two fishes. 15 Christ goeth apart from the people. 17 As his disciples were rowing, 19 he cometh to them walking on the water. 26 He reasoneth of the true 27 and everlasting, 35 bread of life. 42 The Jews murmur, 60 and many of the disciples, 66 depart from him. 69 The Apostles confess him to be the Son of God.

1 After these things, Jesus went his way (a) over the (*) sea of Galilee, which is (♣) Tiberias.

(a) Not that he cut over the lake of Tiberias, but by reason of the large creeks, his sailing made his journey the shorter, therefore he is said to have gone over the sea, when as he passed over from one side of a creek to the other.

(*) Called the lake of Gennesaret.

(*) Tiberias, Bethsaida, and Capernaum were on this side the lake, in respect of Galilee; but it is here said that he went over, because there were divers creeks and turnings, over the which men ferried.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Jesus went up into a mountain, and there he sat with his disciples.

4 Now the Passover a (*) feast of the Jews was near.

(*) Leviticus 23:2; Deuteronomy 16:1 .

5 (*) (1) Then Jesus lifted up *his eyes*, and seeing that a great multitude came unto him, he said unto Philip, **Whence shall we buy bread, that these might eat?**

(*) Matthew 14:16; Mark 6:37; Luke 9:13 .

(1) They that follow Christ do sometime hunger, but they are never destitute of help.

6 (And this he said to prove him, for he himself knew what he would do.)

7 Philip answered him, (*) Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

(*) This sum amounteth to about five pounds sterling.

8 Then said unto him one of his disciples, Andrew, Simon Peter's brother,

9 There is a little boy here, which hath five barley loaves, and two fishes, but what are they among so many?

10 And Jesus said, **Make the people sit down.** (Now there was much grass in that place.) Then the men sat down, in number about five thousand.

11 And Jesus took the bread, and (*) gave thanks, and gave to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

(*) Prayer and thanksgiving do sanctify our meats wherewith we are nourished.

12 And when they were satisfied, he said unto his disciples, **Gather up the broken meat which remaineth, that (*) nothing be lost.**

(*) The abundant store of God's gifts ought not to make us prodigal to waste them.

13 Then they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which remained unto them that had eaten.

14 Then the men, when they had seen the miracle that Jesus did, said, This is of a truth the Prophet that should come into the world.

15 (2) When Jesus therefore perceived that they would come, and take him to make him a (*) King, he departed again into a mountain himself alone.

(2) Christ is not only not delighted, but also greatly offended with a preposterous worship.
(*) They imagined an earthly kingdom without the testimony of God's word, so that by this means his spiritual kingdom should have been abolished.

16 ¶ (3) When evening was now come, his disciples went down unto the sea,

(3) The godly are often in peril and danger, but Christ cometh to them in time, even in the midst of the tempests, and bringeth them to the heaven.

17 (*) And entered into a ship, and went (♣) over the sea, (b) towards Capernaum. And now it was dark, and Jesus was not come to them.

(*) Matthew 14:25; Mark 6:47 .
(♣) Over a corner of the lake.
(b) In Mark 6:45 they are willed to go before to Bethsaida, for Bethsaida was in the way to Capernaum.

18 And the Sea arose with a great wind that blew.

19 And when they had rowed about five and twenty, or thirty (*) furlongs, they saw Jesus walking on the sea, and drawing near unto the ship; so they were afraid.

(*) Whereof eight makes a mile.

20 But he said unto them, **It is I; be not afraid.**

21 Then (c) willingly they received him into the ship, and the ship was by and by at the land, whither they went.

(c) They were afraid at the first, but when they knew his voice, they became new men, and took him willingly into the ship, whom they shunned and fled from before.

22 ¶ The day following, the people which stood on the other side of the sea, saw that there was no other ship there, save that one, whereinto his disciples were entered, and that Jesus went not with his disciples in the ship, but that his disciples were gone (*) alone,

(*) Wherefore it must needs follow that Christ passed miraculously.

23 And that there came other ships from Tiberias near unto the place where they ate the bread, after the Lord had given thanks.

24 Now when the people saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the (*) other side of the sea, they said unto him, Rabbi, when camest thou hither?

(*) This was not straight over the lake from side to side, but over a creek or arm of the lake, which saved much labor to them that should have gone about by land.

26 (4) Jesus answered them, and said, **Verily, verily I say unto you, Ye seek me not, because ye saw the miracles, but because ye ate of the loaves, and were filled.**

(4) They that seek the kingdom of heaven lack nothing, notwithstanding the Gospel is not the food of the belly, but of the mind.

27 (d) **Labor not for the meat which perisheth, but for the meat that (♣) endureth unto everlasting life, which the Son of man shall give unto you, for him hath (*) God the Father (e) (♣) sealed.**

(d) Bestow your labor and pain.

(♣) Which nourisheth and augmenteth our faith.

(*) John 1:32, Matthew 3:17; Matthew 17:3 .

(e) That is, whom God the Father hath distinguished from all other men by planting his own virtue in him, as though he had sealed him with his seal, that he might be a lively pattern and representer of him, and that more is, installed him to this office, to reconcile us men to God, and bring us to everlasting life, which is only proper to Christ.

(♣) For when he appointed him to be the Mediator, he set his mark and seal in him to be the only one to reconcile God and man together.

28 Then said they unto him, What shall we do, that we might work the (f) (*) works of God?

(f) Which please God, for they think that everlasting life hangeth upon the condition of fulfilling the Law, therefore Christ calleth them back to faith.

(*) Such as be acceptable unto God.

29 (5) Jesus answered, and said unto them, (*) (g) **This is the work of God, that ye believe in him, whom he hath sent.**

(5) Men torment themselves in vain, when they go about to please God without faith.

(*) 1 John 3:23 .

(g) That is, this is the work that God requireth, that you believe in me, and therefore he calleth them back to faith.

30 (6) They said therefore unto him, What sign shewest thou then, that we may see it, and believe thee? What doest thou work?

(6) The spiritual virtue of Christ is contemned of them which are desirous of earthly miracles.

31 Our fathers did eat Manna in the desert, as it is (*) written, He gave them bread from heaven to eat.

(*) Exodus 16:14; Numbers 11:7; Psalm 78:25 .

32 (7) Then Jesus said unto them, **Verily, verily I say unto you, (*) Moses gave you not (h) that bread from heaven, but my Father giveth you that true bread from heaven.**

(7) Christ, who is the true and only author and giver of eternal life, was signified unto the fathers in Manna.

(*) He compareth Moses with the Father, and manna with Christ, who sendeth us into everlasting life, 1 Corinthians 10:3 .

(h) He denieth that Manna was that true heavenly bread, and saith that he himself is that true bread, because he feedeth unto the true and everlasting life. And as for that which Paul in 1 Corinthians 10, calleth Manna spiritual food, it maketh nothing against this place, for he joineth the thing signified with the sign; but in this whole disputation, Christ dealeth with the Jews after their own opinion and conceit of the matter, and they had no further consideration of the Manna, but in that is fed the belly.

33 **For the bread of God is he which cometh down from heaven, and giveth life unto the world.**

34 Then they said unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, **I am that bread (i) of life; he that cometh to me, shall not hunger, and he that believeth in me, shall (*) never thirst.**

(i) Which have life, and give life.

(*) He shall never want spiritual nourishment.

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

37 (8) **All (*) that the Father giveth me, shall come to me, and him that cometh to me, I cast not away.**

(8) The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily everlasting life; Therefore faith in Christ Jesus is a sure witness of our election, and therefore of our glorification, which is to come.

(*) God doeth regenerate his elect, and causeth them to obey the Gospel.

38 **For I came down from heaven, not to do my (k) own will, but his will which hath sent me.**

(k) Look above in John 5:22 .

39 And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every man which (l) seeth the Son, and believeth in him, should have everlasting life, and I will raise him up at the last day.

(l) Seeing and believing are joined together, for there is another kind of seeing, which is general, which the devils have, for they see; but here he speaketh of that kind of seeing, which is proper to the elect.

41 (9) The Jews then murmured at him because he said, I am the bread, which is come down from heaven.

(9) Flesh cannot perceive spiritual things, and therefore the beginning of our salvation cometh from God, who changeth our nature, so that we being inspired of him, may abide to be instructed and saved by Christ.

42 And they said, (*) Is not this Jesus the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven?

(*) Matthew 13:55 .

43 Jesus then answered, and said unto them, **Murmur not among yourselves.**

44 No man can (*) come to me, except the Father, which hath sent me, (♣) draw him; and I will raise him up at the last day.

(*) That is, or believe in me.
(♣) By lightening his heart with his holy Spirit.

45 It is written in the (*) (m) Prophets, And they shall be all (n) taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me;

(*) Isaiah 54:13; Jeremiah 31:33 .
(m) In the book of the Prophets, for the old Testament was divided by them into three several parts, into the Law, the Prophets, and the Holy writ.
(n) To wit, they shall be children of the Church, for so the Prophet Isaiah expoundeth it, Isaiah 54:13; that is to say, ordained to life, Acts 13:48, and therefore the knowledge of the heavenly truth, is the gift and work of God, and standeth not in any power of man.

46 (*) Not that any man hath seen the Father, (o) save he which is of God, he hath seen the Father.

(*) Matthew 11:27 .
(o) If only the Son only hath seen the Father, then it is he only that can teach and instruct us truly.

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

48 (10) I am that bread of life.

(10) The true use of Sacraments, is to ascend from them to the thing itself, that is to Christ, by the partaking of whom only, we get everlasting life.

49 (*) Your fathers did eat Manna in the wilderness, (♣) and are dead.

(*) Exodus 16:15 .

(♣) Then there is no food that can nourish our souls, but Jesus Christ.

50 (p) This is the bread, which cometh down from heaven, that he which eateth of it, should not die.

(p) He pointed out himself when he spake these words.

51 (11) I am that (q) living bread, which came down from heaven; if any man (r) eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.

(11) Christ being sent from the Father, is the selfsame unto us for the getting and keeping of everlasting life, that bread and flesh, yea meat and drink are to the use of this transitory life.

(q) Which giveth life to the world.

(r) That is to say, whosoever is partaker of Christ indeed, who is our food.

52 (12) Then the Jews strove among themselves, saying, How can this man give us *his* flesh to eat?

(12) Flesh cannot put a difference between fleshly eating which is done by the help of the teeth, and spiritual eating which consisteth in faith, and therefore it condemneth that which it understandeth not; yet notwithstanding the truth must be preached and taught.

53 Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have (s) (*) no life in you.

(s) If Christ be present, life is present, but when Christ is absent, then is death present.

(*) Where Christ is not, there death reigneth.

54 Whosoever (*) eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

(*) 1 Corinthians 11:27 .

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He (*) that eateth my flesh, and drinketh my blood, (♣) dwelleth in me, and I in him.

(*) As our bodies are sustained with meat and drink; so are our souls nourished with the body and blood of Jesus Christ.

(♣) To eat the flesh of Christ and drink his blood, is to dwell in Christ and to have Christ dwelling in us.

57 As (t) the living Father hath sent me, so live I by the (u) Father, and he that eateth me, even he shall live by me.

(t) In that Christ is man, he receiveth that power which quickeneth and giveth life to them that are his, of his Father; and he addeth this word (That) to make a distinction between him and all other fathers.

(u) Christ his meaning is, that though he be man, yet his flesh can give life, not of the own nature, but because that flesh of his liveth by the Father, that is to say, doeth suck and draw out of the Father, that power which it hath to give life.

58 This is the bread which came down from heaven; not as your fathers have eaten Manna, and are dead. He that eateth of this bread, shall live forever.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 (13) Many therefore of his disciples (when they heard this) said, This is a hard saying; who can (*) hear it?

(13) The reason of man cannot comprehend the uniting of Christ and his members, therefore let it worship and reverence that which is better than itself.

(*) That is, understand it.

61 But Jesus knowing in himself, that his disciples murmured at this, said unto them, Doeth this offend you?

62 What then if ye should see the Son of man (♣) ascend up (*) where he was before?

(♣) He meaneth not that his humanity descended from heaven; but he speaketh touching the union of both natures, attributing to the one that which appertaineth to the other.

(*) John 3:13 .

63 (14) It is the (x) Spirit that quickeneth; the flesh (*) profiteth nothing; the words that I speak unto you, are spirit and life.

(14) The flesh of Christ doeth therefore quicken us, because that he is man, is God; which mystery is only comprehended by faith, which is the gift of God, proper only to the elect.

(x) Spirit, that is, that power which floweth from the Godhead, causeth the flesh of Christ, which otherwise were nothing but flesh, but to live in itself, and to give life to us.

(*) To wit, if it be separate from the Spirit, whereof it hath the force; for it cometh of the power of the Spirit that the flesh of Christ giveth us life.

64 But there are some of you that believe not. For Jesus knew from the beginning, which they were that believed not, and who should betray him.

65 And he said, **Therefore said I unto you, that no man can come unto me, except it be given unto him of my Father.**

66 (15) From that time, many of his disciples went back, and walked no more with him.

(15) Such is the malice of men, that they take occasion of their own destruction, even of the very doctrine of salvation (unless it be a few, which believe through the singular gift of God.)

67 Then said Jesus to the twelve, **Will ye also go away?**

68 Then Simon Peter answered him, Master, to whom shall we go? Thou hast the words of (*) eternal life;

(*) Them without Christ there is but death; for his word only leadeth us to life.

69 And we believe and know that thou art the Christ, the Son of the living God.

70 (16) Jesus answered them, **Have not I (*) chosen you twelve, and (♣) one of you is a devil?**

(16) The number of the professors of Christ is very small, and among them also there be some hypocrites, and worse than all others.

(*) Matthew 26:16 .

(♣) Although your number be small, yet shall ye be diminished.

71 Now he spake it of Judas Iscariot the *son* of Simon, for he it was that should betray him, though he was one of the twelve.

John 7

2 Christ, after his cousins were gone up to the feast of Tabernacles, 10 goeth thither privily. 12 The people's sundry opinions of him. 14 He teacheth in the Temple. 32 The Priests command to take him. 41 Strife among the multitude about him, 47 and between the Pharisees and the officers that were sent to take him, 50 and Nicodemus.

1 After these things, Jesus walked in Galilee, and would not walk in Judea, for the Jews sought to kill him.

2 Now the Jews' (*) (a) (♣) feast of the Tabernacles was at hand.

(*) Leviticus 23:34 .

(a) This feast was so called, because of the booths and tents which they pight of divers kinds of boughs, and sat under them seven days together, all which time the feast lasted.

(♣) At this feast they dwelled seven days in the tents, which put them in remembrance, that they had no city here permanent, but that they must seek one to come.

3 (1) His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples may see thy works that thou doest.

(1) The grace of God cometh not by inheritance, but it is a gift that cometh other ways, whereby it cometh to pass, that often times the children of God suffer more affliction by their own kinsfolk than by strangers.

4 For there is no man that doeth anything secretly, and he himself seeketh to be (*) famous. If thou doest these things, shew thyself to the world.

(*) Or, manifest.

5 For as yet his (b) brethren believed not in him.

(b) His kinsfolk's, for so used the Hebrews to speak.

6 (2) Then Jesus said unto them, **My time is not yet come, but your time is always ready.**

(2) We must not follow the foolish desires of our friends.

7 **The world cannot hate you, but me it hateth, (*) because I testify of it, that the works thereof are evil.**

(*) Why the world hateth Christ.

8 **Go ye up unto this feast; I will (♣) not go up yet unto this feast, (*) for my time is not yet fulfilled.**

(♣) Christ doeth not utterly deny that he would go to the feast, but signifieth that as yet he was not fully determined.

(*) John 8:20 .

9 ¶ These things he said unto them, and abode still in Galilee.

10 (3) But as soon as his brethren were gone up, then went he also up unto the feast, not openly, but as it were privily.

(3) An example of horrible confusion in the very bosom of the Church. The Pastors oppress the people with terrors and fear; the people seek Christ, when he appeareth not; when he offereth

himself, they neglect him. Some also that know him condemn him rashly, a very few think well of him, and that in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And much murmuring was there of him among the people. Some said, He is a good man; others said, Nay, but he deceiveth the people.

13 Howbeit no man spake (c) openly of him for fear of the (*) Jews.

(c) Or, boldly, and freely; for the chief of the Jews sought nothing so much, as to bury his fame and name.

(*) These were the heads of the people who did envy Christ.

14 (4) Now when (d) half the feast was done, Jesus went up into the Temple, and taught.

