

## Chapter 3

*He teacheth Nicodemus, that to come to the Kingdom of God, Baptisme is necesarie, as being our Regeneration. 10. Which point Nicodemus as then not vnderstanding. 11. he sheweth that they muft beleue him, and what good caufe there is for them fo to doe. 23. After this he alfo baptized, & Iohn likewise at the fame time, 25. Wherupon a question being moued, whether Baptisme is better, 27 Iohn anfwereth it by faying, that he is fo farre inferiour to Chrift, as a mere man to God moft high.*

**A**nd there was a man of the Pharifees, named Nicodemus, a Prince of the Iewes. <sup>2</sup> This man came to IESVS by night, and faid to him: Rabbi, we know that thou art come from God a Maifter; for no man can doe thefe signes which thou doeft, vnles God be with him. <sup>3</sup> IESVS answered, and faid to him: Amen, Amen I fay to thee, vnles a man be borne againe, he can not fee the Kingdom of God. <sup>4</sup> Nicodemus faid to him: How can a man be borne, when he is old? can he enter into his mothers wombe againe & be borne? <sup>5</sup> IESVS answered: Amen, Amen I fay to thee, vnles a man be <sup>a</sup>borne againe of water and the Spirit, he can not enter into the Kingdom of God. <sup>6</sup> That which is borne of the flefh, is flefh: & that which is borne of the Spirit, is fpirit. <sup>7</sup> Maruel not, that I faid to thee, You muft be borne againe. <sup>8</sup> The Spirit breatheth where he wil; <sup>a</sup>)and thou heareft his voice, but thou knoweft not whence he commeth and whither he goeth: fo is euery one that is borne of the Spirit. <sup>9</sup> Nicodemus answered, & faid to him: How can thefe things be done? <sup>10</sup> IESVS answered, and faid to him: Thou art a Maifter in Ifrael, and art thou ignorant of thefe things? <sup>11</sup> Amen, Amen I fay to thee, that we fpeeke that which we know, and

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<sup>a</sup> We follow rather S. Aug. & thofe anciēt Fathers, which moft cōmonly vnderftand this place of the Holy Ghoft, & not of the winde: although both fenfes be good.

that which we haue feen we teftifie, and our teftimonie you receiue not. <sup>12</sup> If I haue fpoken to you earthly things, and you beleeeue not: how if I fhall fpeake to you heauenly things, wil you beleeeue? <sup>13</sup> And no man hath afcended into Heauen, but he that defcended from Heauen, the Sonne of man which is in Heauen. <sup>14</sup> And as Moyfes exalted the ferpent in the defert, fo muft the Sonne of man be exalted: <sup>15</sup> that euery one which beleeueth in him, perifh not, but may haue life euerlafting. <sup>16</sup> For fo God loued the world, that he gaue his only-begotten Sonne, that euery one that beleeueth in him, perifh not, but may haue life euerlafting. <sup>17</sup> For God fent not his Sonne into the world, to iudge the world, but that the world may be faued by him. <sup>18</sup> He that beleeueth in him, is not iudged. But he that doth not beleeeue, is already iudged: becaufe he hath not beleeued in the name of the only-begotten Sōne of God. <sup>19</sup> And this is the iudgment: becaufe the light is come into the world, and men haue loued the darkeneffe rather then the light: for their workes were euil. <sup>20</sup> For euery one that doth il, hateth the light, and commeth not to the light, that his workes may not be controuled. <sup>21</sup> But he that doth veritie, cometh to the light, that his workes may be made manifelt, becaufe they were done in God.

