

Chapter 4

Leauing Iewrie becaufe of the Pharifees, in the way to Galilee he talketh with a Samaritane woman, telling her that he wil giue water of euerlafting life, 16. fhewing himfelf to know mens fecrets, 19. preferring the Iewes religion before the Samaritanes, but ours (the Chriftian Catholike religion) before them both, 25. and vttering vnto her that he is Chrift. 28. which by her teftimonie and his preaching very many Samaritanes doe beleeeue: he in the meane time foretelling his Difciples, of the harueft he wil fend them into. 45. The Galileans alfo receiue him, where againe he worketh his fecond miracle.

Gen. 48, 22.

When IESVS therefore vnderftood that the Pharifees heard that IESVS maketh moe Difciples, and baptizeth, then Iohn, ² (howbeit IESVS did not baptize, but his Difciples) ^{a)3} he left Iewrie, and went againe into Galilee. ⁴ And he had of neceffitie to paffe through Samaria. ⁵ He commeth therefore into a citie of Samaria which is called Sichar; befide the Manour that Iacob gaue to Iofeph his fonne. ⁶ And there was there the fountaine of Iacob. IESVS therefore wearied of his iourney, fate fo vpon the fountaine. It was about the fixt houre.

⁷ There cometh a woman of Samaria ^{b)}to draw water. IESVS faid to her: Giue me to drinke. ⁸ For his Difciples were gone into the citie, to buie meates. ⁹ Therefore that Samaritane woman faith to him: How doeft thou being a Iewe, aske of me to drinke, which am a Samaritane woman? For the Iewes doe not communicate with the Samaritanes. ^{c)10} IESVS answered, and faid

^a He did not baptize ordinarily: yet that he baptized his Apoftles, S. Aug. thinketh it very probable, *ep. 108.*

^b This woman is a figure of the Church, not yet iuftified, but now to be iuftified. *Aug. tract. 15. in Ioan.*

^c There were many other caufes why the faithful Iewes could not abide the Samaritans, but their precife abftaning from their companie & cōuerfation, was their Schifmatical Tēple and Seruice in moût Garizim.

to her: If thou didst know the gift of God, and who he is that faith vnto thee, Giue me to drinke; thou perhaps wouldst haue asked of him, and he would haue giuen the liuing water. ^{a)}¹¹ The woman faith to him: Sir, neither hast thou wherein to draw, and the well is deep; whence hast thou liuing water? ¹² art thou greater then our Father Iacob, who gaue vs the wel, & himselfe dranke of it, and his children, and his cattel? ¹³ IESVS answered, and said to her: Euery one that drinketh of this water, shal thirst againe; but he that shal drinke of the water that I wil giue him, shal not thirst for euer, ¹⁴ but the water that I wil giue him, shal become in him a fountaine of water springing vp vnto life euerlasting. ¹⁵ The woman faith to him: Lord giue me this water, that I may not thirst, nor come hither to draw.

¹⁶ IESVS faith to her: Goe, call thy husband and come hither. ¹⁷ The woman answered and said: I haue no husband. IESVS said to her: Thou hast said wel, that I haue no husband. ¹⁸ For thou hast had fiue husbands; and he whom thou now hast, is not thy husband. This thou hast said truly.

¹⁹ The woman faith to him: Lord, I perceiue that thou art a Prophet. ²⁰ Our Fathers adored in this mountaine, and you say that at Hierusalem is the place where men must adore. ²¹ IESVS faith to her: Woman beleue me, that the houre shal come, when you shal neither in this mountaine, nor in Hierusalem adore the Father. ²² You adore that you know not: we adore that we know; for saluatiõ is of the Iewes. ²³ But the houre commeth, and now is, when the true adorers shal adore the Father in spirit and veritie. For the Father also seeketh such to adore him. ²⁴ God is a Spirit, and they that adore him, must adore in spirit and veritie. ²⁵ The woman faith to him: I know that MESSIAS commeth, (which is called CHRIST) therefore when he commeth, he wil shew vs al things. ²⁶ IESVS faith to her: I am he, that spake with thee.