(4) Christ striveth with goodness against the wickedness of the world, in the mean season the most part of men take occasion of offence even by that fame, whereby they ought to have been stirred up to embrace Christ.

(d) About the fourth day of the feast.

15 And the Jews marveled, saying, How knoweth this man the (*) Scriptures, seeing that he never learned?

(*) Or, letters.

16 (5) Jesus answered them, and said, (e) **My doctrine is not (*) mine, but his that sent me.**

(5) Therefore are there few to whom the Gospel favoreth well, because the study of godliness is very rare.

(e) Look above in John 5:22; and he speaketh this after the opinion of the Jews, as if he said, My doctrine is not mine, that is, it is not his whom you take to be a man as others are, and therefore set light by him, but it is his that sent me.

(*) In that, that he is man only.

17 **If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.**

18 (6) **He (*) that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no (♣) unrighteousness is in him.**

(6) The true doctrine of salvation differeth from the false in this, that the same setteth forth the glory of God, and this by puffing up of men darkeneth the glory of God.

(*) By this mark we may know whether the doctrine be of God, or of man.

(♣) Nothing counterfeit or untrue.

19 (*) (7) **Did not Moses give you a Law, and yet none of you keepeth the Law? (♣) Why go ye about to kill me?**

(*) Exodus 24:3 .

(7) None do more confidently boast themselves to be the defenders of the Law of God, than they that do most impudently break it.

(♣) John 5:18 .

20 The (*) people answered, and said, Thou hast a devil, who goeth about to kill thee?

(*) Who did not know the fetch of the Scribes.

21 (8) Jesus answered, and said unto them, **I have done one work, and ye all (*) marvel.**

(8) The Sabbath day (which is here set before us for a rule of all ceremonies) was not appointed to hinder but to further and practice God's works, amongst which the love of our neighbor is the chiefest.

(*) Because I did it on the Sabbath day.

22 (*) **Moses therefore gave unto you circumcision, (not because it is of Moses, but of the (♣) fathers) and ye on the Sabbath *day* circumcise a man.**

(*) Leviticus 12:3 .

(♣) Genesis 17:10 .

23 **If a man on the Sabbath receive circumcision, that the (f) Law of Moses should not be broken, be ye angry with me, because I have made a man every whit whole on the Sabbath *day*?**

(f) That is to say, if the law of circumcision which Moses gave, be of so great account amongst you, that you doubt not to circumcise upon the Sabbath, do you rightly reprove me for healing a man thoroughly?

24 (*) (9) **Judge not (g) according to the appearance, but judge righteous judgment.**

(*) Deuteronomy 1:16 .

(9) We must judge according to the truth of things, lest the persons of men do turn us and carry us away.

(g) By the shew that I make, for I seem to be but an abject and rabble of Galilee, and a carpenter's son, whom no man maketh account of; but mark the matter itself well, and judge the tree by the fruit.

25 ¶ (10) Then said some of them of Jerusalem, Is not this he whom they go about to kill?

(10) Many do marvel that the endeavors of the enemies of God have no success; yet in the mean season they do not acknowledge the virtue and power of God.

26 And behold, he speaketh (*) openly, and they say nothing to him. Do the rulers know indeed that this is the very Christ?

(*) Or, freely.

27 (11) Howbeit we know this man whence he is; but when the Christ cometh, no man shall know whence he is.

(11) Men are very wise to procure stops and stays to themselves.

28 ¶ (12) Then cried Jesus in the Temple as he taught, saying, **Ye (*) both know me, and know whence I am; yet am I not come of myself, but he that sent me, is true, whom ye know not.**

(12) The truth of Christ doeth not hang upon the judgment of man.

(*) He speaketh this, as it were scornfully.

29 **But I know him, for I am of him, and he hath sent me.**

30 (13) Then they sought to take him, but no man laid hands on him, because his hour was not yet come.

(13) The wicked cannot do what they list, but what God hath appointed.

31 Now many of the people (*) believed in him, and said, When the Christ cometh, will he do more miracles than this man hath done?

(*) They were well minded to hear him; which preparation is here called (although properly) faith.

32 (14) The Pharisees heard that the people murmured these things of him, and the Pharisees, and high Priests sent officers to take him.

(14) As the kingdom of God increaseth, so increaseth the rage of his enemies, till at length they in vain seek for those blessings absent, which they despised when they were present.

33 Then said Jesus unto them, **Yet am I (*) a little while with you, and then go I unto him that sent me.**

(*) He sheweth unto them that they have no power over him until the time comes that his Father hath ordained.

34 (*) **Ye shall seek me, and shall not find me, and where I (♣) am, can ye not come.**

(*) John 13:33 .

(♣) Or, shall be.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto them that are (h) (*) dispersed among the (♣) Grecians, and teach the Grecians?

(h) Word for word, (to the dispersion of the Gentiles or Grecians) and under the name of the Grecians he understandeth Jews which were dispersed amongst the Gentiles.

(*) Greek, dispersion.

(♣) Among the Jews which were scattered here and there among the Gentiles.

36 What saying is this that he said, Ye shall seek me, and shall not find *me*? And where I am, can ye not come?

37 (15) Now in the (i) last *and* (*) great day of the feast, Jesus stood and cried, saying, **If any man thirst, let him come unto me, and drink.**

(15) There are two principles of our salvation; the one is to be thoroughly touched with a true feeling of our extreme poverty; the other to seek in Christ only (whom we catch hold on by faith) the abundance of all good things.

(i) The last day of the feast of Tabernacles, that as, the eighth day, was as high a day, as the first.

(*) Leviticus 23:5 .

38 **He that (♣) believeth in me, (*) as saith the (k) Scripture, out of his belly shall flow rivers of water (♣) of life.**

(♣) The true way to come to Christ is by faith.

(*) Deuteronomy 18:15 .

(k) This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the gifts of the holy Ghost, as in Joel 2; Isaiah 44; but especially in Isaiah 55 .

(♣) Which shall never dry up.

39 ((*) This spake he of the Spirit, which they that believed in him, should receive; for the (l) (♣) holy Ghost was not yet *given*, because that Jesus was not yet (m) glorified.)

(*) Joel 2:28; Acts 2:17 .

(l) What is meant by the holy Ghost, he expressed a little before, speaking of the Spirit which they that believed in him should receive. So that by the name of holy Ghost, are meant the virtues and mighty workings of the holy Ghost.

(♣) These were the visible graces, which were given to the Apostles after his ascension.

(m) That is, those things were not yet seen and perceived, which were to shew and set forth the glory of the only begotten.

40 (16) So many of the people, when they heard this saying, said, (*) Of a truth this is the (♣) Prophet;

(16) There is contention even in the Church itself about the chief point of religion; neither hath Christ any more cruel enemies than those that occupy the seat of truth; yet can they not do what they would.

(*) Deuteronomy 18:15 .

(♣) They looked for some notable Prophet besides the Messiah, John 1:21 .

41 Others said, This is the Christ. And some said, But shall Christ come out of Galilee?

42 (*) Saith not the Scripture that Christ shall come of the seed of David, and out of the town of Bethlehem, where David was?

(*) Micah 5:2; Matthew 2:5 .

43 So was there dissension among the people for him.

44 And some of them would have taken him, but no man laid hands on him.

45 (17) Then came the officers to the high Priests and Pharisees, and they said unto them, Why have ye not brought him?

(17) God from heaven scorneth such as are his son's enemies.

46 The officers answered, (*) Never man spake like this man.

(*) Wherein appeareth the mighty power of Christ's word against his enemies.

47 Then answered them the Pharisees, Are ye also deceived?

48 (18) Doeth any of the (*) rulers, or of the Pharisees believe in him?

(18) False Pastors are so fond and foolish that they esteem the Church of God according to the multitude and outward shew.

(*) They allege the authority of man against God's authority.

49 But this people, which know not the Law, are cursed.

50 Nicodemus said unto them, ((*) he that came to Jesus by night, and was one of them.)

(*) John 3:2 .

51 Doth our Law judge a man before it hear him, (*) and know (n) what he hath done?

(*) Deuteronomy 17:8; Deuteronomy 19:15 .

(n) What he hath committed, who is accused.

52 They answered, and said unto him, Art thou also of Galilee? Search and look, for out of Galilee ariseth no Prophet.

53 (19) And every man went unto his own house.

(19) There is no counsel against the Lord.

John 8

3 The woman taken in adultery, 11 hath her sins forgiven her. 12 Christ the light of the world. 19 The Pharisees ask where his Father is. 39 The sons of Abraham. 42 The sons of God. 44 The devil the father of lying. 56 Abraham saw Christ's day.

1 And Jesus went unto the mount of Olives,

2 And early in the morning came again into the Temple, and all the people came unto him, and he sat down and taught them.

3 (1) Then the Scribes and the Pharisees brought unto him a woman taken in adultery, and set her in the midst,

(1) Whiles the wicked go about to make a snare for good men, they make a snare for themselves.

4 And said unto him, Master, this woman was taken in adultery, in the very act.

5 (*) Now Moses in the Law commanded us, that such should be stoned; what sayest thou therefore?

(*) Leviticus 20:10 .

6 And this they said to tempt him, that they might have, whereof to (*) accuse him. But Jesus stooped down, and with his finger wrote on the ground.

(*) Either for breaking the Law, if he did deliver her, or of lightness, and inconstancy, if he did condemn her.

7 (2) And while they continued asking him, he lifted himself up, and said unto them, (*) **Let him that is among you without sin, cast the first stone at her.**

(2) Against hypocrites which are very severe judges against other men, and flatter themselves in their own sins.

(*) Deuteronomy 17:7 .

8 And again he stooped down, and wrote on the ground.

9 And when they heard it, being accused by their own conscience, they went out one by one, beginning at the eldest even to the last, so Jesus was left alone, and the woman standing in the midst.

10 (3) When Jesus had lifted up himself again, and saw no man, but the woman, he said unto her, **Woman, where are those thine accusers? Hath no man condemned thee?**

(3) Christ would not take upon him the civil Magistrate's office, he contented himself to bring sinners to faith and repentance.

11 She said, No man, Lord. And Jesus said, (*) **Neither do I condemn thee, go and sin no more.**

(*) Jesus would not meddle, but with that which did appertain to his office, to wit, to bring sinners to repentance; and therefore did not abolish the Law against adultery.

12 (4) Then spake Jesus again unto them, saying, **I (*) am the light of the world; he that followeth me, shall not walk in darkness, but shall have the (♣) light of life.**

(4) The world which is blind in itself, cannot come to have ray light but in Christ only.

(*) John 1:5; John 9:5 .

(♣) Or, lively light.

13 (5) The Pharisees therefore said unto him, (a) Thou bearest record of thyself; thy record is not (*) true.

(5) Christ is without all exception the best witness of the truth, for he was sent by his Father for that purpose, and was by him approved to the world by infinite miracles.

(*) Or, just.

(a) Thou bearest witness of thyself which thing by all men's opinion, is naught, and for a man to commend himself is very discommendable.

14 (*) Jesus answered, and said unto them, (b) (♣) **Though I bear record of myself, yet my record is true, for I know whence I came, and whither I go; but ye cannot tell (♣) whence I come, and whither I go.**

(*) John 5:31 .

(b) That which he denied afore in John 5:31; must be taken a manner of granting, for in that place he framed himself somewhat to the humor of his hearers, which acknowledged nothing in Christ but his humanity, and therefore he was content they should set light by his own witness, unless it were otherwise confirmed. But in this place he standeth for the maintenance of his Godhead, and praiseth his Father, who is his witness, and agreeth with him.

(♣) That which Christ denied John 5:37; here he granteth, to declare unto them their stubbornness, and saith that being God he beareth witness to his humanity; likewise doeth God the father witness the same which are two distinct persons, though but one God.

(♣) In that he came from his father, he sheweth that he is not only man, but God also.

15 **Ye judge after the flesh; (*) I (c) judge no man.**

(*) He would not judge rashly, as they did.

(c) I do now only teach you, I condemn no man; but yet if I lust to do it, I might lawfully do it, for I am not alone, but my Father is with me.

16 **And if I also judge, my judgment is true, for I am not alone, but I and the Father, that sent me.**

17 **And it is also written in your Law, (*) that the testimony of two men is true.**

(*) Deuteronomy 17:6; Deuteronomy 19:15; Matthew 18:16; 2 Corinthians 13:1; Hebrews 10:28 .

18 (d) **I am (*) one that bear witness of myself, and the Father that sent me beareth witness of me.**

(d) The Godhead is plainly distinguished from the manhood, else there were not two witnesses; for the party accused is not taken for a witness.

(*) Which place proveth Christ to be very God, and man.

19 (6) **Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father. If ye had known me, ye should have known my Father also.**

(6) No man can know God, but in Christ only.

20 **These words spake Jesus in the (e) (*) treasury, as he taught in the Temple, and no man laid hands on him, (7) for his hour was not yet come.**

(e) This was some place appointed for the gathering of the offerings.

(*) That is, the place where the vessel and other things belonging to the Temple, were kept.

(7) We live and die at the pleasure of God and not of men; Therefore this one thing remaineth that we go forward constantly in our vocation.

21 (8) **Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your (*) sins, Whither I go, can ye not come.**

(8) Because that men do naturally abhor heavenly things, no man can be a fit disciple of Christ, unless the Spirit of God frame him; in the mean season notwithstanding, the world must of necessity perish, because it refuseth the life that is offered unto it.

(*) Because of their rebellion wherein they did persevere.

22 **Then said the Jews, Will he kill himself, because he saith, Whither I go, can ye not come?**

23 **And he said unto them, (*) Ye are from beneath, I am from above; ye are of this world, I am not of this world.**

(*) He sheweth the difference between the Gospel, and the subtil wit of man.

24 I said therefore unto you, That ye shall die in your sins; for except ye believe, that I am he, ye shall die in your sins.

25 (9) Then said they unto him, Who art thou? And Jesus said unto them, (*) Even (f) the same thing that I said unto you (♣) from the beginning.

(9) He shall at length know who Christ is, who will diligently hear, what he saith.

(*) Or, from the beginning even that I said unto you.

(f) That is, I am Christ, and the saviour, for so I told you from the beginning that I was.

(♣) That is, who he was, whence he was and why he came into this world.

26 (10) I have many things to say, and to judge of you, but he that sent me, is true, and the things that I have heard of him, those speak I to the world.

(10) God is the revenger of Christ's doctrine despised.

27 (11) They understood not that he spake to them of the Father.

(11) Even the contempt of Christ maketh for his glory, which thing his enemies shall feel at length to their great smart.

28 Then said Jesus unto them, When ye have (*) lifted up the Son of man, then shall ye (♣) know that I am (♣) he, and that I do nothing of myself, but as my Father hath taught me, so I spake these things.

(*) Their endeavors and practices whereby they think to destroy him, shall serve to exalt and magnify his glory.

(♣) Not to believe in him, but to be convicted.

(♣) To wit, the Messiah.

29 For he that sent me, is with me; the Father hath not left me alone, because I do always those things that please him.

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

31 (12) Then said Jesus to the Jews which believed in him, If ye continue in my word, ye are verily my disciples,

(12) The true disciples of Christ continue in his doctrine, that profiting more and more in the knowledge of the truth, they may be delivered from the most grievous burden of sin, into the true liberty of righteousness and life.

32 And shall know the truth, and the truth shall (g) make you free.

(g) From the slavery of sin.

33 (h) They answered him, (*) We be (i) Abraham's seed, and were never bond to any man; why sayest thou then, Ye shall be made free?

(h) Some of the multitude, not they that believed; for this is not the speech of men that consent unto him but of men that are against him.

(*) These were not the believing Jews, but the mockers that answered thus.

(i) Born and begotten of Abraham.

34 Jesus answered them, **Verily, verily I say unto you, that whosoever committeth sin, is the (*) servant of sin.**

(*) Romans 6:20; 2 Peter 2:19 .

35 **And the servant abideth not in the house forever; but the Son abideth forever.**

36 **If the Son therefore shall make you free, ye shall be free indeed.**

37 (13) **I (*) know that ye are Abraham's seed, but ye seek to kill me, because my word hath no place in you.**

(13) Our wicked manners declare, that we are plainly born of a devilish nature, But we are changed, and made of the household of God, according to the covenant which he made with Abraham by Christ only, apprehended and laid hold on by faith; which faith is known by a godly and honest life.

(*) He granteth their sayings in such sort, that he sheweth unto them that their own deeds prove them liars.

38 **I speak that which I have seen with my Father; and ye do that which ye have seen with your father.**

39 They answered, and said unto him, Abraham is our father. Jesus said unto them, **If ye were Abraham's children, ye would do the (*) works of Abraham.**

(*) Which were his obedience, charity and such good works which proceeded of faith.

