

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 beleue: 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. **W**hen IESVS therfore 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 therfore 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 abftaining from their companie & cōuerfation, was their Schifmatical Tēple and Seruice in moūt Garizim.

to her: If thou didst know the guift 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 haft thou wherein to draw, and the well is deep; whence haft 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 five 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 all 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 Difciples came: and they maruelled that he talked with a woman. No man for al that faid: What feekeft thou, or why talkeft thou with her?

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

³¹ In the meane time the Difciples defired him, faying: Rabbi eate. ³² But he faid to them: I haue meate to eate which you know not. ³³ The Difciples therfore faid 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 fent me, to perfit his worke. ³⁵ Doe not you fay that yet there are foure moneths, and harueft com-meth? Behold I fay to you, lift vp your eyes, and fee the Countries, that they are white already to harueft. ³⁶ And he that reapeth, receiueth hire, and gathereth fruit vnto life euerlafting: that both he that foweth, and he that reapeth, may reioyce together. ³⁷ For in this is the faying true: that it is one man that foweth, and it is another that reapeth. ³⁸ I haue fent you to reape that which you laboured not: others haue laboured, & you haue entred into their labours.

³⁹ And of that citie many beleueed in him of the Samaritans, for the word of the ^a)woman giuing teftimonie, that he told me al things whatfoeuer I haue done. ⁴⁰ Therfore when the Samaritans were come to him, they defired him that he would tarie there. And he taried there two daies. ⁴¹ And many moe beleueed for his owne word. ⁴² And they faid to the woman, That now not for thy faying doe we beleue; for our felues haue heard, and doe know that this is the Sauour of the world indeed.

^a This woman myftically beïg the Church, it is here fignified that they which at the firft beleuee becaufe the Church teacheth fo, afterward be much confirmed, finding it in the Scripture alfo, 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 signes and wonders, you beleuee not. ⁴⁸ The Lord faith to him: Lord, come downe before that my fonne die. ⁴⁹ IESVS faith to him: Goe, thy fonne liueth. The man beleueed 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 liueth, and himfelf beleueed and his whole houfe.

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

Io. 2, 11.

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, pretended 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 Priest, only to hold his vnlawful wife thereby, and to obtaine Superioritie in Schifme: which he could not doe in the vntie of his brethren; long after the Temple of Hierufalem from which reuolt was made. Therefore Chrift giueth sentence for the Iewes & the Temple of

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

The Schifmatical Temple contendeth againft the true Temple.

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

*Ioseph. l. 12.
antiq. c. 6.*

Iosephus also recordeth how the Samaritans demanded of Alexander the Great, the like priuiledges & immunities as he had granted to the high Priest and Temple of Hierufalem, pretending their Temple to be as great and as worthy, and themfelues to be Iewes as the other, and to worship the fame God. But their Schismatical hypocrisie was easily spied and dimissed with nothing. Another time the Iewes and Samaritanes (as the fame writer testifieth) made a great furre in Alexandria about the truth and antiquitie of the Schismatical Temple & seruice in Garizim, and the other true Temple of Salomon: in so much that the matter was put to arbitrement by Ptolomæus the Kings commandement, only to trie whether of the two was first. And the Schismatikes (as their custome is) *per faltum* can make their Church or seruice as old as they like, referring it to the Patriarches, as our Schismatikes doe now to Chrif and the Apostles. But when the trial was made, only they of Hierufalem did inuincibly proue by continual fucceffion of their Priests, and by the iust note of the time when the Schismatikes went out from them, that theirs was the lawful, and the other the false Temple and false adoration. And so it was iudged, and the Samaritanes put to filence. Afterward the said Schismatikes (which is lightly the end of al Schismes) reuolted quite from the Iewes religion, and dedicated their Temple in Garizim to Iupiter Olympius, as Caluins supper and his bread and wine is like at length to come to the sacrifice of Ceres & Bacchus.

The true Temple
preuaileth.

The true Temple is
proued by contin-
ual fucceffion.

Mal. 1. 11.

23 In Spirit and veritie) Our Sauour foretelleth her that the end & ceasing of their Sacrifice & adoration in both the Temples should shortly be, and euen then was begun to be fulfilled: inftuctiong her in three things concerning that point. First, 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 blood of beaftes and other external terrene creatures not hauing in them grace, spirit, and life, should be taken away, & another Sacrifice fucceed, which should be in itself inuifible, celestial, diuine, full of life, Spirit & grace. And thirdly, that this adoration & Sacrifice should be the veritie itself whereof al the former Sacrifices and Hostes were but fhadowes & figures. And he calleth that here spirit and truth, which in the first Chapter is called grace and truth. Al which is no more but a prophecie and description of the Sacrifice of the faithful Gētils in the bodie & blood of Chrif: not that it is not by external meanes giuen to vs (for otherwife we being men confifting of flesh & blood could not be capable thereof) but that it is spirit and life in it self, being the flesh of the WORD of God. And if a man enlarge the word of Adoration, (which here as is

Chrifian ado-
ratiō throughout
al Nations in euery
place, in spirit &
veritie: that is in
the Sacraments &
Seruice of the new
law, full of spirit
& grace: in the
veritie of things
before prefigured,
fpecially the true
Sacrifice of Chrifs
body and blood.

Io. 1, 17.

faid, signifieth properly the worship of God by Sacrifice) to al the Sacraments of the new Law, they al likewise be spirit and grace, the Holy Ghost working inwardly and internally vpon our soules by euery one of the. 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 handes: finally, al 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 al Sacrifice, Sacraments, Praiers, Churches, and societie of men in his Service.