<sup>22</sup> After thefe things IESVS came and his Difciples into the countrie of Iewrie; & there he abode with them, and baptized. <sup>23</sup> And Iohn alfo was baptizing in Ænon befide Salim; becaufe there was much water there, and they came, and were baptized. <sup>24</sup> For Iohn was not yet caft into prifon. <sup>25</sup> And there rofe a queftion of Iohns Difciples with the Iewes concerning purification. <sup>26</sup> And they came to Iohn, and faid to him: Rabbi, he that was with thee beyond Iordan, to whom thou didft giue teftimonie, behold he baptizeth, and al come to him. <sup>27</sup> Iohn answered and faid: A man can not receiue any thing, vnleffe it be giuen him from Heauen. <sup>28</sup> Your felues doe beare me witneffe, that I faid, I am not CHRIST; but that I am fent before him. <sup>29</sup> He that hath the bride, is the bridegrome: but the freind of the bridegrome that ftandeth and heareth him, reioyceth with ioy for the

voice of the bridegrome. This my ioy therefore is filled. <sup>30</sup> He muft increafe, and I diminifh. <sup>31</sup> He that commeth from aboue, is aboue al. He that is of the earth, of the earth he is, and of the earth he fpeaketh. He that cometh from Heauen, is aboue al. <sup>32</sup> And what he hath feen and heard, that he teftifieth: and his teftimonie no men receiueth. <sup>33</sup> He that hath receiued his teftimonie, hath figned that God is true. <sup>34</sup> For he whom God hath fent, fpeaketh the wordes of God. For God doth not giue the fpirit by meafure. <sup>35</sup> The Father loueth the Sonne: & he hath giuen al things in his hand. <sup>36</sup> He that beleueth in the Sonne: hath life euerlafting: but he that is incredulous to the Sonne, fhall not fee life, but the wrath of God remaineth vpon him.

## ANNOTATIONS

5 Borne againe of water) As no man can enter into this world nor haue his life & being in the fame, except he be borne of his carnal parents: no more can a man enter into the life & ftate of grace which is in Chrift, or attaine to life euerlafting, vnles he be borne and baptized of water and the Holy Ghoft. Whereby we fee firft, this Sacrament to be called our regeneration or fecond birth, in refpect of our natural and carnal which was before. Secondly, that this Sacrament confifteth of an external element of water, and internal vertue of the Holy Spirit: wherein it excelleth Iohns Baptifme, which had the external elemēt, but not the fpiritual grace. Thirdly, that no mā can enter into the Kingdom of God, nor into the fellowfhip of Holy Church, without it. Whereby the Pelagians, & Caluinifts be condemned, that promife life euerlafting to yong children that die without Baptifme, and al other that thinke only faith to ferue, or the external element of water fuperfluous or not neceffarie: our Sauours wordes being plaine & general. Though in this cafe, God which hath not bound his grace, in refpect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and defire to haue that Sacrament, but by fome remedileffe neceffitie could not obtaine it. Laftly, it is proued that this Sacrament giueth grace *ex opere operato*, that is, of the worke itfelf (which al Proteftants denie) becaufe it fo breedeth our fpiritual life in God, as our carnal birth giueth the life of the world.

*Aug. hares. 88.*

*Gal. 5, 6.*

18 Is iudged already) He that beleueth in Chrift with faith which worketh by charitie (as the Apoftle fpeaketh) fhall not be

Baptifme in water neceffarie to faluatiō.

Baptifme in water in two cafes otherwife fupplied.

Euery infidel, & namely Heretikes, are iudged already.

condemned at the later day nor at the houre of his death: but the Infidel, be he Iew, Pagan, or Heretike, is already (if he die in his incredulitie) by his owne profeffion and fentence condemned, and fhall not come to iudgement either particular or general, to be difcuffed according to his workes of mercie done or omitted. In which fenfe S. Paul faith that the obftinate Heretike is condemned by his owne iudgement, preuenting in himfelf, of his owne free wil, the fentence both of Chrifft and of the Church.

*Tit. 3, 11.*

31 He that commeth from agoue) As though he fhould fay: No maruel that men refort to Chrifft fo faft and make leffe account of me. For, his Baptifme and his preaching and his Perfon are al from Heauē immediatly. He bringeth al from the very bofome, mouth, and fubftance of God his Father. Whatfoeuer is in me, is but a litle drop of his grace. His fpirit & graces are aboue al meafures or mēs guifts, euen according to his Manhood: and al power temporal & fpiritual, the Kingdom & the Priefthood, and al foueraigntie in Heauen and earth are beftowed vpon him as he is man alfo.

The excellēcie of  
Chrifts power &  
graces.