40 **But now ye go about to kill me, a man that have told you the truth, which I have heard of God; this did not Abraham.**

41 **Ye do the works of your father.** Then said they to him, We are not born of fornication; we have one Father, which is God.

42 Therefore Jesus said unto them, **If God were your Father, then would ye love me, for I proceeded forth, and came from God, neither came I of myself, but he sent me.**

43 **Why do ye not understand my (k) talk? Because ye cannot (*) hear my word.**

(k) Or, language, as though he said, you do no more understand what I say, than if I spake in a strange and unknown language to you.

(*) For you are carnal and cannot understand spiritual things.

44 (*) Ye are of your father the devil, and the lusts of your father ye will do. He hath been a murderer (♣) from the (l) beginning, and (m) (♣) abode not in the (n) truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his (o) (♣) own, for he is a liar, and the (p) father thereof.

(*) 1 John 3:8 .

(♣) Since the first creation of man.

(l) From the beginning of the world, for as soon as man was made, the devil cast him headlong into death.

(m) That is, continued constantly, or remained not.

(♣) It followeth then that he was once in the truth; for he was not created evil.

(n) That is, in faithfulness, and uprightness, that is, kept not his creation.

(o) Even of his own head, and of his own brain or disposition.

(♣) According to his wont and custom.

(p) The author thereof.

45 And because I tell you the truth, ye believe me not.

46 (14) Which of you can rebuke me of sin? And if I say the truth, why do ye not believe me?

(14) Christ did thoroughly execute the office, that his Father enjoined him.

47 (*) He that is of God heareth God's words; ye therefore hear them not, because ye are not of God.

(*) 1 John 4:6 .

48 (15) Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

(15) The enemies of Christ make their bravery for a while, but the Father will appear at his time to revenge the reproach that is done unto him in the person of his Son.

49 Jesus answered, I have not a devil, but I honor my Father, and ye have dishonored me.

50 And I seek not my own praise; but there is one that (q) seeketh it, and (*) judgeth.

(q) That is, that will revenge both your despising of me, and of him.

(*) Who will revenge the injury that you do against me, or rather against him.

51 (16) Verily, verily I say unto you, If a man keep my word, he shall never (r) see death.

(16) The only doctrine of the Gospel apprehended by faith, is a sure remedy against death.

(r) That is, he shall not feel it; for even in the midst of death, the faithful see life.

52 (17) Then said the Jews to him, Now know we that thou hast a devil. Abraham is dead, and the Prophets; and thou sayest, If a man keep my word, he shall never taste of death.

(17) Against them which abuse the glory of the Saints, to darken Christ's glory.

53 Art thou greater than our father Abraham, which is dead? And the Prophets are dead; whom makest thou thyself?

54 (18) Jesus answered, **If I honor myself, my honor is (s) nothing worth; it is my Father that honoreth me, whom ye say, that he is your God.**

(18) There is nothing farther off from all ambition than Christ, but his Father hath set him above all things.

(s) This is spoken by manner of agreement; as if he had said, Be it so, let this report which I give of myself, be of no force yet there is another that glorifieth me that is, that honoreth my Name.

55 (19) **Yet ye have not known him, but I know him, and if I should say I know him not, I should be a liar like unto you, but I know him, and keep his word.**

(19) There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his word.

56 (20) **Your father Abraham (t) rejoiced to see my (u) (*) day, and he (x) saw it, and was glad.**

(20) The virtue of Christ shewed itself through all former ages in the Fathers, for they saw in the promises, that he should come, and did very joyfully lay hold on him with a lively faith.

(t) Was very desirous.

(u) A day is a space that a man liveth in, or doeth any notable act, or suffereth any great thing.

(*) Which was to see the coming of Christ in the flesh; which thing Abraham saw far of with the eyes of faith, Hebrews 11:10 .

(x) With the eyes of faith, Hebrews 11:13 .

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, **Verily, verily I say unto you, before Abraham was, I (y) (*) am.**

(y) Christ as he was God, was before Abraham; and he was the Lamb slain from the beginning of the world.

(*) Not only God, but the Mediator between God and man, appointed from before all eternity.

59 (21) (*) Then took they up stones to cast at him, but Jesus hid himself, and went out of the Temple; And he passed through the midst of them, and so went his way.

(21) Zeal without knowledge, breaketh out at length into a most open madness; and yet the wicked cannot do what they list.
(* John 10:31 .

John 9

1 Christ giveth sight on the Sabbath day, to him that was born blind. 13 Whom, after he had long reasoned against the Pharisees, 22,35 and was cast out of the Synagogue, 36 Christ endueth with the Knowledge of the everlasting light.

1 And (1) as Jesus passed by, he saw a man which was blind from his birth.

(1) Sin is the beginning even of all bodily diseases, and yet doeth it not follow, that God always respecteth their sins, whom he most sharply punisheth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, (a) (*) **Neither hath this man sinned, nor his parents, but that the works of God should be shewed on him.**

(a) Christ reasoneth here, as his disciples thought, which presuppose that there come no diseases but for sins only; whereupon he answereth that there was another cause of this man's blindness, and that was, that God his work might be seen.
(* God doeth not always punish men for their sins.

4 (2) **I must work the works of him that sent me, while it is (b) (*) day; the night cometh when no man can work.**

(2) The works of Christ are as it were a light, which lighten the darkness of the world.
(b) By (day) is meant the light, that is, the lightsome, doctrine of the heavenly truth; and by (night) is meant the darkness which cometh by the obscurity of the same doctrine.
(* When opportunity and the season serveth.

5 **As long as I am in the world, (*) I am the light of the world.**

(* John 1:9; John 8:12; John 12:35 .

6 (3) As soon as he had thus spoken, (*) he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind with the clay,

(3) Christ healing the man born blind, by taking the sign of clay, and afterward the sign of the fountain of Siloam (which signifieth Sent) sheweth that as he at the beginning made man, so doeth he again restore both his body and soul; and yet so, that he himself cometh first of his own accord to heal us.

(*) This was not for any virtue that was in the earth, in the spittle, or in the clay to make one see; but it only pleased him to use these signs and means.

7 And said unto him, **Go wash in the pool of Siloam** (which is by interpretation, (*) Sent.) He went his way therefore and washed, and came again seeing.

(*) Hereby was prefigured the Messiah, who should be sent unto them.

8 (4) Now the neighbors and they that had seen him before, when he was blind, said, Is not this he that sat and begged?

(4) A true image of all men, who as they are nature blind, do neither themselves receive the light that is offered unto them, nor suffer it in other, and yet make a great ado amongst themselves.

9 Some said, This is he, and others said, He is like him, but he himself said, I am he.

10 Therefore they said unto him, How were thine eyes (c) opened?

(c) This is a Hebrew kind of speech, for they call a man's eyes shut, when they cannot receive any light; And therefore they are said to have their eyes opened, which of blind men are made to see.

11 He answered, and said, The man that is called Jesus, made clay, and anointed my eyes, and said unto me, Go to the pool of Siloam and wash. So I went and washed, and received sight.

12 Then they said unto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharisees him that was once blind.

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

15 Then again the Pharisees also asked him, how he had received sight. And he said unto them, He laid clay upon my eyes, and I washed, and do see.

16 (5) Then said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath *day*. Others said, How can a man that is a sinner, do such miracles? And there was a dissension among them.

(5) Religion is not assaulted by any means more than by pretence of Religion, but the more it is pressed down, the more it riseth up.

17 Then spake they unto the blind again, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Jews did not believe him (that he had been blind, and received his sight) until they had called the parents of him that had received sight.

19 And they asked them, saying, Is this your son, whom ye say was born blind? How doeth he now see then?

20 His parents answered them, and said, We know that this is our son, and that he was born blind;

21 But by what means he now seeth, we know not; or who hath opened his eyes, (*) can we not tell; he is old enough, ask him; he shall answer for himself.

(*) They durst not speak the truth for fear they should be excommunicated.

22 These words spake his parents, because they feared the Jews; for the Jews had ordained already, that if any man did confess that he was Christ, he should be *excommunicated* out of the Synagogue.

23 Therefore said his parents, He is old enough; ask him.

24 Then again called they the man that had been blind, and said unto him, (d) (*) Give glory unto God; we know that this man is a (e) sinner.

(d) A solemn order, whereby men were constrained in old time to acknowledge their fault before God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore see thou reverence his majesty, and do him this honor, rather to confess the whole matter openly, than to lie before him, Joshua 7:19; 1 Samuel 6:5 .

(*) That is, Consider that nothing is hid from God; therefore tell us the truth that God may be glorified thereby, 1 Samuel 6:5 .

(e) He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an art of sins.

25 Then he answered, and said, Whether he be a sinner or not, (*) I cannot tell; one thing I know, that I was blind, and now I see.

(*) He spake this in mockery.

26 (*) Then said they to him again, What did he to thee? How opened he thine eyes?

(*) They thought either to drive him from the truth, or to make him swerve by their oft times examining him; which practice Satan's members ever do observe in examining the Christians.

27 He answered them, I have told you already, and ye have not heard it; wherefore would ye hear it again? (*) Will ye also be his disciples?

(*) He derideth their willful malice and ignorance.

28 (6) Then reviled they him, and said, Be thou his disciple, we be Moses' disciples.

(6) Proud wickedness must needs at length break forth, which in vain lieth hid under a zeal of godliness.

29 We know that God spake with Moses, but this man we know not from whence he is.

30 The man answered, and said unto them, Doubtless, this is a marvelous thing, that ye (*) know not whence he is, and yet he hath opened my eyes.

(*) They doubted not of his country or parents, but of his office and authority.

31 Now we know that God heareth not (*) sinners; but if any man be a worshipper of God, and doeth his will, him heareth he.

(*) Or, wicked men, contemners of God and such as delight in sin.

32 Since the world began, was it not heard, that any man opened the eyes of one that was born blind,

33 If this man were not of God, he could have done nothing.

34 They answered and said unto him, (f) Thou art altogether born in sins, and doest thou teach us? So they cast him out.

(f) Thou art naught even from the cradle, and as we used to say, there is nothing in thee but sin.

35 (7) Jesus heard that they had (*) cast him out, and when he had found him, he said unto him, **Doest thou believe in the Son of God?**

(7) Most happy is their state, which are cast furthest out of the Church of the wicked (which proudly boast themselves of the name of the Church) that Christ may come never to them.

(*) Or, excommunicated him.

36 He answered, and said, Who is he, Lord, that I might believe in him?

37 And Jesus said unto him, **Both thou hast seen him, and he it is that talketh with thee.**

38 Then he said, Lord I believe, and (*) worshipped him.

(*) As all astonished he fell down and worshipped him.

39 (8) And Jesus said, I am come unto (g) (♣) judgment into this world, that they (h) which see not, might see, and that they (*) which see, might be made blind.

(8) Christ doeth lighten all them by the preaching of the Gospel, which acknowledge their own darkness, but such as seem to themselves to see clearly enough, those he altogether blindeth; of which sort are they oftentimes, which have the highest place in the Church.

(g) With great power and authority, to do what is righteous and just; as if he said, These men take upon them to govern the people of God after their own lusts, as though they saw all things, and no man but they, but I will rule far otherwise than these men do, for whom they account for blind men, them will I lighten, and such as take themselves to be wisest, them will I drown in most gross darkness of ignorance.

(♣) Meaning, with rule and authority, to make the poor blind to see, and the proud seers blind.

(h) In these words (of seeing and not seeing) there is a secret taunting and cheek to the Pharisees, for they thought all men blind but themselves.

(*) John 3:17; John 12:47 .

40 And some of the Pharisees which were with him, heard these things, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, (*) ye should not have sin; but now ye say, We see, therefore your sin remaineth.

(*) You should not be so much in fault.

John 10

1 Christ proveth that the Pharisees are the evil shepherds, 8 and by many reasons, that himself. 11-14 is the good shepherd; 19 And therefore dissension ariseth. 31 They take up stones, 39 and go about to take him, but he escapeth.

1 Verily, (1) verily I say unto you, He that entereth not in by the door into the sheepfold, but climbeth up another way, he is a thief and a robber.

(1) Seeing that by Christ only we have access to the Father, there are neither other true shepherds, than those which come to Christ themselves, and bring others thither also, neither is any to be thought the true sheepfold, but that which is gathered to Christ.

2 But he that goeth in by the door, is the shepherd of the sheep.

3 To him the (a) porter openeth, and the sheep hear his voice, and he (*) calleth his own sheep by name, and leadeth them out.

(a) In those days they used to have a servant always sitting at the door, and therefore he speaketh after the manner of those days.

(*) That is, there is mutual agreement and consent of faith between the pastor and the sheep.

4 And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice.

5 And they will not follow a stranger, but they flee from him, for they know not the voice of strangers.

6 This (b) parable spake Jesus unto them, but they understood not what things they were which he spake unto them.

(b) This word (parable) which the Evangelist useth here, signifieth a dark kind of speech, when words are taken from their natural meaning, to signify another thing to us.

7 Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep.

8 (2) All (*) that (c) ever came before me, are thieves and robbers, but the sheep did not hear them.

(2) It maketh no matter, how many, neither how old the false teachers have been.

(*) He meaneth all the false prophets who led not men to Christ, but from him.

(c) These large terms must be applied to the matter he speaketh of. And therefore when he calleth himself the door, he calleth all them thieves and robbers which take upon them this name of Door, which none of the Prophets can, for they shewed the sheep, that Christ was the door.

9 (3) I am the door; by me if any man enter in, he shall be saved, and shall (d) (*) go in, and go out, and find pasture.

(3) Only Christ is the true Pastor, and that only is the true Church, which acknowledgeth him to be properly their only Pastor; To him are opposite thieves which feed not the sheep, but kill them; and hirelings also, which forsake the flock in time of danger, because they feed it only for their own profit and gains.

(d) That is, shall live safely; so used the Jews to speak, as Deuteronomy 26:6; and yet there is a peculiar alluding to the shepherd's office.

(*) He shall be sure of his life.

10 The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and have it in abundance.

11 (*) I am that good shepherd; that good shepherd giveth his life for his sheep.

(*) Isaiah 40:11; Ezekiel 34:23 .

12 But a hireling, and he which is not the shepherd, neither the sheep are his own, seeth the wolf coming, and he leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep.

13 So the hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and (*) know mine, and am known of mine.

(*) Christ knoweth his because he loveth them, careth and provideth for them.

15 (*) As the Father (e) knoweth me, so know I the Father; and I lay down my life for *my* sheep.

(*) As the Father cannot forget him, no more can he forget us.
(e) Loveth me, and approveth me.

16 (4) (♣) Other sheep I have also, which are not of this fold; them also must I bring, and they shall hear my voice; and (*) there shall be (f) one sheepfold, *and* one shepherd.

(4) The calling of the Gentiles.
(♣) To wit, among the Gentiles, which then were strangers from the Church of God.
(*) Ezekiel 37:22 .
(f) The certain mark of the Christian Church throughout all the world, which hath one head, that is Christ, the only keeper and only shepherd of it.

17 (5) (♣) Therefore doeth my Father love me, because (*) (g) I lay down my life, that I might take it again.

(5) Christ is by the decree of the Father, the only true shepherd of the true Church, for he willingly gave his life for his sheep, and by his own power rose again to life.
(♣) Christ even in that he is man, hath deserved his Father's love and everlasting life, not to his flesh only, but to us also which by his obedience and perfect justice are imputed righteous, Romans 5:19; Philippians 2:7 .
(*) Isaiah 53:7 .
(g) He speaketh in the time that now is because Christ's whole life was as it were a perpetual death.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and have power to take it again. This (*) commandment have I received of my Father.

(*) Acts 2:24 .

19 ¶ (6) Then there was a dissension again among the Jews for these sayings,

(6) The gospel discovereth hypocrisy, and therefore the world must needs rage when it cometh forth.

20 And many of them said, He hath a devil, and is mad. Why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can the devil open the eyes of the blind?

22 And it was at Jerusalem the (*) *feast of the* (h) Dedication, and it was winter.

(*) Which was institute, that the people might give thanks to God for their deliverance and restoring of their religion and Temple, which Antiochus had corrupted and polluted.
(h) The feast of the Dedication was instituted by Judas Maccabeus and his brethren, after the restoring of God's true religion, by the casting out of Antiochus his garrison.

23 (7) And Jesus walked in the Temple, in (*) Solomon's porch.

(7) The unbelievers and proud men, accuse the Gospel of darkness, which darkness indeed is within themselves.
(*) Which was built again after the patron of that which Solomon built.