Deu. 12, 6.
Pf. 121, 13.

4. Reg. 17, 20.
18, 36.

^a He speaketh of his baptizing in the Holy Ghost. See *Io. c. 7, 39.*

²⁷ And incontinent his Disciples came: and they marvelled that he talked with a woman. No man for al that said: What seekest thou, or why talkest thou with her?

²⁸ The woman therefore left her water-pot: and she went into the citie, and faith to those men: ²⁹ Come, and see a man that hath told me al things whatsoever I haue done. Is not he CHRIST? ³⁰ They went forth therefore out of the citie, and came to him.

³¹ In the meane time the Disciples desired him, saying: Rabbi eate. ³² But he said to them: I haue meate to eate which you know not. ³³ The Disciples therefore said one to another: Hath any man brought him for to eate? ³⁴ IESVS faith to them: My meate is to doe the wil of him that sent me, to profit his worke. ³⁵ Doe not you say that yet there are foure moneths, and hauest commeth? Behold I say to you, lift vp your eyes, and see the Countries, that they are white already to haue. ³⁶ And he that reapeth, receiueth hire, and gathereth fruit vnto life euerlasting: that both he that soweth, and he that reapeth, may reioyce together. ³⁷ For in this is the saying true: that it is one man that soweth, and it is another that reapeth. ³⁸ I haue sent you to reape that which you laboured not: others haue laboured, & you haue entred into their labours.

³⁹ And of that citie many beleued in him of the Samaritans, for the word of the ^awoman giuing testimony, that he told me al things whatsoever I haue done. ⁴⁰ Therefore when the Samaritans were come to him, they desired him that he would tarie there. And he taried there two daies. ⁴¹ And many more beleued for his owne word. ⁴² And they said to the woman, That now not for thy saying doe we beleue; for our selues haue heard, and doe know that this is the Sauour of the world indeed.

^a This woman myftically beīg the Church, it is here signified that they which at the first beleue because the Church teacheth fo, afterward be much confirmed, finding it in the Scripture also, and by other instructions.

43 And after two daies he departed thence; and went into Galilee. 44 For IESVS himself gaue teftimonie that a Prophet hath not honour in his owne countrie: Therefore when he was come into Galilee, the Galilæans receiued him, whereas they had feen al things that he had done at Hierufalem in the feftiual day: for themfelues alfo came to the feftiual day.

Mt. 4, 12.
Mr. 1, 14.
Luc. 4, 14.

45 He came againe therfore into Cana of Galilee, where he made water wine. And there was a certaine Lord whose fonne was ficke at Capharnaum. 46 He hauing heard that IESVS came from Iewrie into Galilee, went to him, and defired him that he would come downe and heale his fonne, For he began to die. 47 IESVS therfore faid to him: Vnleffe you fee fignes and wonders, you beleue not. 48 The Lord faith to him: Lord, come downe before that my fonne die. 49 IESVS faith to him: Goe, thy fonne lieth. The man beleued the word that IESVS faid to him, and went. 50 And as he was now going downe, his feruants met him: and they brought word, faying, That his fonne liued. 51 He asked therfore of them the houre, wherein he was amended. And they faid to him, That yefterday at the feauēth houre the feuer left him. 52 The father therfore knew that it was in the fame houre wherein IESVS faid to him: Thy fonne lieth, and himfelf beleued and his whole houfe.

Io. 2, 11. 53 This againe the fecond figne did IESVS, when he was come from Iewrie into Galilee.

ANNOTATIONS

20 Our Fathers adored) By adoration is meant doing of Sacrifice. For other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretēded their worshipping there to be more ancient then the Iewes in Hierufalem, referring it to Iacob: whereas indeed that Patriarch adoring there before the Temple was appointed, or the Law giuen, made nothing for their Schifme: which was begun by Manaffes a fugitive Prieft, only to hold his vnlawful wife thereby, and to obtaine Superioritie in Schifme: which he could not doe in the vnitie of his brethren; long after the Temple of Hierufalem from which reuolt was made. Therefore Chrift giueth fentence for the Iewes & the

Iofeph. l. antiq. 11. c. 8.

