

## Chapter 5

*Curing a bedred man at the pond of miracle, becaufe he doth it on the Sabbath, the blind Iewes doe perfecute him. 17. And againe becaufe he faith that God is his natural Father. 19. He thereupon continueth faying, the Fathers operation and his to be in euery thing al one, and that he shal doe greater things then these miraculous cures, to wit, 21. quicken the dead in foule by finne, as being appointed Iudge of al, 28. yea and quicken the dead in bodies alfo, incontinent iudging al vprightly. 31. And that these are not bragges of his owne but his witnesfes to be 33. Iohn Baptift, 36. his owne miraculous workes, 37. his Fathers voice at his Baptifme, 39. the Scriptures alfo, namely of Moyfes.*

The 2. part:  
The Actes of  
Chrft in Iewrie  
(hauing already  
begun his folène  
Manifestation  
in Galilee.  
*Mt. 4, 12*) the  
fecond Pafche  
of his preach-  
ing.

**A**fter thefe things there was a feftiual day of the Iewes, and IESVS went vp to Hierufalem. <sup>2</sup> And there is at Hierufalem ‘vpon’ <sup>a)</sup> *Probatika* Bethesda <sup>♣</sup> a pond which in hebrew is furnamed ‘Bethfaida’, hauing fiue porches. <sup>3</sup> In thefe lay a great multitude of ficke perfons, of blind, lame, withered, expecting the ftirring of the water. <sup>4</sup> And an Angel of our Lord defcended at a certaine time into the pond, and the water was ftirred. And he that had gone downe firft into the pond after the ftirring of the water, was made whole of whatfoeuer infirmitie he was holden. <sup>5</sup> And there was a certaine man there that had been eight and thirtie yeares in his infirmitie. <sup>6</sup> Him when IESVS had feen lying, & knew that he had now a long time, he faith to him: Wilt thou be made whole? <sup>7</sup> The ficke man answered him: Lord, I haue no man, when the water is troubled, to put me into the pond. For whiles I come, another goeth downe before me. <sup>8</sup> IESVS faith to him: Arife, take vp thy bed,

*multū tem-  
pus haberet,*

<sup>a</sup> By our latin text and the Greeke, this miraculous pond was in or vpon *Probatika*, that is, a place where the sheep to be facrificed, were kept. But by other latin copies, S. Hierom, and fome Greeke Fathers, *Probatika* is the very pōd itfelf: fo called becaufe the fheepe of facrifice were there wafhed.

and walke. <sup>9</sup> And forthwith he was made whole: and he tooke vp his bed, and walked. And it was the Sabbath that day. <sup>10</sup> The Iewes therfore said to him that was healed: It is the Sabbath, thou maist not take vp thy bed. <sup>11</sup> He answered them: He that made me whole, he said to me, take vp thy bed, and walke. <sup>12</sup> They asked him therfore, what is that man that said to thee, take vp thy bed, and walke? <sup>13</sup> But he that was made whole, knew not who it was. For IESVS shronke aside from the multitude standing in the place. <sup>14</sup> Afterward IESVS findeth him in the Temple, & said to him: Behold thou art made whole; <sup>15</sup> finne no more, left some worse thing chance to thee. <sup>15</sup> That man went his way, and told the Iewes that it was IESVS that made him whole. <sup>16</sup> Thereupon the Iewes persecuted IESVS, because he did these things on the Sabbath.

<sup>17</sup> But IESVS answered them: My Father worketh vntil now; and I doe worke. <sup>18</sup> Thereupon therefore the Iewes fought the more to kill him: because he did not only breake the Sabbath, but also he said God was his Father, making himself equal to God. <sup>19</sup> IESVS therfore answered, and said to them: Amen, amen, I say to you, the Sonne can not doe any thing of himself, but that which he seeth the Father doing. For what things soeuer he doeth, these the Sonne also doeth in like manner. <sup>20</sup> For the Father loueth the Sonne, and sheweth him all things that himself doeth, and greater workes then these wil he shew him, that you may maruel. <sup>21</sup> For as the Father doth raise the dead and quickeneth: so the Sonne also quickeneth whom he wil. <sup>22</sup> For neither doth the Father iudge any man: but all iudgement he hath giuen to the Sonne, <sup>23</sup> that all may honour the Sonne, as they doe honour the Father, who sent him. <sup>24</sup> Amen, amen I say to you, that he which heareth my word, and beleueth him that sent me, hath life euerlasting: and he commeth not into iudgement, but 'shal passe' from death into life. <sup>25</sup> Amen, amen I say to you, that the houre commeth, and now it is when the dead shal heare the voice of the Sonne of God, and they that haue heard, shal liue. <sup>26</sup> For as the Father hath life in himself; so he hath