24 Then came the Jews round about him, and said unto him, How long doest thou (*) make us to doubt? If thou be the Christ, tell us plainly.

(*) Or, holdest our mind in suspense.

25 (8) Jesus answered them, **I told you, and ye believe not; the works that I do in my Father's Name, they bear witness of me.**

(8) The doctrine of the Gospel is proved from heaven by two witnesses; both by the purity of the doctrine, and by miracles.

26 (9) **But ye believe not, (i) (*) for ye are not of my sheep, as I said unto you.**

(9) It is no marvel that there do but a few believe, seeing that all men are by nature untamed beasts; yet notwithstanding God hath his, which he turneth into sheep, and committeth them unto his Son, and preserveth them against the cruelty of all wild beasts.
(i) He giveth a reason why they believed not, to wit, because they are none of his sheep.
(*) The cause wherefore the reprobate cannot believe.

27 **My sheep hear my voice, and I know them, and they follow me.**

28 **And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.**

29 **My Father which gave *them* me, is (*) greater than all, and none is able to take them out of my Father's hand.**

(*) Whereby we learn how safely we are preserved against all dangers.

30 **I and my Father are one.**

31 (*) (10) Then the Jews again took up stones, to stone him.

(*) John 8:59 .
(10) Christ proveth his dignity by divine works.

32 Jesus answered them, **Many good works have I shewed you from my (k) Father; for which of these works do ye stone me?**

(k) Through my Father's authority and power.

33 The Jews answered him, saying, For the good work we stone thee not, but for blasphemy, and that thou being a man, makest thyself God.

34 Jesus answered them, **Is it not written in your Law, (*) I said, Ye are (♣) gods?**

(*) Psalm 82:6 .

(♣) Meaning of Princes and rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants; wherefore if this noble title be given to man, much more it appertained to him that is the Son of God equal with his Father.

35 **If he called them gods, unto whom the word of God was *given*, and the Scripture cannot be (l) broken,**

(l) Void and of none effect.

36 **Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?**

37 **If I do not the works of my Father, believe me not.**

38 **But if I do, then though ye believe not me, *yet* believe the works, that ye may know and believe, that the Father *is* in me, and I in him.**

39 (11) **Again they went about to take him, but he escaped out of their hands,**

(11) Christ fleeth danger, not of mistrust, nor for fear of death, nor that he would be idle, but to gather a Church in another place.

40 **And went again beyond Jordan, into the place where John first baptized, and there abode.**

41 **And many resorted unto him, and said, John did (*) no miracle, but all things that John spake of this man, were true.**

(*) Whereby they gathered that Christ was more excellent than John.

42 **And many believed in him there.**

John 11

1 Christ, to shew that he is, 5 the life and resurrection, 14 cometh to Lazarus being dead, 17, 34 and buried, 43 and raiseth him up. 47 As the Priests were consulting together, 49 Caiaphas 50 prophesieth that one must die for the people. 56, 57 They command to seek Christ out, and to take him.

1 And (1) a certain man was sick, *named* Lazarus of Bethany, the (a) town of Mary, and her sister Martha.

(1) Christ in restoring the stinking carcass of his friend to life, sheweth an example both of his mighty power, and also of his singular good will toward men; which is also an image of the resurrection to come.

(a) Where his sisters dwelt.

2 (And it was that (*) Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

(*) John 12:3; Matthew 26:7 .

3 Therefore *his* sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard it, he said, **This sickness is not (*) unto (b) death, but for the glory of God, that the Son of God might be glorified thereby.**

(*) For although he died, yet being restored so soon to life, it was almost no death in comparison.

(b) That is to say, sent for the purpose to kill him.

5 ¶ Now Jesus loved Martha and her sister, and Lazarus.

6 (2) And after he had heard that he was sick, yet abode he two days still in the same place where he was.

(2) In that which God seemeth sometimes to linger in helping of us, he doth it both for his glory, and for our salvation, as the falling out of the matter in the end, plainly proveth.

7 Then after that, said he to his disciples, **Let us go into Judea again.**

8 (3) The disciples said unto him, Master, the Jews lately sought to (*) stone thee, and doest thou go thither again?

(3) This only is the sure and right way to life, to follow God boldly without fear, who calleth us and shineth before us in the darkness of this world.

(*) John 7:30; John 8:59; John 10:33 .

9 Jesus answered, **Are there not (c) (*) twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world.**

(c) All things are fitly wrought and brought to pass in their season.

(*) He that walketh in his vocation, and hath the light of God for his guide, needeth to fear no dangers. The day also, both summer and winter was with the Jews divided into twelve hours.

10 **But if a man walk in the night, he stumbleth, because there is no light in him.**

11 These things spake he, and after, he said unto them, **Our friend Lazarus (d) sleepeth; but I go to wake him up.**

(d) The Jews used a milder kind of speech, and called death a sleep, whereupon in other languages the place of burial where the dead are laid, waiting for the resurrection, is called a sleeping place.

12 Then said his disciples, Lord, if he sleep, he (*) shall be safe.

(*) They labored to stay from going into Judea, as though there had been no need.

13 Howbeit, Jesus spake of his death, but they thought that he had spoken of the (*) natural sleep.

(*) Or, slumbering sleep.

14 Then said Jesus unto them plainly, **Lazarus is dead.**

15 **And I am glad for your sakes, that I was not there, that ye may believe; but let us go unto him.**

16 Then said Thomas (which is called (*) Didymus) unto his fellow disciples, Let us also go, that we may die with him.

(*) Which signifieth in our tongue, a twin in birth.

17 ¶ Then came Jesus, and found that he had lain in the grave four days already.

18 (Now Bethany was near unto Jerusalem, about (*) fifteen furlongs off.)

(*) Which were almost two miles.

19 (4) And many of the Jews were come to Martha and Mary to comfort them for their brother.

(4) God who is the maker of nature, doth not condemn natural affections, but sheweth that they ought to be examined by the rule of faith.

20 Then Martha, when she heard that Jesus was coming, went to meet him, but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not been dead.

22 But now (*) I know also, that whatsoever thou askest of God, God will give it thee.

(*) She sheweth some faith, which notwithstanding was almost overcome by her affections.

23 Jesus said unto her, **Thy brother shall (e) rise again.**

(e) That is, shall recover life again.

24 Martha said unto him, I know that he shall rise again (*) in the resurrection at the last day.

(*) John 5:29; Luke 14:14 .

25 Jesus said unto her, (♣) **I am the resurrection and the life; (*) he that believeth in me, though he were dead *yet* shall he live.**

(♣) Christ restoreth us from death to give us everlasting life.

(*) John 6:35 .

26 **And whosoever liveth, and believeth in me, shall never die. Believest thou this?**

27 She said unto him, Yea, Lord, I believe that thou art the Christ the Son of God, which should come into the world.

28 ¶ And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came unto him.

30 For Jesus was not yet come into the town, but was in the place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up (*) hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

(*) Wherein she declared her affliction and reverence that she bare to Christ.

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

33 (5) When Jesus therefore saw her weeping, and the Jews *also* weeping which came with her, he (f) (*) groaned in the spirit, and was troubled in himself,

(5) Christ took upon him together with our flesh all affections of man (sin only excepted) and amongst them especially mercy and compassion.

(f) These are tokens that he was greatly moved, but yet they were without sin; and these affections are proper to man's nature.

(*) For compassion; for he felt our miseries, as though he suffered the like.

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

35 *And* Jesus (*) wept.

(*) We read not that his affection were so excessive that he kept no measure, as we do in our sorrows, joys and other affections.

36 Then said the Jews, Behold, how he loved him.

37 And some of them said, (*) Could not he which opened the eyes of the blind, have made also, that this man should not have died?

(*) John 9:6 .

38 Jesus therefore again groaned in himself, and came to the grave. And it was a cave, and a stone was laid upon it.

39 Jesus said, **Take ye away the stone.** Martha the sister of him that was dead, said unto him, Lord he stinketh already, for he hath been *dead* four days.

40 Jesus said unto her, **Said I not unto thee, that if thou didst believe, thou shouldest see the (*) glory of God?**

(*) That is, a miracle whereby God's Name should be glorified.

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up his eyes, and said, **Father, I thank thee, because thou hast heard me.**

42 **I know that thou hearest me always, but because of the people that stand by, I said it, that they may believe, that thou hast sent me.**

43 As he had spoken these things, he cried with a loud voice, **Lazarus, come forth.**

44 Then he that was dead, came forth, bound hand and foot with bands, and his face was bound with a napkin. Jesus said unto them, **Loose him, and let him go.**

45 ¶ Then many of the Jews, which came to Mary, and had seen the things, which Jesus did, believed in him.

46 (6) But some of them went their way to the Pharisees, and told them what things Jesus had done.

(6) The last point of hard and iron like stubbornness is this, to proclaim open war against God, and yet ceaseth not to make a presence both of godliness and of the profit of the common nation.

47 Then gathered the high Priests, and the Pharisees a (g) council, and said, What shall we do? For this man doeth many miracles.

(g) The Jews called the council Sanhedrin; and the word that John useth is Synedri.

48 If (*) we let him thus alone, all men will believe in him, and the Romans will come and (h) take away both our place, and the nation.

(*) They resist God, thinking to hinder his work by their own policies.

(h) That is, take away from us by force; for at that time, though the high Priest's authority was greatly lessened and decayed, yet there was some kind of government left among the Jews.

49 (7) Then one of them *named* Caiaphas, which was the high Priest (*) that same year, said unto them, Ye perceive nothing at all,

(7) The raging and mad company of the false Church, persuade themselves that they cannot be in safety, unless he be taken away, who alone upholdeth the Church; And so likewise judgeth the wisdom of the flesh in worldly affairs, which is governed by the spirit of giddiness or madness.

(*) Or, for that present time.

50 (*) Nor yet do you consider that it is expedient for us, that one man die for the people, and that the whole nation perish not.

(*) John 18:14.

51 (8) This spake he not of himself, but being high Priest that same year, he (*) prophesied that Jesus should die for the nation,

(8) Christ doeth sometime so turn the tongues, even of the wicked, that in cursing, they bless.

(*) God made him to speak, neither could his impiety let God's purpose, who caused this wicked man even as he did Balaam, to be an instrument of the holy Ghost.

52 And not for the nation only, but that he should gather together in one the children of God, which (i) were scattered.

(i) For they were not gathered together in one country, as the Jews were, but to be gathered from all quarters, from the East to the West.

53 Then from that day forth they consulted together, to put him to death.

54 (9) Jesus therefore walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

(9) We may give place to the rage of the wicked, when it is expedient so to do, but yet in such sort, that we swerve not from God's vocation.

55 ¶ And the Jews' Passover was at hand, and many went out of the country up to Jerusalem before the Passover, to (*) purify themselves.

(*) Because they thought hereby to make themselves more holy against, they should eat the Passover; but they were not commanded by God to use this ceremony.

56 Then sought they for Jesus, and spake among themselves, as they stood in the Temple, What think ye, that he cometh not to the feast?

57 Now both the high Priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

John 12

2 As Christ is at supper with Lazarus, 3 Mary anointeth his feet. 5 Judas findeth fault with her. 7 Christ defendeth her. 10 The Priests would put Lazarus to death. 12 As Christ cometh to Jerusalem. 18 The people meet him. 22 The Grecians desire to see him. 42 The chief rulers that believe in him, but for fear do not confess him, 44 he exhorteth to faith.

1 Then (*) Jesus, six days before the Passover, came to Bethany, where Lazarus was, who died, whom he had raised from the dead.

(*) Matthew 26:7; Mark 14:3 .

2 There they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of Spikenard very costly, and anointed Jesus' (*) feet, and wiped his feet with her hair, and the house was filled with the savor of the ointment.

(*) Even from the head to the feet.

4 Then said one of his disciples, *even* Judas Iscariot, Simon's son, which should betray him,

5 (1) Why was not this ointment sold for three hundred pence, and given to the poor?

(1) A horrible example in Judas of a mind blinded with covetousness, and yet pretending godliness.

6 Now he said this, not that he cared for the poor, but because he was a thief, and (*) had the bag, and bare that which was given.

(*) John 13:29.

7 (2) Then said Jesus, **Let her alone, against the day of my burying she kept it.**

(2) This extraordinary anointing which was for a sign, is so allowed of God, that he witnesseth how he will not be worshipped with outward pomp, or costly service, but with alms.

8 **For the poor always ye have with you, but me ye shall not have always.**

9 (3) Then much people of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

(3) When the light of the Gospel sheweth itself, some are found to be curious, and others (which least ought) to be open enemies; others in a rage honor him, whom they will straightway fall from; and very few do so reverently receive him as they ought; Notwithstanding Christ beginneth his spiritual kingdom in the midst of his enemies.

10 The high Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Jews went away, and believed in Jesus.

12 ¶ (*) On the morrow a great multitude that were come to the feast, when they heard that Jesus should come to Jerusalem,

(*) Matthew 21:8; Mark 11:8; Luke 19:35 .

13 Took branches of palm trees, and went forth to meet him, and cried, (*) Hosanna, Blessed *is* the King of Israel that cometh in the Name of the Lord.

(*) That is, save I beseech thee.

14 And Jesus found a (*) young ass, and sat thereon, as it is written.

(*) This doeth well declare that his kingdom stood not in outward things.

15 (*) Fear not, daughter of Sion; behold, thy King cometh sitting on an ass's colt.

(*) Zechariah 9:9 .

16 But his disciples understood not these things at the first; but when Jesus was glorified, then remembered they, that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him, bare witness that he called Lazarus out of the grave and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 (4) And the Pharisees said among themselves, Perceive ye how ye prevail nothing? Behold, the (*) world goeth after him.

(4) Even they which go about to oppress Christ, are made instruments of his glory.

(*) Or, the press.

20 ¶ Now there were certain (*) Greeks among them that (a) came up to worship at the feast.

(*) They were of the race of the Jews, and came out of Asia and Grecia; for else the Jews would not have permitted that they should worship with them in the Temple.

(a) After the solemn custom; the Grecians were first so called by the name of the country of Greece, where they dwelt; but afterward, all that were not of the Jew's religion, but worshipped false gods, and were also called Heathens, were called by this name.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip came and told Andrew; and again Andrew and Philip told Jesus.

23 And Jesus answered them, saying, **The hour is come, that the Son of man must be (*) glorified.**

(*) Which is, that the knowledge of him should be manifest through all the world.

24 (5) Verily, verily I say unto you, Except the wheat corn fall into the ground and (b) die, it abideth alone; but if it die, it bringeth forth much fruit.

(5) The death of Christ is as it were a sowing, which seemeth to be a dying to the corn, but indeed is the cause of a far greater harvest; and such as is the condition of the head, so shall be of the members.
(b) A wheat corn dieth when it is changed by virtue of the ground, and becometh a root of a fruitful blade.

25 (*) He that (♣) loveth his life, shall lose it, and he that (♠) hateth his life in this world, shall keep it unto life eternal.

(*) Matthew 10:39; Matthew 16:25; Mark 8:35; Luke 9:24; Luke 17:33 .
(♣) If the love thereof let him from coming to Christ.
(♠) And so loveth it for Christ's sake.

26 (*) If any man serve me, let him follow me; for where I am, there shall also my servant be; and if any man serve me, him will my Father honor.

(*) John 17:24 .

27 (6) Now is my soul troubled; and what shall I say? Father, save me from this (c) hour; but therefore came I unto this hour.

(6) Whilst Christ went about to suffer all the punishment which is due to our sins, and whilst his divinity did not yet shew his might and power so far as this satisfaction might be thoroughly wrought, now when he is stricken with the great fear of the curse of God, he crieth out and prayeth, and desireth to be released; yet notwithstanding he preferreth the will and glory of his Father before all things, whose obedience the Father alloweth even from heaven.
(c) To wit, of death that is now at hand.

28 Father, (d) glorify thy Name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

(d) So then the Father's glory is Christ's his glory.

29 Then said the people that stood by, and heard, that it was a thunder; others said, An Angel spake to him.

30 (7) Jesus answered, and said, This voice came not because of me, but for your sakes.

(7) Christ foretellet to the deaf, the manner of his death, the overcoming of the devil and the world, and in conclusion his triumph.

31 Now is the (*) judgment of this world; now shall the prince of this world be cast out.

(*) The reformation and restoring of those things, which were out of order.

32 (*) And (♣) I, if I were (e) lifted up from the earth, will draw (f) (♣) all men unto me.

(*) John 3:14 .