The Schifmatical Temple contendeth againft the true Temple.

Temple of Hierufalem, affirming that they had a good ground thereof, but the Samaritans none at al.

Iofephus alfo recordeth how the Samaritans demanded of Alexander the Great, the like priuiledges & immunities as he had granted to the high Prieft and Temple of Hierufalem, pretending their Temple to be as great and as worthy, and themfelues to be Iewes as the other, and to worfhip the fame God. But their Schifmatical hypocrifie was eafily fpied and dimiffed with nothing. Another time the Iewes and Samaritanes (as the fame writer teftifieth) made a great fturre in Alexandria about the truth and antiquitie of the Schifmatical Temple & feruice in Garizim, and the other true Temple of Salomon: in fo much that the matter was put to arbitrement by Ptolomæus the Kings commandement, only to trie whether of the two was firft. And the Schifmatikes (as their cuftome is) *per faltum* can make their Church or feruice as old as they like, referring it to the Patriarches, as our Schifmatikes doe now to Chrifft and the Apoftles. But when the trial was made, only they of Hierufalem did inuincibly proue by continual fucceffion of their Priests, and by the iuft note of the time when the Schifmatikes went out from them, that theirs was the lawful, and the other the falfe Temple and falfe adoration. And fo it was iudged, and the Samaritanes put to filence. Afterward the faid Schifmatikes (which is lightly the end of al Schifmes) reuolted quite from the Iewes religion, and dedicated their Temple in Garizim to Iupiter Olympius, as Caluins fupper and his bread and wine is like at length to come to the facrifice of Ceres & Bacchus.

23 In Spirit and veritie) Our Sauour foretelleth her that the end & ceafing of their Sacrifice & adoration in both the Temples should shortly be, and euen then was begun to be fulfilled: infturctiong her in three things concerning that point. Firft, that the true Sacrifice should be tied no more to that one place or Nation, but that true adoration should be throughout al Nations according to the Prophecie of Malachie. Secondly, that the groffe and carnal adoration by the flesh and bloud of beaftes and other external terrene creatures not hauing in them grace, fpirit, and life, should be taken away, & another Sacrifice fucceed, which should be in itfelf inuifible, celeftial, diuine, ful of life, Spirit & grace. And thirdly, that this adoration & Sacrifice should be the veritie itfelf whereof al the former Sacrifices and Hoftes were but fhadowes & figures. And he calleth that here fpirit and truth, which in the firft Chapter is called grace and truth. Al which is no more but a prophecie and defcription of the Sacrifice of the faithful Gêtils in the bodie & bloud of Chrifft: not that it is not by external meanes giuen to vs (for otherwife we being men confifting of flesh & bloud could not be capable thereof) but that it is fpirit and life in it felf, being the flesh of the WORD of God. And if a man enlarge the word of Adoration, (which here

The true Temple preuaileth.

The true Temple is proued by continual fucceffion.

Chriftian adoration throughout al Nations in euery place, in fpirit & veritie: that is in the Sacraments & Seruice of the new law, ful of fpirit & grace: in the veritie of things before prefigured, fpecially the true Sacrifice of Chriffs body and bloud.

*Iofeph. l. 12.
antiq. c. 6.*

Mal. 1. 11.

Io. 1, 17.

as is said, signifieth properly the worship of God by Sacrifice) to all the Sacraments of the new Law, they all likewise be spirit and grace, the Holy Ghost working invisibly and internally upon our souls by every one of them. Whereupon our Baptisme, is water & the Holy Ghost: our Penance, the word of absolution & the Holy Ghost: our Confirmatiō, oile & the Holy Ghost by imposition of hands: finally, all the adoration of the Catholike Church, is properly spiritual, though certaine external creatures for our natures, state and necessitie, be ioyned thereunto. Take heed therefore thou gather not of Christs wordes, that Christian men should haue no vse of external office towards God: for that would take away all Sacrifice, Sacraments, Prayers, Churches, and societie of men in his Seruice.