is paffed

giuen to the Sonne alfo to haue life in himfelf: <sup>27</sup> and he hath giuen him power to doe iudgement alfo becaufe he is the Sonne of man. <sup>28</sup> Maruel not at this, becaufe the houre commeth wherein al that are in the graues, fhall heare his voice, <sup>29</sup> and they that haue done good things, fhall come forth into the refurrection of life: but they that haue done euil into the refurrection of iudgement. <sup>30</sup> I can not of myfelf doe any thing. As I heare fo I iudge: and my iudgement is iuft, becaufe I feeke not my wil, but the wil of him that fent me. <sup>31</sup> If I giue teftimonie of myfelf, my teftimonie is not true. There is another that giueth teftimonie of me: and know that the teftimonie is true which he giueth of me.

Not faith only, but good & il deedes fhall be counted, & accordingly rewarded at the day of iudgement.

*Io. 1, 19.*

<sup>32</sup> You fent to Iohn; and he gaue teftimonie to the truth, <sup>33</sup> But <sup>a</sup>I receiue not teftimonie of man: but I fay thefe things that you may be faued. <sup>34</sup> He was the lampe burning and fhining. And you would for a time reioyce in his light. <sup>35</sup> But I haue a greater teftimonie then Iohn. For the workes which the Father hath giuen me to perfit them: the very workes themfelues which I doe, giue teftimonie of me, that the Father hath fent me. <sup>36</sup> And the Father that fent me, himfelf hath giuen teftimonie of me: neither haue you heard his voice at any time, nor feen his fhape, <sup>37</sup> and his word you haue not remaining in you: becaufe whō he hath fēt, him you beleue not. <sup>38</sup> <sup>a</sup>Search the <sup>a</sup>ſcriptures, for you thinke in thē to haue life euerlaſting: & the fame are they that giue teftimonie of me: <sup>39</sup> and you wil not come to me that you may haue life. <sup>40</sup> Glorie of men I receiue not. <sup>41</sup> But I haue knowen you, that the loue of God you haue not in you. <sup>42</sup> I am come in the name of my Father, and you receiue me not: if <sup>b</sup>another fhall come in his owne

*Mt. 3, 17.*

<sup>a</sup> Catholikes ſearch the ſcriptures, and find there, Peters & his Succellours Primacie, the Real preſence, the Prieſts power to forgiue finnes, Iuſtificatiō by faith and good workes, Virginitie preferred before matrimonie, breach of the vow of continencie damnable, Volontarie pouertie, Penāce, almes, & good deeds meritorious, diuers rewardes in heauen according to diuers merites, & ſuch like.

<sup>b</sup> He meaneth ſpecially Anti-Chriſt. How thē can the Pope be he, feign the Iewes receiue him not.

name, him you wil receiue. <sup>43</sup> How can you beleeeue, that receiue glorie one of another: and the glorie which is of God only, you feeke not? <sup>44</sup> Thinke not that I wil accufe you to the Father. There is that accufeth you, Moyfes, in whom you trust. <sup>45</sup> For if you did beleeeue Moyfes: you would perhaps beleeeue me alfo. For of me he hath written. <sup>46</sup> And if you doe not beleeeue his writings: how wil you beleeeue my wordes.

## ANNOTATIONS

2 A pond) This is as great a wonder and worke as was in the old Law, yet neuer recorded in the Scripture before: the conditions & circumstances of the fame much to be distinctly weighed againſt the miſcreants of this time for many cauſes. Firſt, that God without derogatiō to his honour, yea to the great cōmendation of it, doth giue vertue of miracles and cure to water or other creatures. Secondly, that he giueth ſuch vertues to theſe creatures ſpecially which be by uſe & occupying in ſacred functions or otherwiſe, as it were ſanctified: for this pond was it wherein the carcaſſes of ſheep (therfore called Probatia) & other beaſts to be ſacrificed, were firſt waſhed, to which being alwayes red (as S. Hierom faith) with the bloud of hoſtes, this force was giuen, for the commendation of the Sacrifice of the Law there offered. How much more may we acknowledge ſuch workes of God miraculouſly done in or about the Sacrifice or Sacraments of the new Teſtament, which faithleſſe men wholly reiect and condemne for fables, becauſe they know not the Scriptures nor the power of God. Thirdly, that this operation was giuen at one time more then another & rather on great feſtiual daies then other vulgar times (for this was the feaſt of Paſche or Pentecoſt) as daies more ſanctified, & when the people made greater concurſe: which ſheweth that we ſhould not wonder to ſee miracles done at the Memories and feaſtes of Martyrs or other great Feſtiuities, more then at other places and times. Fourthly, that the Angles or ſome ſpecial Saints are Prefidents or Patrons of ſuch places of miracle, and workers alſo vnder God of the effects that there extraordinarily be done. Which ought to make Chriſtians leſſe doubt, that the force of diuers waters in the world is iuſtly attributed by our forefathers and good ſtories to the prayers and preſence of Saints, which profane incredulous men referre only to nature, vntruly pretending that God is more glorified by the workes of nature, which be of his ordinarie providence, then by the graces of Miracle giuen to his Saints or Angels by his extraordinarie providence. Fifthly, that miracles be not wrought on men by their faith only and as wel by