(♣) The cross is the means to gather the Church of God together, and draw men to heaven.

(e) Christ used a word, which hath a double meaning; for it signifieth either to lift up, or to rid out of the way, for his meaning was to put them in mind of his death, but the Jews seem to take it another way.

(f) Chrysostom and Theophylact refer this word. All, to all nations; that is, not to the Jews only.

(♣) Not only the Jews but also the Gentiles.

33 Now this said he, signifying what death he should die.

34 The people answered him, We have heard out of the (*) Law, that Christ bideth forever; and how sayest thou, that the Son of man must be lifted up? Who is that Son of man?

(*) Psalm 89:37; Psalm 110:4; Psalm 117:2; Isaiah 40:8; Ezekiel 37:25 .

35 (8) Then Jesus said unto them, Yet a little while is (*) the light with you. Walk while ye have the light, lest the darkness come upon you; for he that walketh in the dark, knoweth not whither he goeth.

(8) Immeasurable is the mercy of God, but a horrible judgment followed, if it be contemned.

(*) John 1:9 .

36 While ye have that light, believe in the light, that ye may be the (g) children of the light. These things spake Jesus, and departed, and hid himself from them.

(g) That is, partakers of light.

37 ¶ (9) And though he had done so many miracles before them, yet believed they not on him,

(9) Faith is not of nature, but of grace.

38 That the saying of Isaiah the Prophet might be fulfilled, that he said, (*) Lord, who believed our report? And to whom is the (h) arm of the Lord revealed?

(*) Isaiah 53:1; Romans 10:16 .

(h) The arm of the Lord, is the Gospel, which is the power of God to salvation to all that believe; And therefore the arm of the Lord is not revealed to them, whose hearts the Lord hath not opened.

39 Therefore could they not believe, because that Isaiah saith again,

40 (*) He hath blinded their eyes, and hardened their heart, that they should not see with *their* eyes, nor understand with *their* heart, and should be converted, and I should (♣) heal them.

(*) Isaiah 6:9; Matthew 13:14; Mark 4:12; Luke 8:10; Acts 28:26; Romans 11:8 .
(♣) By delivering them from their miseries, and giving them true felicity.

41 These things said Isaiah when he saw his glory, and spake of him.

42 (10) Nevertheless, even among the chief rulers, many believed in him, but because of the Pharisees they did not confess him, lest they should (*) be *cast* out of the Synagogue.

(10) Such as believe, are not only few in number, if they be compared with the unbelievers, but also the most of those few (yea and that especially the chiefest) do fear men more than God.
(*) Or, excommunicated.

43 (*) For they loved the (♣) praise of men, more than the praise of God.

(*) John 5:44 .
(♣) To be esteemed of men.

44 (11) And Jesus cried, and said, **He that believeth in me, believeth (i) not in me, but in him that sent me.**

(11) The sum of the Gospel, and therefore of salvation, which Christ witnessed in the midst of Jerusalem, by his crying out, is this; to rest upon Christ through faith, as the only Saviour appointed and given us of the Father.
(i) This word Not, doth not take any whit of this from Christ which is here spoken of, but is in way of correction rather, as if he said, He that believeth in me, doth not so much believe in me, as in him that sent me. So it is in Mark 9:37 .

45 **And he that seeth me, seeth him that sent me.**

46 **I (*) am come a light into the world, that whosoever believeth in me, should not abide in darkness.**

(*) John 3:19; John 9:39 .

47 (*) **And if any man hear my words, and believe not, I (♣) judge him not; for I came not to (♣) judge the world, but to save the world.**

(*) John 3:17 .
(♣) Or, condemn.

48 **He that refuseth me, and receiveth not my words, hath one that (♣) judgeth him; (*) the word that I have spoken, it shall judge him in the (♣) last day.**

(♣) Or, condemneth.

(*) Mark 16:16 .

(♣) For that day shall be the approbation of God.

49 For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting; the things therefore that I speak, I speak *them* so as the Father said unto me.

John 13

4 Christ rising from supper, 15 to command humility to his Apostles, washeth their feet. 21 He noteth the traitor Judas, 26 with an evident token. 34 He commendeth charity. 37-39 He foretelleth Peter of his denial.

1 Now (*) (1) before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, for as much as he loved his (a) own which were in the world, unto the end he (♣) loved them.

(*) Matthew 26:2; Mark 14:1; Luke 22:1 .

(1) Christ no less certain of the victory, than of the combat which was at hand, using the sign of washing the feet, doth partly thereby give an example of singular modesty, and his great love toward his Apostles in this notable act, being like very shortly to depart from them; and partly witnesseth unto them, that it is he only which washeth away the filth of his people, and that by little and little, in their time and season.

(a) Them of his household, that is, his Saints.

(♣) Because he saw the danger great which was toward them, therefore he took the greater care for them.

2 And when (*) supper was done (and that the devil had now put in the heart of Judas Iscariot, Simon's son, to betray him.)

(*) Which was the eating of the Passover.

3 Jesus knowing that the Father had given all things into his (b) hands, and that he was come forth from God, and went to God,

(b) Into his power.

4 He (c) riseth from supper, and layeth aside *his upper* garments, and took a towel, and girded himself.

(c) In that he is said to rise, it argueth that there was a space between the ceremonies of the Passover, and this washing of feet, at what time it seemeth that the Supper was instituted.

5 After that, he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel, wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feet?

7 Jesus answered, and said unto him, **What I do thou knowest not now, but thou shalt know it hereafter.**

8 Peter said unto him, Thou shalt never wash my feet. Jesus answered him, **If I (*) wash thee not, thou shalt have (d) no part with me.**

(*) And make thee clean from thy sins.

(d) Unless thou suffer me to wash thee, thou shalt have no part in the kingdom of heaven.

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

10 Jesus said to him, **He that is washed, needeth not, save to (♣) wash his feet, but is clean every whit; and ye are (*) clean, but not all.**

(♣) That is, to be continually purged of his corrupt affections and worldly cares which remain daily in us.

(*) John 15:3 .

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

12 ¶ So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, **Know ye what I have done to you?**

13 **Ye call me Master, and Lord, and ye say well, for so am I.**

14 **If I then your Lord, and Master, have washed your feet, ye also ought to wash (*) one another's feet.**

(*) To serve one another.

15 **For I have given you an example, that ye should do, even as I have done to you.**

16 **Verily, verily I say unto you, (*) The servant is not greater than his master, neither the (♣) ambassador greater than he that sent him.**

(*) John 15:20; Matthew 10:24; Luke 6:40 .

(♣) The word signifieth an Apostle, which is anyone that is sent from another.

17 If ye know these things, blessed are ye if ye do them.

18 ¶ (2) I speak not of you all. I know whom I have chosen; but *it is* that the Scripture might be fulfilled, (*) He that eateth bread with me, hath (♣) lifted up his heel against me.

(2) The betraying of Christ was not casual, or a thing that happened by chance, but the Father so ordained the cause of our salvation, to reconcile us unto himself in his Son, and the Son did willingly and voluntarily obey the Father.

(*) Psalm 42:9 .

(♣) Under pretence of friendship seeketh his destruction.

19 From henceforth tell I you before it come, that when it is come to pass, ye might believe that I am (*) he.

(*) To wit, the Christ and redeemer of the world.

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

(*) Matthew 10:40; Luke 10:16 .

21 When Jesus had said these things, he was (*) troubled in the Spirit, and (e) testified, and said, **Verily, verily I say unto you, that one of you shall betray me.**

(*) For very horror and indignation of such an abominable act as Judas should commit.

(e) He affirmed it openly, and sealeth it.

22 (*) Then the disciples looked one on another, doubting of whom he spake.

(*) Matthew 26:21; Mark 14:18; Luke 22:21 .

23 Now there was one of his disciples, which (f) leaned on Jesus' (*) bosom, whom Jesus loved.

(f) John his leaning was such, that sitting down in his bed, his head was toward Jesus his head; so that it is was an easy matter for him to touch Jesus his bosom, for it is certain that in old times men used not to sit at the table, but to lie down on the one side.

(*) Their fashion was not to fit at table, but having their shoes off, and cushions under their elbows, leaned on their sides, as it were half lying.

24 To him beckoned therefore Simon Peter, that he should ask who it was of whom he spake.

25 He then as he leaned on Jesus' breast, said unto him, Lord, who is it?

26 Jesus answered, **He it is, to whom I shall give a sop, when I have dipped it.**
And he wet a sop, and gave it to Judas Iscariot, Simon's *son*.

27 And after the sop, (*) Satan entered into him. Then said Jesus unto him, **That thou doest, do quickly.**

(*) Satan took full possession of him.

28 But none of them that were at table, knew, for what cause he spake it unto him.

29 For some of them thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or that he should give something to the poor.

30 As soon then as he had received the sop, he went immediately out, and it was night.

31 ¶ (3) When he was gone out, Jesus said, (g) (*) **Now is the Son of man glorified, and God is glorified in him.**

(3) We have to consider the glorifying of Christ in his ignominy.

(g) This verse and the next following, are a most plain and evident testimony of the divinity of Christ.

(*) Meaning. That his cross shall engender a marvelous glory, and that in it shall shine the infinite bounty of God.

32 **If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.**

33 (4) **Little children, yet a little while am I with you. Ye shall seek me, but as I said unto the (*) Jews, Whither I go, can ye not come. Also to you say I now.**

(4) The eternal glory shall flow by little and little from the head into the members. But in the mean time, we must take good heed that we pass over the race of this life in brotherly love.

(*) John 7:34 .

34 (*) (♣) **A new commandment give I unto you, that ye love one another, as I have loved you, that ye also love one another.**

(*) Leviticus 19:18; Matthew 22:39; John 15:12; 1 John 4:21 .

(♣) Whereof we ought to have continual remembrance as though it were even newly given.

35 **By this shall all men know, that ye are my disciples, if ye have love one to another.**

36 (5) Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, **Whither I go, thou canst not follow me now; but thou (*) shalt follow me afterwards.**

(5) A heavy example of rash trust and confidence.
(*) When thou shalt be more strong.

37 Peter said unto him, Lord, why can I not follow thee now? (*) I will lay down my life for thy sake.

(*) Matthew 26:33; Mark 14:29; Luke 22:33 .

38 Jesus answered him, **Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, The cock shall not crow, till thou have denied me thrice.**

John 14

1 He comforteth his disciples, 2, 7 declaring his divinity and the fruit of his death, 16 promising the comforter, 17 even the holy Spirit, 26 whose office he setteth out. 27 He promiseth his peace.

1 **Let (1) not your heart be troubled; ye believe in God, (*) believe also in me.**

(1) He believeth in God that believeth in Christ, and there is no other way to confirm our minds in greatest distresses.
(*) For in so believing no troubles shall overcome them.

2 **In my Father's house are (*) many dwelling places; if it were not so, (a) I would have told you; I go to (b) prepare a place for you.**

(*) So that there is not only place for him, but for all his.
(a) That is, if it were not so as I tell you, to wit, unless there were place enough not only for me, but for you also, in my father's house, I would not thus deceive you with a vain hope, but I would have told you so plainly.
(b) All the speech is by way of an allegory, whereby the Lord comforteth his own, declaring unto them his departure into heaven, which is, not to reign there alone, but to go before, and prepare a place for them.

3 (2) **And if I go to prepare a place for you, I will (c) (*) come again, and receive you unto myself, that where I am, there may ye be also.**

(2) Christ went not away from us, to the end to forsake us, but rather that he might at length take us up with him into heaven.

(c) These words are to be referred to the whole Church, and therefore the Angels said to the disciples when they were astonished, What stand you gazing up into heaven? This Jesus shall so come as you saw him go up, Acts 1:11 . And in all places of the Scripture, the full comfort of the Church is referred to that day when God shall be all in all, and is therefore called the day of redemption.
(*) At the latter days, Acts 1:11 .

4 (3) **And whither I go, ye know, and the way ye know.**

(3) Christ only is the way to true and everlasting life, for he it is in whom the Father hath revealed himself.

5 Thomas said unto him, Lord, we (*) know not whither thou goest, how can we then know the way?

(*) He was not altogether ignorant, but his knowledge was weak and imperfect.

6 Jesus said unto him, **I am (d) the (*) Way, and the Truth, and the Life. No man cometh unto the Father, but by me.**

(d) This saying sheweth unto us both the nature, the will, and office of Christ.
(*) Therefore we must begin in him, continue in him, and end in him.

7 (e) **If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.**

(e) It is plain by this place, that to know God, and to see God, is all one; Now whereas he said before, that no man saw God at any time, that is to be understood thus, without Christ; or were it not through Christ, no man could ever see, nor saw God at any time; for as Chrysostom saith, the Son is a very short and easy setting forth of the father's nature unto us.

8 Philip said unto him, Lord, shew us *thy* Father, and it sufficeth us.

9 Jesus said unto him, **I have been so long time with you, and hast thou not known me, Philip? He that hath seen me, hath seen my Father; how then sayest thou, Shew us *thy* Father?**

10 (4) **Believest thou not, that I am in the Father, and (*) the Father is in me? The words that I speak unto you, I speak not of (♣) myself, but the Father that dwelleth in me, he (♠) doeth the works.**

(4) The majesty of God sheweth itself most evidently, both in Christ's doctrine and deeds.
(*) For the very fullness of the divinity remaineth in Christ.
(♣) In that which he is man.
(♠) Who declareth his majesty and virtue by his doctrine and miracles.

11 **Believe me, that I *am* in the Father, and the Father *is* in me; at the least, believe me for the very works' sake.**

12 (5) Verily, verily I say unto you, he that believeth in me, the works that I do, (*) he shall do also, and (f) greater than these shall he do; for I go unto my Father.

(5) The approving of the virtue of Christ is not included within his own person, but it is spread through the body of his whole Church.

(*) This is referred to the whole body of the Church in whom this virtue of Christ doeth shine and remain forever.

(f) That is, not I only do them, but I can also give other men power to do greater.

13 (*) And whatsoever ye ask in my Name, that will I do, that the Father may be glorified in the Son.

(*) John 16:23; Matthew 7:7; Mark 11:24; James 1:5 .

14 If ye shall ask anything in my Name, I will do it.

15 (6) If ye love me, keep my commandments,

(6) He loveth Christ aright, which obeyeth his commandments; and because the same is accompanied with an infinite sort of miseries, although he be absent in body, yet doeth he comfort his with the present virtue of the holy Ghost, whom the world despiseth, because it knoweth him not.

16 And I will pray the Father, and he shall give you another (*) Comforter, that he may abide with you forever,

(*) I have comforted you whiles I was with you, but henceforth the holy Ghost shall comfort you, and preserve you.

17 Even the (g) Spirit of (*) truth, whom the (h) world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.

(g) The holy Ghost is called the Spirit of truth, of the effect which he worketh, because he inspireth the truth into us, whereas otherwise he hath truth in himself.

(*) So called because he worketh in us the truth.

(h) Worldly men.

18 I will not leave you fatherless; *but* I will (*) come to you.

(*) Which thing he doeth by the virtue of his Spirit.

19 Yet a little while, and the world shall see me no more, but ye shall see me; because I live, ye shall live also.

20 At that day shall ye know that I am (i) in my Father, and you in me, and I in you.

(i) The Son is in the Father after such sort, that he is of one selfsame substance with the Father, but he is in his disciples in a certain respect as an aider and helper of them.

21 He that hath my commandments, and keepeth them, is he that loveth me, and he that loveth me, (*) shall be loved of my Father, and I will love him, and will (k) shew my own self to him.

(*) He shall sensibly feel that the grace of God abideth in him.

(k) I will shew myself to him, and be known of him, as if he saw me with his eyes; but this shewing of himself is not bodily, but spiritually, yet so plain as none can be more.

22 (7) Judas said unto him, (not (*) Iscariot) Lord, what is the cause that thou wilt shew thyself unto us, and not unto the world?

(7) We must not ask why the Gospel is revealed to some rather than to others, but we must rather take heed, that we embrace Christ who is offered unto us, and that we truly love him, that is to say, that we give ourselves wholly to his obedience.

(*) But the brother of James.

23 Jesus answered, and said unto him, If any man love me, he will (*) keep my word, and my Father will love him, and we will come unto him, and will dwell with him.

(*) Whereby he adviseth them not to have respect to the world, lest they should be drawn back by evil example.

24 He that loveth me not, keepeth not my words, and the word which ye hear, is not (*) mine, but the Father's which sent me.

(*) That is, not his alone; for he had nothing separate from his Father.

25 (8) These things have I spoken unto you, being present with you.

(8) It is the office of the holy Ghost to imprint in the midst of the elect in their times and seasons, that which Christ once spake.

26 (*) But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I have told you.

(*) John 15:26 .

27 (9) (*) Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, nor fear.

(9) All true felicity cometh to us by Christ alone.

(*) All comfort and prosperity.

28 (10) Ye have heard how I said unto you, I go away, and will come unto you. If ye loved me, ye would verily rejoyce, because I said, I go unto the Father, for my Father (l) is (*) greater than I.

(10) So far is it, that we should be sorry for the departing of Christ, from us according to the flesh, that we should rather rejoyce for it, seeing that all the blessing of the members dependeth upon the glorifying of the head.

(l) This is spoken in that, that he is Mediator, for so the Father is greater than he, in as much as the person to whom request is made, is greater than he that maketh the request.

(*) In that, that Christ is become man to be the Mediator between God and us.

29 And now have I spoken unto you, before it come, that when it is come to pass, ye might believe.

30 (11) Hereafter will I not speak many things unto you, for the (*) prince of this world cometh, and hath (m) (♣) nought in me.

(11) Christ goeth to death not unwillingly, but willingly, not as yielding to the devil, but obeying his Father's decree.

(*) Satan executeth his rage and tyranny by the permission of God.

(m) As who would say, Satan will by and by set upon me with all the might he can, but he hath no power over me, neither shall he find any such thing in me as he thinketh he shall.

(♣) Satan shall assail me with all his force, but he shall not find that in me which he looketh for; for I am that innocent lamb without spot.

31 But *it is* that the world may know that I love *my* Father, and as the Father hath commanded me, so I do. Arise, let us go hence.

John 15

1 By the parable of the vine, 2 and the branches, 5-6 he declareth how disciples may bear fruit. 12-17 He commendeth mutual love. 18 He exhorteth them to bear afflictions patiently, 20 by his own example.

1 I (1) Am the true vine, and my Father is the husbandman.

(1) We are of nature dry and fit for nothing but the fire; Therefore that we may live and be fruitful, we must first be grafted into Christ, as it were into a vine by the Father's hand; and then be daily shred with a continual meditation of the word and the cross; otherwise it shall not avail any man at all to have been grafted, unless he cleave fast unto the vine, and so draw juice out of it.

2 (*) Every branch that beareth not fruit in me, he taketh away; and every one that beareth fruit, he purgeth it, that it may bring forth more fruit.

(*) Matthew 15:13 .

3 (*) Now are ye clean through the word, which I have spoken unto you.

(*) John 13:10 .

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, (*) except ye abide in me.

(*) We can bring forth no fruit, except we be engrafted in Christ.

5 I am that vine, ye *are* the branches; he that abideth in me, and I in him, the same bringeth forth much fruit, for without me can ye do nothing.

6 (*) If a man abide not in me, he is cast forth as a branch, and withereth; and men gather them, and cast *them* into the fire, and they burn.

(*) Colossians 2:23 .

7 (*) (2) If ye abide in me, and my (♣) words abide in you, ask (♣) what ye will, and it shall be done to you.

(*) 1 John 3:22 .

(2) He abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruit; And the Father will deny such a one nothing.

(♣) We must be rooted in Jesus Christ by faith, which cometh of the word of God.

(♣) So that ye follow God's word, which ye comprehended by faith.

8 (a) Herein is my Father glorified, that ye bear much fruit, and be made my disciples.

(a) As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring forth much fruit.

9 (3) As the father hath loved me, so have I loved you; (b) continue in (*) my love.

(3) The love of the Father towards the Son, and of the Son towards us, and ours towards God and our neighbor, are joined together with an inseparable knot; and there is nothing more sweet and pleasant than it is. Now this love sheweth itself by its effects, a most perfect example whereof, Christ himself exhibited unto us.

(b) That is, in that love, wherewith I love you, which love is on both parts.

(*) Wherewith I love you.

10 If ye shall keep my commandments, ye shall abide in my love, as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be (*) full.

(*) Perfect and entire.

12 (*) This is my commandment, that ye love one another, as I have loved you.

(*) John 13:34; 1 Thessalonians 4:9; 1 John 3:11; 1 John 4:21 .

13 Greater love than this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 (4) Henceforth call I you not servants, for the servant knoweth not what his master doeth; but I have called you friends, for (*) all things that I have heard of my Father, have I made known to you.

(4) The doctrine of the Gospel (as it is uttered by Christ's own mouth) is a most perfect and absolute declaration of the counsel of God, which pertaineth to our salvation, and is committed unto the Apostles.

(*) So that there is nothing omitted that is necessary for us and concerning our salvation.

16 (5) Ye (c) have not chosen me, but I have chosen you, and ordained you, (*) that ye go and bring forth fruit, and that your fruit remain, that whatsoever ye shall ask of the Father in my Name, he may give it you.

(5) Christ is the author and preserver of the ministry of the Gospel, even to the world's end, but the ministers have above all thing need of prayer and brotherly love.

(c) This place teacheth us plainly, that our salvation cometh from the only favor and gracious goodness of the everlasting God towards us, and of nothing that we do or can deserve.

(*) Matthew 18:19 .

17 These things command I you, that ye love one another.

18 (6) If the world hate you, ye know that it hated me before you.

(6) It ought not only not to fear, but rather confirm the faithful ministers of Christ, when they shall be hated of the world as their Master was.

19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, (*) The servant is not greater than his master. (♣) If they have persecuted me, they will persecute you also; if they have (♣) kept my word, they will also keep (♠) yours.

(*) John 13:16; Matthew 10:24 .

(♣) Matthew 24:9 .

- (♣) The word also signifieth, to be diligent to espy faults to trip one in.
- (♦) Which is the selfsame word, but called their's because they preach it.

21 (7) But (*) all these things will they do unto you for my Name's sake, because they have not known him that sent me.

- (7) The hatred that the world beareth against Christ, proceedeth of the blockishness of the mind, which notwithstanding is voluntarily blind, so that the world can pretend no excuse to cover their fault.
- (*) John 16:4 .

22 (d) If I had not come and spoken unto them, they (*) should not have had sin, but now have they no (♣) cloak for their sin.

- (d) As who would say, If I had not come, these men would not have stuck to have said still before God's judgment seat, that they are religious, and void of sin; but seeing I came to them, and they clean refuse me, they can have no cloak for their wickedness.
- (*) But should have seemed to be innocent, if I had not discovered their malice.
- (♣) In that they refused Christ it taketh from them all excuse wherewith they would have justified themselves as if they had been very holy and without all sin.

23 He that hateth me, hateth my Father also.

24 If I had not done works among them which none other man did, they had not had sin; but now have they both seen, and have hated both me, and my Father.

25 But *it is* that the word might be fulfilled, that is written in their (e) (♣) Law, (*) They hated me without a cause.

- (e) Some time by this word, Law, are meant the five books of Moses, but in this place, the whole Scripture; for the place alleged is in the Psalms.
- (♣) That is, in the holy Scriptures.
- (*) Psalm 35:19 .

26 (8) But when that Comforter shall come, (*) whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth of the Father, he shall testify of me.

- (8) Against the rage of the wicked, we shall stand surely by the inward testimony of the holy Ghost; But the holy Ghost speaketh no otherwise, than he spake by the mouth of the Apostles.
- (*) John 14:26; Luke 24:49 .

27 And ye shall witness also, because ye have been with me from the beginning.

John 16

1 He foretelleth the disciples of persecution. 7 He promiseth the Comforter, and declareth his office. 21 He compareth the affliction of his, to a woman that travaileth with child.

1 These (1) things have I said unto you, that ye should not be (*) offended.

(1) The ministers of the Gospel must look for all manner of reproaches, not only of them which are open enemies, but even of them also which seem to be of the same household, and the very pillars of the Church.

(*) And so shrink from me.

2 They shall (*) excommunicate you, yea, the time shall come, that whosoever killeth you, will think that he doth God service.

(*) Greek, put you out of the Synagogues.

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

4 (*) But these things have I told you, that when the hour shall come, ye might remember, that I told you them. And these things (♣) said I not unto you from the beginning, because I was with you.

(*) John 15:21 .

(♣) He bare with them because they were but weaklings.

5 But now I go my way to him that sent me, and none of you asketh me, (*) Whither goest thou?

(*) For if you did consider, ye would rejoice.

6 But because I have said these things unto you, your hearts are full of sorrow.

7 (2) Yet I tell you the truth, It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

(2) The absence of Christ, according to the flesh, is profitable to the Church, that we may wholly depend upon his spiritual power.

8 (3) And when he is come, he will (a) (*) reprove the (b) world of sin, and of righteousness, and of judgment.

(3) The Spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, nil it, to confess its own unrighteousness, and Christ's righteousness and almightiness.
(a) He will so reprove the world, that the worldlings shall be able to pretend no excuse.
(* Or, convince. This is to be understood of the coming of the holy Ghost when his virtue and strength shall shine in the Church.
(b) He respecteth the time that followed his ascension, when as all gainsayers were manifestly reprov'd through the pouring out of the holy Ghost upon the Church, so that the very enemies of Christ were reprov'd of sin, in that they were constrained to confess that they were deceived, in that they believed not, and therefore they said to Peter, Acts 2:37; Men and brethren, what shall we do?

9 Of (*) sin, because they believed not in me;

(* His enemies which contemned him, and put him to death, shall be convicted by their own conscience, for that they did not believe in him, Acts 2:37; and shall know that without Jesus Christ there is nothing but sin .

10 Of (c) (*) righteousness, because I go to my Father, and ye shall see me no more.

(c) Of Christ himself; For when the world shall see, that I have poured out the holy Ghost, they shall be constrained to confess that I was just, and was not condemned by my Father, when I went out of this world.
(* Wherefore the wicked must needs confess that he was just, and beloved of his Father, and not condemned by him as a blasphemer or transgressor.

11 Of (d) (*) judgment, (e) because the prince of this world is judged.

(d) Of that authority and power, which I have both in heaven and in earth.
(* When they shall know that I (whom they call the carpenter's son, and willed to come down from the cross) am the very Son of God which have overcome all the power of hell and reign over all, 2 Corinthians 10:12; Ephesians 1:19 .
(e) That is, because they shall then understand and know indeed, that I have overcome the devil, and do govern the world, when all men shall see, that they set themselves against you in vain, for I will arm you with that heavenly power, whereby you may destroy every high thing which is lifted up against the knowledge of God, 2 Corinthians 10:12 .

12 (4) I have yet (*) many things to say unto you, but ye cannot bear them now.

(4) The doctrine of the Apostles proceeded from the holy Ghost, and is most perfect.
(* These things are contained in the doctrine of the Apostles which only is sufficient.

13 Howbeit, when he is come which is the Spirit of truth, he will lead you into all truth; for he shall not speak of himself, but whatsoever he shall hear, shall he speak, and he will shew you the things (*) to come.

(* As touching the spiritual kingdom of God; for the Apostles knew not that till after the resurrection.

14 (5) He shall glorify me, for he shall receive of mine, and shall shew it unto you.

(5) The holy Ghost bringeth no new doctrine, but teacheth that which was uttered by Christ's own mouth, and imprinteth it in our minds.

15 All things that the Father hath, are mine; therefore said I, that he shall take of mine, and shew it unto you.

16 (6) (*) A (f) little *while*, and ye shall not see me; and again a little *while*, and ye shall see me; (g) for I (♣) go to the Father.

(6) The grace of the holy Ghost is a most lively glass, wherein Christ is truly beholden with the most sharp sighted eyes of faith, and not with the blurred eyes of the flesh; whereby we feel a continual joy even in the midst of sorrows.

(*) Mine absence shall not be long, for I will send you the holy Ghost, who shall remain with you forever.

(f) When a little time is once past.

(g) For I pass to eternal glory, so that I shall be much more present with you, than I was before, for then you shall feel indeed what I am, and what I am able to do.

(♣) From death I pass to glory and so will I endue you with mine heavenly virtue.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little *while*, and ye shall not see me, and again a little *while*, and ye shall see me, and, For I go to the Father.

18 They said therefore, What is this that he saith, A little *while*? We know not what he saith.

19 Now Jesus knew that they would ask him, and said unto them, **Do ye enquire among yourselves, of that I said, A little *while*, and ye shall not see me, and again, a little *while*, and ye shall see me?**

20 **Verily, verily I say unto you, that ye shall weep and lament, and the world shall rejoice, and ye shall sorrow, but your sorrow shall be turned to joy.**

21 **A woman when she travaileth hath sorrow because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.**

22 **And ye now therefore are in sorrow; but I will see you (*) again, and your hearts shall rejoice, and your joy shall (♣) no man take from you.**

(*) By the power and virtue of the holy Ghost.

(♣) For it shall be grounded upon my resurrection and grace of the holy Ghost.

23 **And in that day shall ye ask me (♣) nothing. (*) Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, he will give it you.**

(♣) For ye shall have perfect knowledge, and shall no more doubt as you were wont.

(*) John 14:13; Matthew 7:7; Matthew 21:22; Mark 11:24; Luke 11:9; James 1:5 .

24 Hitherto have ye asked (*) nothing in my Name; ask, and ye shall receive, that your joy may be full.

(*) In respect of that which you shall obtain, if you ask in faith.

25 (7) These things have I spoken unto you in parables; but the time will come, when I shall no more speak to you in parables, but I shall shew you plainly of the Father.

(7) The holy Ghost, which was poured upon the Apostles after the Ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our salvation, and also by them the Church, and will also instruct it to the end of the world.

26 (8) At that day shall ye ask in my Name, and I say not unto you, that I (*) will pray unto the Father for you;

(8) The sum of the worship of God, is the invocation of the Father in the Name of the Son the Mediator, who is already heard for us, for whom he both abased himself, and is now also glorified.
(*) Christ denieth not that he is the mediator, but sheweth that they shall obtain their requests without difficulty or any pain.

27 For the Father himself loveth you, because ye have loved me, (*) and have believed that I came out from God.

(*) John 17:8 .

28 I am come out from the Father, and came into the world; again I leave the world, and go to the Father.

29 (9) His disciples said unto him, Lo, now speakest thou plainly, and thou speakest no parable.

(9) Faith and foolish security differ very much.

30 Now know we that thou knowest all things, and needest not that any man should ask thee. By this we believe, that thou art come out from God.

31 Jesus answered them, Do you believe now?

32 (*) (10) Behold, the hour cometh, and is already come, that ye shall be scattered every man into his own, and shall leave me alone; but I am not (♣) alone, for the Father is with me.

(*) Matthew 26:31; Mark 14:27 .

(10) Neither the wickedness of the world, neither the weakness of his own, can diminish anything of the virtue of Christ.

(♣) Although men forsake Christ, yet is he no whit diminished; for he and his Father are one.

33 (11) These things have I spoken unto you, that (h) (*) in me ye might have peace. In the world ye shall have affliction, but be of good comfort; I have overcome the world.

(11) The surety and stay of the Church dependeth only upon the victory of Christ.

(h) That in me you might be thoroughly quieted. For by (peace) is meant in this place, that quiet state of mind, which is clean contrary to disquietness and heaviness.

(*) We have rest and comfort when we are truly grafted in Christ.

John 17

1 Christ prayeth that his glory together with his Father may be made manifest. 9 He prayeth for his Apostles, 20 and for all believers.

1 These (1) things spake Jesus, and lifted up his eyes to heaven, and said, (2) Father, the hour is come; glorify thy Son, that thy Son also may glorify thee,

(1) Jesus Christ the everlasting high Priest being ready straightways to offer up himself, doth by solemn prayers consecrate himself to God the Father as a sacrifice, and us together with himself. Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the Church of God.

(2) He first declareth, that as he came into the world to the end that the Father might shew in him, being apprehended by faith, his glory in saving his elect, so he applied himself to that only, and therefore desireth of the Father, that he would bless the work which he hath finished.

2 (*) As thou hast given him (♣) power over (a) all flesh, that he should give eternal life to all (♣) them that thou hast given him.

(*) Matthew 28:18 .

(♣) Christ hath all rule and dominion over men.

(a) Over all men.

(♣) Which are the elect.

3 And this is life eternal, that they know thee to be the (b) only very God, and whom thou hast sent, Jesus (*) Christ.

(b) He calleth the Father the only very God, to set him against all false gods, and not to shut out himself and the holy Ghost, for straightways he joineth the knowledge of the Father and the knowledge of himself together, and according to his accustomed manner, setteth forth the whole Godhead in the person of the father; So is the Father alone said to be King, immortal wise, and dwelling in light which no man can attain unto, invisible, Romans 16:17; 1 Timothy 1:17 .