*Hiero. de locus*  
*Heb. poſt med.*

1. Vertue of miracles giuen to creatures.

2. The fame giuen ſpecially to ſanctified creatures.

Miracles done at one time more thẽ at another, ſpecially in greater ſolemnities.

4. Angles and Saintes patrones & workers in places of miracles.

5. Miracles in certaine places, & wrought vpon them that corporally viſite the fame. See *S. Auguſtine ep. 137.*

their prefence in fpirit as in body, or vpon the parties defire or deuotion only, according to the Heretikes pretext that God is alike prefent by his power & grace to euery man & place: & therfore that men need not to goe from their owne houfes or countries to feeke holines or health at the places of Chrifts or his Saints birth, death, memories: for none could haue benefit of this water but he that could touch it, and be in it corporally, and at that iuft time when the water was in motion by the Angel. Yea fixtly, we may confider that in fuch cafes to make the matter more maruelous, rare, and more earnestly to be fought for, and to fignifie to vs that God hath al fuch extraordinary operations in his owne wil & commandement, without al rules of our reafons and questioning thereon, none could be healed but that perfon who firft could get into the pond after the Angel came & ftirred the fame. Seuently, that thefe graces of corporal cures giuen to this water, prefigure the like force of the Sacrament of Baptifme for the cure of foules, though we need not feeke the correſpondence thereof to the figure in euery point. Laftly, Chrift by his power of excellencie and prerogatiue could and did heale this poore man that could get no body to help him into the water, becaufe he earnestly and long defired the remedie by God appointed, but was excluded by neceſſitie: as our Lord faueth al fuch as die without Baptifme, if they in their owne perfons earnestly intended, defired, and fought for the fame.

*Hiero. cont. Lucifer. c. 3. to. 2.*

14 Sinne no more) We may gather hereby that this mans long infirmitie was for puniſhment of finnes, and that men often attribute their ficknes to other natural defects, and feeke for remedies of the world in vaine, when the finne for which it was ſent, remaineth, or is not repented of: and therfore that in al infirmities men ſhould firſt turne to God and goe to their Ghoſtly father, and then cal for the worldly Phificians afterward.

33 I receiue not) Our Maifter meaneth that mans teſtimonie is not neceſſarie to him, nor that the truth of his Diuinitie dependeth on worldly witneſſes, or mens commendations: though to vs fuch teſtimonies be agreeable and neceſſarie. And ſo for our inſtruction he vouchſafed to take the teſtimonies of Iohn the Baptiſt and Moyſes the Prophets: and departing out of this world, to ſend forth al his Apoſtles, and in them al Bishops and Lawful Paſtours, to be his witneſſes from Hieruſalem to the end of the world.

38 Search the Scriptures) He reprehendeth the Iewes, that reading daily the Scriptures and acknowledging that in them they ſhould find life and ſaluation, they yet looked ouer them ſo ſuperficially that they could not find therein him to be CHRIST their King, Lord, Life, and Sauour. For the ſpecial maifters & Scribes of the Iewes then, were like vnto our Heretikes now, who be euer talking and turning and ſhuffling the Scriptures, but are of al men moſt ignorant in the deep knowledge thereof. And therfore our Maifter referreth them not to the reading only, learning them

6. Al reaſoning in theſe matters muſt yeald to Gods pleaſure.

7. This water is a figure of Baptiſme.

8. Chrift extraordinarily healeth and faueth without creatures.

Sinne the cauſe of ficknes and infirmities.

Neither Iewes nor Heretikes find the truth, becauſe they ſearch not the Scriptures deeply, but read ſuperficially.

without booke, or hauing the sentences thereof glorioufly painted  
or written in their Temple, houfes, or coates: but to the deepe  
fearch of the meaning and myfteries of the Scriptures, which are  
not fo eafily to be feene in the letter.