(*) That is, that they acknowledge both the Father, and the Son to be very God.

4 I have (*) glorified thee on the earth, I have finished the work which thou gavest me to do.

(*) As well by doctrine as miracles.

5 And now glorify me, thou Father, with thine own self, with the glory which I had with thee before the world was.

6 (3) I have declared thy Name unto the men which thou gavest me out of the world; (c) (*) thine they were, and thou (d) gavest them me, and they have kept thy word.

(3) First of all he prayeth for those his disciples, by whom he would have the rest to be gathered together, and commendeth them unto the Father, (having once rejected the whole company of the reprobate) because he received them of him into his custody, and for that they embracing his doctrine, shall have so many and so mighty enemies, that there is no way for them to be in safety, but by his help only.

(c) He sheweth hereby that everlasting election and choice, which was hidden in the good will and pleasure of God, which is the ground work of our salvation.

(*) Our election standeth in the good pleasure of God, which is the only foundation and cause of our salvation, and is declared to us in Christ, through whom we are justified by faith and sanctified, Romans 8:39 .

(d) He sheweth how that everlasting and hidden purpose of God is declared in Christ, by whom we are justified and sanctified, if we lay hold on him by faith, that at length we may come to the glory of the election.

7 (*) Now they know that all things whatsoever thou hast given me, are of thee.

(*) John 16:27 .

8 For I have given unto them the words which thou gavest me, and they have received *them*, and have known surely that I came out from thee, and have believed that thou hast sent me.

9 I pray for them; I pray not for (*) the world, but for them which thou hast given me; for they are thine.

(*) That is, the reprobate.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keep them in thy Name, *even* them whom thou hast given me, that they may be (e) (*) one as we *are*.

(e) He prayeth that his people may peaceably agree and be joined together in one, that as the Godhead is one, so they may be of one mind and one consent together.

(*) That they may be joined in unity of faith and spirit.

12 While I was with them in the world, I kept them in thy Name; those that thou gavest me, have I kept, and none of them is lost, but the (♣) child of perdition, that the (*) Scripture might be fulfilled.

(♣) He was so called, not only for that he perished, but because God had appointed and ordained him to this end, Acts 1:16; Acts 4:27 .
(*) Psalm 109:8 .

13 And now come I to thee, and these things speak I in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world hath hated them, because they are (*) not of the world, as I am not of the world.

(*) But are separate by the spirit of regeneration.

15 (4) I pray not that thou shouldest take them out of the world, but that thou keep them from evil.

(4) He sheweth what manner of deliverance he meaneth, not that they should be in no danger, but that they being preserved from all, might prove by experience that the doctrine of salvation is true, which they received at his mouth to deliver to others.

16 They are not of the world, as I am not of the world.

17 (f) (*) (♣) Sanctify them with thy truth; thy word is truth.

(f) That is, make them holy; and that is said to be holy, which is dedicated and made proper to God only.
(*) Or, consecrate them to thyself.
(♣) Renew them with thine heavenly grace, that they only may seek thy will.

18 (5) As thou didst send me into the world, so have I sent them into the world.

(5) He addeth moreover, that the Apostles have a vocation common with him, and therefore that they must be holden up by the selfsame virtue to give up themselves wholly to God, whereby he being first, did consecrate himself to the Father.

19 And for their sakes sanctify I myself, that they also may be (*) sanctified through the (g) truth.

(*) Which thing declareth that Christ's holiness is ours.
(g) The true and substantial sanctification of Christ, is set against the outward purifyings.

20 (6) I pray not for these alone, but for them also which shall believe in me, through their word,

(6) Secondly he offereth to God the Father, all his, that is, how many so ever shall believe in him by the doctrine of the Apostles; that as he cleaveth unto the Father receiving from him all fullness, so they being joined with him, may receive life from him, and at length being together beloved in him, may also with him enjoy everlasting glory.

21 That they all may be one, as thou, O Father, *art* in me, and I in thee, *even* that they may be also one in us, that the (*) world may believe that thou hast sent me.

(*) That the infidels may by experience be convicted to confess my glory.

22 And the glory that thou gavest me, I (*) have given them, that they may be one, as we are one,

(*) I have shewed them the example and patron of perfect felicity.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 (*) Father, I will that they which thou hast given me, be (♣) with me even where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world.

(*) John 12:26 .

(♣) That they may profit, and grow up in such sort that in the end they may enjoy the eternal glory with me.

25 O righteous Father, the world also hath not known thee, but I have known thee, and these have known, that thou hast sent me.

26 (7) And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in (*) them.

(7) He communicateth with his by little and little, the knowledge of the Father, which is most full in Christ the Mediator, that they may in him be beloved of the Father, with the selfsame love wherewith he loveth the Son.

(*) For without him we cannot comprehend the love wherewith God loveth us.

John 18

1 By Christ's power, whom Judas betrayeth, 6 the soldiers are cast down to the ground. 13 Christ is led to Annas, and from him to Caiaphas. 22-23 His answer to the officer that smote him with a rod. 28 Being delivered to Pilate, 36 he declareth his kingdom.

1 When (1) Jesus had spoken these things, he went forth with his disciples over the (♣) brook (*) Cedron, where was a garden, into the which he entered, and his disciples.

(1) Christ goeth of his own accord into a garden, which his betrayer knew, to be taken; that by his obedience he might take away the sin that entered into the world by one man's rebellion, and that in a garden.

(♣) Which was a deep valley through which a stream ran after a great rain.

(*) 1 Kings 15:13; Matthew 26:36; Mark 14:32; Luke 22:39 .

2 And Judas which betrayed him knew also the place, for Jesus oft times resorted thither with his disciples.

3 (*) (2) Judas then, after he had received a (♣) band of men and officers of the high Priests, and of the Pharisees, came thither with lanterns and torches, and weapons.

(*) Matthew 26:47; Mark 14:43; Luke 22:47 .

(2) Christ, who was innocent, was reckon as a wicked person, that we which are wicked might be let go as innocent.

(♣) The which he had obtained of the governor of the Temple.

4 (3) Then Jesus, knowing all things that should come unto him, went forth and said unto them, **Whom seek ye?**

(3) Christ's person (but not his virtue) was bound of the adversaries, when and how he would.

5 They answered him, Jesus of Nazareth. Jesus said unto them, **I am he.** Now Judas also which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went away backwards, and fell to the ground.

7 Then he asked them again, **Whom seek ye?** And they said, Jesus of Nazareth.

8 (4) Jesus answered, **I said unto you, that I am he; therefore if ye seek me, let these go their way.**

(4) Christ doth not neglect the office of a good pastor, no not in his greatest danger.

9 *This was* that the word might be fulfilled which he spake, (*) (♣) Of them which thou gavest me, have I lost none.

(*) John 17:18 .

(♣) He both spareth their bodies and also saveth their souls.

10 (5) Then Simon Peter having a sword, drew it, and smote the high Priest's servant, and cut off his right ear. Now the servants name was Malchus.

(5) We ought to contain the zeal we bear to God, within the bounds of our vocation.

11 Then said Jesus unto Peter, **Put up thy sword into the sheath; shall I not drink of the cup which *my* Father hath given me?**

12 Then the band and the captain, and the officers of the Jews took Jesus and bound him.

13 (6) And led him away to (*) (♣) Annas first (for he was father in law to Caiaphas, which was the high Priest (♣) that same year.)

(6) Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be quitted of the everlasting high Priest himself.

(*) Luke 3:2 .

(♣) Who sent Christ unto Caiaphas the high Priest bound.

(♣) Although this office was for term of life by God's ordinance, yet the ambition and dissention of the Jews caused the Romans from time to time to change it either for bribery or favor.

14 (*) And Caiaphas was he, that gave counsel to the Jews, that it was expedient that one man should die for the people.

(*) John 11:50 .

15 ¶ (7) (*) Now Simon Peter followed Jesus, and another disciple, and that disciple was known of the high Priest, therefore he went in with Jesus into the hall of the high Priest,

(7) A lively example of the fragility of man even in the best, when they be once left to themselves.

(*) Matthew 26:58; Mark 14:54; Luke 22:54 .

16 But Peter stood at the door without. Then went out the other disciple which was known unto the high Priest, and spake to her that kept the door, and brought in Peter.

17 Then said the maid that kept the door, unto Peter, Art not thou also one of this man's disciples? He said, I am not.

18 And the servants and officers stood there, which had made a fire of coals, for it was cold, and they warmed themselves. And Peter also stood among them, and warmed himself.

19 ¶ (8) (The high Priest then asked Jesus of his disciples, and of his doctrine.

(8) Christ defendeth his cause but slenderly, not that he would withdraw himself from death, but to shew that he was condemned as an innocent.

20 Jesus answered him, I spake (*) openly to the world; I ever taught in the Synagogue and in the Temple, whither the Jews resort continually, and in secret have I said nothing.

(*) That is, frankly and plainly.

21 Why askest thou me? Ask them which heard me what I said unto them; behold, they know what I said.

22 When he had spoken these things, one of the officers which stood by, smote Jesus with *his* rod, saying, Answerest thou the high Priest so?

23 Jesus answered him, If I have evil spoken, bear witness of the evil; but if I have well spoken, why smitest thou me?

24 ¶ (*) Now Annas had (♣) sent him bound unto Caiaphas the high Priest.)

(*) Matthew 26:57; Luke 22:54 .

(♣) After that Caiaphas had first sent him to him.

25 (*) (9) And Simon Peter stood and warmed himself, and they said unto him, Art not thou also of his disciples? He denied it, and said, I am not.

(*) Matthew 26:69; Mark 14:59; Luke 22:55 .

(9) After that men have once fallen, they cannot only not lift up themselves by their own strength, but also they fall more and more into worse, until they be raised up again, by a new virtue of God.

26 One of the servants of the high Priest, his cousin whose ear Peter smote off, said, Did not I see thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

28 (*) (10) Then led they Jesus from (a) Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, lest they should be (♣) defiled, but that they might eat the Passover.

(*) Matthew 27:2; Mark 15:1; Luke 23:1 .

(10) The Son of God is brought before the judgment seat of an earthly and profane man, in whom there is found much less wickedness, than in the princes of the people of God; A lively image of the wrath of God against sin, and therewithal of his great mercy, and least of all, of his most severe judgment against the stubborn contemners of his grace when it is offered unto them.

(a) From Caiaphas' house.

(♣) Acts 10:28; Acts 11:3 .

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered, and said unto him, If he were not an evil doer, we would not have delivered him unto thee.

31 Then said Pilate unto them, Take (*) ye him, and judge him after your own Law. Then the Jews said unto him, (b) It is not (♣) lawful for us to put any man to death.

(*) He spake this disdainfully, because they were so bent against all right and equity.
(b) For judgments of life and death were taken from them forty years before the destruction of the temple.
(♣) As if they should say, Thou wilt not suffer us to do it; for he knew that it was not permitted to them by the Romans to punish with death.

32 *It was* that the word of Jesus (*) might be fulfilled which he spake, (c) signifying what death he should die.

(*) Matthew 20:19 .
(c) For Christ had foretold that he should be crucified.

33 (*) So Pilate entered into the common hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

(*) Matthew 27:11; Mark 15:2; Luke 23:3 .

34 Jesus answered him, **Sayest thou that of thyself, or did others tell it thee of me?**

35 Pilate answered, Am I a Jew? Thine own nation, and the high Priests have delivered thee unto me. What hast thou done?

36 (11) Jesus answered, **My kingdom is not of this (*) world; if my kingdom were of this world, my servants would surely fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.**

(11) Christ avoucheth his spiritual kingdom, but rejecteth a worldly.
(*) It standeth not in strength of men nor in worldly defence.

37 Pilate then said unto him, Art thou a King then? Jesus answered, **Thou sayest that I am a King. For this cause am I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.**

38 (12) Pilate said unto him, (d) (*) What is truth? And when he had said that, he went out again unto the Jews, and said unto them, I find in him no cause at all.

(12) It was required that Christ should be pronounced innocent, but notwithstanding (in that which he took upon him our person) was to be condemned as a most wicked man.
(d) He speaketh this disdainfully and scoffingly, and not by way of asking a question.
(*) This was a mocking and disdainful question.

39 (*) But you have a (♣) custom that I should deliver you one loose at the Passover; will ye then that I loose unto you the King of the Jews?

(*) Matthew 27:15; Mark 15:6; Luke 23:17 .
(♣) This was one of their blind abuses; for the Law of God gave no liberty to quit a wicked trespasser.

40 (*) Then (e) cried they all again, saying, Not him, but Barabbas. Now this Barabbas was a murderer.

(*) Acts 3:14 .
(e) Word for word, made a great and foul voice.

John 19

1 Pilate, when Christ was scourged, 2 and crowned with thrones, 4 as desirous to let him loose; 8 but being overcome with the outrage of the Jews, 16 he delivereth him to be crucified. 26 Jesus committeth his mother to the disciple. 30 Having tasted vinegar, he dieth; 34 and being dead, his side was pierced with a spear. 40 He is buried.

1 Then (*) Pilate took Jesus, and (1) (♣) scourged him.

(*) Matthew 27:27; Mark 15:16 .
(1) The wisdom of the flesh, chooseth of two evils the least, but God curseth that same wisdom.
(♣) He thought to have pacified the fury of the Jews by some indifferent correction.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple garment,

3 And said, Hail, King of the Jews. And they smote him with *their* rods.

4 (2) Then Pilate went forth again, and said unto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.

(2) Christ is again quitted by the same mouth wherewith he is afterward condemned.

5 Then came Jesus forth wearing a crown of thorns, and a purple garment. And *Pilate* said unto them, (*) Behold the man.

(*) He spake in mockery, because Christ called himself King.

6 Then when the high Priests and officers saw him, they cried, saying, (a) Crucify, crucify *him*. Pilate said unto them, Take ye him, and crucify *him*, for I find no fault in him.

(a) They will have him crucified, whom by an old custom of theirs, they should have stoned and hanged up as convicted of blasphemy; but they desire to have him crucified after the manner of the Romans.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the (*) Son of God.

(*) Christ was indeed the Son of God, and therefore might justly call himself so without breach of the Law; wherefore their colored accusation was falsely applied.

8 ¶ (3) When Pilate then heard that word, he was the more afraid,

(3) Pilate's conscience fighteth for Christ, but straightway it yieldeth, because it is not upholden with the singular virtue of God.

9 And went again into the common hall, and said unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then said Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to loose thee?

11 Jesus answered, **Thou couldst have no (*) power at all against me, except it were given thee from above; therefore he that delivered me unto thee, hath the greater sin.**

(*) Hereby he sheweth him, that he ought not to abuse his office and authority.

12 From thenceforth Pilate sought to loose him, but the Jews cried, saying, If thou deliver him, thou art not Caesar's friend; *for* whosoever maketh himself a King, speaketh against Caesar.

13 ¶ (4) When Pilate heard this word, he brought Jesus forth, and sat down in the judgment seat in a place called the (*) Pavement, and in Hebrew, (b) Gabbatha.

(4) Pilate condemneth himself first, with the same mouth wherewith he afterward condemneth Christ.

(*) A place somewhat high and raised up.

(b) Gabbatha signifieth a high place, as judgment seats are.

14 And it was the Preparation of the Passover, and about the (*) sixth hour, and he said unto the Jews, Behold your King.

(*) Which was midday.

15 But they cried, Away with him, away with him, crucify him. Pilate said unto them, Shall I crucify your King? The high Priests answered, We have no King but Caesar.

16 (5) Then delivered he him unto them, to be crucified. (*) And they took Jesus, and led him away.

(5) Christ fasteneth Satan, sin and death to the cross.
(*) Matthew 27:31; Mark 15:21; Luke 23:26 .

17 And he bare his own cross, and came into a place named *of dead men's* Skulls, which is called in Hebrew, (*) Golgotha;

(*) Which was the place of execution.

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ (6) And Pilate wrote also a title, and put it on the cross, and it was written, JESUS OF NAZARETH THE KING OF THE JEWS.

(6) Christ sitting upon the throne of the cross, is openly written everlasting king of all people, with his own hand, whose mouth condemned him for usurping a kingdom.

20 This title then read many of the Jews, for the place where Jesus was crucified, was near to the city; and it was written in (*) Hebrew, Greek and Latin.

(*) Because all nations might understand.

21 Then said the high Priests of the Jews to Pilate, Write not, The King of the Jews, but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 ¶ (7) Then the (*) soldiers, when they had crucified Jesus, took his garments (and made four parts, to every soldier a part) and *his* coat; and the coat was without seam woven from the top throughout.

(7) Christ signifieth by the division of his garments amongst the bloody butchers (his coat except, that had no seam) that it shall come to pass, that he will shortly divide his benefits, and enrich his very enemies throughout the world; but so notwithstanding that the treasure of his Church shall remain whole.
(*) Matthew 27:35; Mark 15:24; Luke 23:34 .

24 ¶ Therefore they said one to another, Let us not divide it, but cast lots for it, whose it shall be. *This was* that the (♣) Scripture might be fulfilled, which saith, (*) They parted my garments among them, and on my coat did cast lots. So the soldiers did these things indeed.

(♣) That which was prefigured in David, was accomplished in Jesus Christ.
(*) Psalm 22:18 .

25 ¶ (8) Then stood by the cross of Jesus his mother, and his mother's sister, Mary *the wife of* (*) *Cleophas*, and Mary Magdalene.

(8) Christ is a perfect example of all righteousness, not only in the keeping of the first, but also of the second table.
(*) Or, Clopas.

26 And when Jesus saw his mother, and the disciple standing by, whom he loved, he said unto his mother, **Woman, behold thy son.**

27 Then said he to the disciple, **Behold thy mother.** And from that hour, the disciple took her home unto him.

28 ¶ (9) After, when Jesus knew that all things were performed, that the (*) Scripture might be fulfilled, he said, **I thirst.**

(9) Christ, when he hath taken the vinegar, yieldeth up the Ghost, drinking up indeed that most bitter and sharp cup of his Father's wrath in our name.
(*) Psalm 69:21 .

29 And there was set a (c) vessel full of vinegar, and they filled a sponge with vinegar, and (*) put it about (♣) a hyssop *stalk*, and put it to his mouth.

(c) Galatinus witnesseth out of the book called Sanhedrin, that the Jews were wont to give them that were executed, vinegar mixed with frankincense to drink, to make their brains somewhat troubled; so charitably the Jews provided for the poor men's consciences which were executed.
(*) Or fastened it upon a hyssop stalk.
(♣) It may appear that the cross was not high, seeing a man might reach Christ's mouth with a hyssop stalk, which as appeareth in 1 Kings 4:33, was the lowest amongst herbs, as which cedar was highest amongst the trees.

30 Now when Jesus had received of the vinegar, he said, (*) **It is finished.** And bowed his head, and gave up the ghost.

(*) Man's salvation is perfected by the only sacrifice of Christ; and all the ceremonies of the Law are ended.

31 (10) The Jews then (because it was the Preparation, that the bodies should not remain upon the cross on the Sabbath *day*, for that Sabbath was a (*) high day) besought Pilate that their legs might be broken, and that they might be taken down.

(10) The body of Christ which was dead for a season (because it so pleased him) is wounded, but the least bone of it is not broken; and such is the state of his mystical body.
(*) Because the day of the Passover fell on the Sabbath day.

32 Then came the soldiers and brake the legs of the first, and of the other, which was crucified with *Jesus*.

33 But when they came to *Jesus*, and saw that he was dead already, they brake not his legs.

34 (11) But one of the soldiers with a spear (d) (*) pierced his side, and forthwith came there out blood and water.

(11) Christ being dead upon the cross, witnesseth by a double sign, that he only is the true satisfaction, and the true washing for the believers.
(d) This wound was a most manifest witness of the death of Christ; for the water that issued out of this wound, gave us plainly to understand, that the weapon pierced the very skin that compasseth the heart, which is the vessel that containeth the water; and that being once wounded, that creature which is so pierced and stricken, cannot choose but die.
(*) Which declareth that he was dead indeed as he rose again from death to life.

35 And he that saw it, bare record, and his record is true; and he knoweth that he saith true, that ye might believe it.

36 For these things were done, that the Scripture should be fulfilled, (*) Not a bone of him shall be broken.

(*) Exodus 12:46; Numbers 9:12 .

37 And again another Scripture saith, (*) They shall see him whom they have thrust through.

(*) Zechariah 12:10 .

38 (*) (12) And after these things, Joseph of Arimathea (who was a disciple of *Jesus*, but (♣) secretly for fear of the Jews) besought Pilate that he might take down the body of *Jesus*. And Pilate gave him license. He came then and took *Jesus'* body.

(*) Matthew 27:57; Mark 15:42; Luke 23:50 .
(12) Christ is openly buried, and in a famous place, Pilate writing and suffering it, and that by men which did favor Christ, in such wise, that yet before that day, they never openly followed him; so that by his burial, no man can justly doubt either of his death, or resurrection.
(♣) That is to say, before Christ's death, but now he declareth himself manifestly.

39 And there came (*) also Nicodemus (which first came to *Jesus* by night) and brought of myrrh and aloes mingled together about a hundred pounds.

(*) John 3:2 .

40 (*) Then took they the body of Jesus, and wrapped it in linen clothes with the odors, as the manner of the Jews is to bury.

(*) This honorable burial was a preparation and entry unto the resurrection.

41 And in that place where Jesus was crucified, was a garden, and in the garden a new sepulcher, wherein was (e) never man yet laid.

(e) That no man might cavil at his resurrection, as though some other that had been buried there, had risen; Theophylact.

42 There then laid they Jesus, because of the Jews' Preparation *day*, for the sepulcher was near.

John 20

1 Mary bringeth word that Christ is risen. 3 Peter and John 4 run to see it. 15 Jesus appeareth to Mary, 19 and to the disciples that were together in the house, 25 Thomas, before faithless, 29 now believeth.

1 Now (*) (1) the first *day* of the week came Mary Magdalene, early when it was yet (♣) dark, unto the sepulcher, and saw the stone taken away from the tomb.

(*) Mark 16:1; Luke 24:1 .

(1) Mary Magdalene, Peter and John are the first witnesses of the resurrection; and such as cannot justly be suspected, for that they themselves could scarcely be persuaded of it, so far is it off, that they should invent it of set purpose.

(♣) She departed from home before day, and came thither about the sun rising, Mark 16:2 .

2 Then she ran, and came to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him.

3 Peter therefore went forth, and the other disciple, and they came unto the sepulcher.

4 So they ran both together, but the other disciple did outrun Peter, and came first to the sepulcher.

5 And he stooped down, and saw the linen clothes lying; yet went he not in.

6 Then came Simon Peter following him, and went into the sepulcher, and saw the linen clothes lie,

7 And the (*) kerchief that was upon his head, not lying with the linen clothes, but wrapped together in a place by itself.

(*) Or, napkin.

8 Then went in also the (*) other disciple, which came first to the sepulcher, and he saw it, (♣) and believed.

(*) That is, John which wrote this Gospel.

(♣) He believed that Christ's body was taken away, according as Mary reported.

9 For as yet they knew not the Scripture, That he must rise again from the dead.

10 And the disciples went away again unto their (*) own home.

(*) Or, to their company.

11 ¶ (*) But Mary stood (a) without at the sepulcher weeping; and as she wept, she bowed herself into the sepulcher,

(*) Matthew 28:1; Mark 16:5 .

(a) That is, without the cave, which the sepulcher was cut out of.

12 (2) And saw two Angels in (b) white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

(2) Two Angels are made witnesses of the Lord's resurrection.

(b) In white clothing.

13 And they said unto her, Woman, why weepest thou? She said unto them, They have taken away (c) my Lord, and I know not where they have laid him.

(c) Mary spoke as the common people used to speak; for they spoke of a dead carcass, as they do of a whole man.

14 (3) When she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

(3) Jesus witnesseth by his presence, that he is truly risen.

15 Jesus saith unto her, **Woman, why weepest thou? Whom seekest thou?** She supposing that he had been the gardener, said unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, **Mary.** She turned herself, and said unto him, Rabboni, which is to say, Master.

17 (4) Jesus saith unto her, **Touch me not, for I am not yet (*) ascended to my Father; but go to my (d) (♣) brethren, and say unto them, I ascend unto (e) my Father, and to your Father, and to my God, and your (♣) God.**

(4) Christ which is risen, is not to be sought in this world according to the flesh, but in heaven by faith, whither he is gone before us.

(*) Because she was to much addicted to the corporal presence, Christ teacheth her to lift up her mind by faith into heaven where only after his ascension he remaineth, and where we sit with him at the right hand of the Father.

(d) By his brethren he meaneth his disciples; for in the next verse following, it is said, that Mary told his disciples.

(♣) That is, the disciples; for he was the first born amongst many brethren, Psalm 22:23; Romans 8:29; Colossians 1:18 .

(e) He calleth God his Father because he is his Father naturally in the Godhead, and he saith your Father, because he is our Father by grace, through the adoption of the sons of God; that is, by taking us of his free grace to be his sons, Epiphanius.

(♣) He is our Father and our God, because Jesus Christ is our brother.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ (*) (5) The same day then at night, which was the first *day* of the week, and when the (f) (♣) doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said to them, (♣) **Peace be unto you.**

(*) Mark 16:14; Luke 24:36; 1 Corinthians 15:5 .

(5) Christ in that he presented himself before his disciples suddenly through his divine power, when the gates were shut, doeth fully assure them both of his resurrection, and also of their Apostleship, inspiring them with the holy Ghost, who is the director of the ministry of the Gospel.

(f) Either the doors opened to him of their own accord, or the very walls themselves were a passage for him.

(♣) So that no man opened him the doors, but by his divine power he caused them to open of their own accord, as of Peter is read, Acts 5:19; Acts 17:10 .

(♣) Or all prosperity; which manner of greeting the Jews used.

20 And when he had so said, he shewed unto them *his* hands, and his side. Then were the disciples glad when they had seen the Lord.

21 (*) Then said Jesus to them again, **Peace be unto you; as my Father sent me, so send I you.**

(*) Matthew 28:18 .

22 And when he had said that, he (*) breathed on them, and said unto them,
Receive the holy Ghost.

(*) To give them greater power and virtue to execute that weighty charge that he would commit unto them.

23 (6) **Whosoever's sins ye remit, they are remitted unto them; and whosoever's sins ye retain, they are retained.**

(6) The publishing of the forgiveness of sins by faith in Christ, and the setting forth and denouncing the wrath of God in retaining the sins of the unbelievers, is the sum of the preaching of the Gospel.

24 ¶ (7) But Thomas one of the twelve, called Didymus, was not with them when Jesus came.

(7) Christ draweth out of the unbelief of Thomas, a certain and sure testimony of his resurrection.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see in his hands the print of the nails, and put my finger into the (*) print of the nails, and put my hand into his side, I will not believe it.

(*) Or, place.

26 ¶ And eight days after, again his disciples were within, and Thomas with them. *Then* came Jesus, when the doors were shut, and stood in the midst, and said, **Peace be unto you.**

27 After said he to Thomas, **Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and be not faithless, but faithful.**

28 Then Thomas answered and said unto him, *Thou art* my Lord, and my God.

29 (8) Jesus said unto him, **Thomas, because thou hast seen me, thou believest; blessed are they that have (*) not seen, and have believed.**

(8) True faith dependeth upon the mouth of God, and not upon fleshly eyes.

(*) Which depend upon the simplicity of God's word, and ground not themselves upon man's sense and reason.

30 (*) (9) And many other signs also did Jesus in the presence of his disciples, which are not written in this book.

(*) John 21:25 .

(9) To believe in Christ, the Son of God, and our only Saviour, is the end of the doctrine of the Gospel, and especially of the history of the resurrection.

31 But these things are written that ye might believe, that Jesus is the Christ the Son of God, and that in believing ye might have life through his Name.

John 21

1 Jesus appeareth to his disciples as they were a fishing, 6-7 whom thy knew by a miraculous draught of fishes. 15 He committeth the charge of the sheep to Peter, 28 and foretellet him of the manner of his death.

1 After these things, (1) Jesus shewed himself again to his disciples at the (*) sea of Tiberias; and thus shewed he *himself*;

(1) In that which Christ here is not only present, but also eateth with his disciples, he giveth a most full assurance of his resurrection.

(*) Or, lake of Gennesaret.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two others of his disciples.

3 Simon Peter said unto them, I go a fishing. They said unto him, We also will go with thee. They went their way and entered into a ship straightway, and that night caught they nothing.

4 But when the morning was now come, Jesus stood on the shore; nevertheless the disciples knew not that it was Jesus.

5 Jesus then said unto them, (*) **Sirs, have ye any meat?** They answered him, No.

(*) Or, Children.

6 Then he said unto them, **Cast out the net on the right side of the ship, and ye shall find.** So they (*) cast out, and they were not able at all to draw it, for the multitude of fishes.

(*) Albeit they knew him not, yet they followed his counsel, because they had all night taken pains in vain.

7 Therefore said the disciple whom Jesus loved, unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his (a) coat to him (for he was naked) and cast himself into the sea.

(a) It was a linen garment which fishers used to wear, which could not let his swimming.

8 But the other disciples came by ship, (for they were not far from land, but about two hundred cubits) and they drew the net with fishes.

9 As soon then as they were come to land, they saw hot coals, and fish laid thereon, and bread.

10 Jesus said unto them, **Bring of the fishes, which ye have now caught.**

11 Simon Peter stepped forth and drew the net to land, full of great fishes, a hundred, fifty and three; and albeit there were so many, yet was not the net broken.

12 Jesus said unto them, **Come, and dine.** And none of the disciples durst ask him, Who art thou? Seeing they knew that he was the Lord.

13 Jesus then came and took bread and gave them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen again from the dead.

15 ¶ (2) So when they had dined, Jesus said to Simon Peter, **Simon the son of Jona, (*) lovest thou me more than these?** He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, **Feed my lambs.**

(2) Peter by this triple confession is restored into his former degree from whence he fell by his triple denial; and therewithal is advertised, that he is indeed a pastor, which sheweth his love to Christ in feeding his sheep.

(*) The minister cannot well teach his congregation, except he love Christ effectually, which love is not in them that feed not the flock.

16 He said to him again the second time, **Simon the son of Jona, lovest thou me?** He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, **Feed my sheep.**

17 He said unto him (b) the (*) third time, **Simon the son of Jona, lovest thou me?** Peter was sorry because he said to him the third time, Lovest thou me? And said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, **Feed my sheep.**

(b) It was meet that he that had denied him thrice, should confess him thrice, that Peter might neither doubt of the forgiveness of his so grievous a sin, nor of his restoring to the office of the Apostleship.
(*) Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.

18 (3) Verily, verily I say unto thee, When thou wast young, thou (c) girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall (d) (*) gird thee, and lead thee whither thou wouldst (e) not.

(3) The violent death of Peter is foretold.
(c) They that took far journeys, especially in the East country, and in those places where the people used long garments, had need to be girded and trussed up.
(d) He meant that kind of girding which is used toward captives, when they are bound fast with cords and chains, as who would say, Now thou girdest thyself as thou thinkest best, to go whither thou listeth, but the time will be, when thou shall not gird thee with a girdle, but another shall bind thee with chains, and carry thee whither thou wouldst not.
(*) Instead of a girdle, you shalt be tied with bands and cords and whereas now thou goest at liberty, then thou shalt be drawn to punishment when thy flesh shall after a sort resist.
(e) Not that Peter suffered ought for the truth of God against his will; for we read that he came with joy and gladness when he returned from the Council where he was whipped, but because this will cometh not from the flesh, but from the gift of the Spirit which is given us from above, therefore he sheweth there should be a certain striving and conflict or repugnancy, which also is in us, in all our sufferances as touching the flesh.

19 And this spake he signifying by what (f) death he should glorify God. And when he had said this, he said to him, **Follow me.**

(f) That is, that Peter should die by a violent death.

20 (4) Then Peter turned about, and saw the disciple whom JESUS loved, following, which had also (*) leaned on his breast at supper, and had said, Lord, which is he that betrayeth thee?

(4) We must take heed, that whiles we cast our eyes upon others, we neglect not that which is enjoined us.
(*) John 13:23 .

21 When Peter therefore saw him, he said to Jesus, Lord, what shall this man *do*?

22 Jesus said unto him, **If I will that he tarry till I come, what is it to thee? Follow thou me.**

23 Then went this word abroad among the brethren, that this disciple should not die. Yet Jesus said not to him, He shall not die, but if I will that he tarry till I come, what is it to thee?

24 (5) This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimony is true.

(5) The history of Christ is true and warily written; not for the curiosity of men, but for the salvation of the godly.

25 (*) Now there are also many other things which Jesus did, the which if they should be written every one, (♣) I suppose the world could not contain the books that should be written, Amen.

(*) John 20:30 .

(♣) But God would not charge us with so great a heap; seeing therefore that we have so much as is necessary, we ought to content ourselves and praise his mercy.