51. is recovered. 51. And as he was now going down, his ſervants met him, and told *him*, ſaying, Thy ſon [liveth.]

52. Then enquired he of them the hour when he began to amend; and they ſaid unto him, Yeſterday at the ſeventh houre the feaver left him.

53. So the father knew that *it was* at the ſame hour in the which Jeſus ſaid unto him; Thy ſon liveth, and himſelf believed and his whole houſe.

54. did in Cana, as he had done one before, Joh. 2. 8. (having done many betwixt theſe in other places at Jeruſalem, and in Judea, c. 3. 2.)

54. This * *is* again the ſecond miracle *that* Jeſus [did,] when he was come out of Judea into Galilee.

* ſecond miracle did Jeſus again when he came out of Judea.

Annotations on Chap. IV.

a. Οὗτος: V. 6. *Thus*] The word οὕτως *thus* is by *Theophylact* interpreted ἁπλῶς, ὡς ἔτυχε, οὐκ ἐπὶ θρόνου, ἀφελῶς ἐπὶ ἐδάφους, *ſimply, after any manner, not on a ſeate, without any proviſion made for ſitting, upon the ground.* And if ſo, then ἐπὶ τῇ πηγῇ muſt not be *on*, but *by*, or *neer*, *the well*, as עין על *Gen.* 16. 7. is *at*, or *by*, *the ſpring of water.*

Ἐπὶ τῇ πηγῇ

b. Ζῶν ὕδωρ V. 10. *Living water*] The Hebrewes expreſſe a fountaine of water ſpringing or bubling up continually by the phraſe מים חיים *Gen.* 29. 19. *living waters*, and the Greek render that either literally by τὸ ζῶν ὕδωρ *living water*, or elſe by ἀλλόμενον ὕδωρ, *ſpringing*, or *leaping*, *water*, that *ſpringing* of *waters* out of the earth being a kind of imitation or reſemblance of life. This fountain or ſpring-water, being of all other the pureſt, is here ſet to denote that great mercy and grace of God in the hands or diſpoſall of *Chriſt* c. 3. 35. that δωρεὰν Θεοῦ v. 10. *gift of God*, which he had to give her back again by way of reward for any kindneſſe of hers to him. And thus *Chriſt* himſelf was promiſed in the Old Teſtament to be given in the notion of a *fountain Iſa.* 12. 3. *Pſal.* 68. 26.

Ἀλλόμενον ὕδωρ

c. Ἐρωτᾷν V. 31. *Prayed him*] The Hebrew שאל ſignifies two things, *to queſtion*, and *to requeſt*, or *pray*. And the *Greek tranſlators* uſe one of theſe for the other *Pſal.* 122. 6. in ſtead of *Pray for the peace*, &c. ἐρωτήσατε τὰ πρὸς εἰρήνην, *the diſciples asked*, for, *they intreated, deſired*, and v. 40. the *Samaritanes* ἠρώτων αὐτὸν μεῖναι, &c. *asked*, that is, *beſought, him to ſtay.* So *Mark* 15. 23. Ἠρώτων λαβεῖν, ἀπόλυσον *they* (not *asked*, but) *beſought him, ſaying, diſmiſſe* her, or doe what ſhe deſires of thee (as appears by *Chriſts* anſwer rendring a reaſon why he did it not preſently, v. 24, 26.) So *Act.* 13. 36. ἠρώτων ἐξελθεῖν *deſired them to goe out*, and c. 23. 20. ἐρωτῆσαι (ὡς *to deſire thee*, and 2. *Theſſ.* 2. 1. ἐρωτῶμεν ὑμᾶς ἀδελφοί *we beſeech you brethren.* So *Job.* 17. 9. οὐ περὶ κόσμου ἐρωτῶ, *I pray not for the world*, and v. 15. οὐκ ἐρωτῶ *I pray not*, and v. 20. So c. 16. 26. οὐ ἐρωτήσω, *that I will pray*, though v. 30. it be uſed in the other ſenſe, for *asking queſtions.*

V. 46. *Noble man*] The τὸν βασιλικὸν here ſignifies *an officer of the Kings*, one that had ſome place at the court of *Herodes Antipas*, who was then the *Tetrarch* of *Galilee*, S. *Jerome* renders it *Palatinus*. The Latine interpreter reads *regulus*, by a miſtake reading βασιλίσκον; ſee *Caſaub. ad Baron.* p. 210.

d. Βασιλικὸς

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1. AFter this there was a feaſt of the Jewes, and Jeſus went up to Jeruſalem.

a. 2. on, or by the poole where the ſacrifices are wont to be waſhed, an houſe, or building, or place, ſurnamed בית חסדא an houſe of mercy, becauſe the ſick lay there to be cured.

2. Now there is at Jeruſalem [* a by the ſheep-*market* a poole, which is called in the Hebrew tongue Bethesda,] having five porches.

* at the ſheep-poole a houſe &c. or, the ſheep-poole ſurnamed in Hebrew

3. a time of advantage to goe into the water, which had this healing force in it but at certain times, and when it had been newly troubled; See note a.

3. In theſe lay a great multitude of impotent folk, blind, halt, withered, † waiting for [the moving of the water.]

† ſicke of the palſie, for ſo the ancient Greek and Latine MS. addes after ἐξηραινομένων, *withering.*

4. For an angel, or, as it may be probably ſuppoſed, an officer for that purpoſe, (ſee note on Act. 12. d. and here note a.)

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

* a meſſenger at a ſolemn feaſt

5. And a certain man was there, which had an infirmity thirty and eight years.

6. had a tedious chronical ſickneſſe of it,

6. When Jeſus ſaw him lie, and knew that he had [been now a long time *in that caſe*,] he ſaith unto him, Wilt thou be made whole?

7. The impotent 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.

* diſcovered ἐμοῦ

8. Jeſus ſaith unto him, Riſe, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed and walked: and on the ſame day was the ſabbath.

10. the carrying of thy bed is the carrying of a burthen, and that a labour contrary to the Sabbatick reſt, and therefore unlawfull to be done by thee.

10. The Jewes therefore ſaid unto him that was cured, It is the ſabbath day, [it is not lawfull for thee to * carry *thy* bed.]

* take up ἆραι

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

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

13. For by reaſon of the great multitude that was there at the time, Jeſus had opportunity to depart from among them, without any mans taking notice of it.

13. And he that was healed wiſt not who it was, [for Jeſus * had conveighed himſelf away, a multitude being in *that* place.]

* was gone out privately ἐξέκλινεν

14. The cure that was lately wrought upon thee thou knew'ſt not

14. Afterward Jeſus findeth him in the Temple, and ſaid unto him, Behold, thou art made whole: ſinne no more leſt a worſe thing come unto thee.]

not by whom, muſt oblige thee to an upright reformation of life, or elſe thou art to expect more fearfull judgments then that diſeaſe was.

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

16. And therefore did the Jewes perſecute Jeſus, and ſought to ſlay him, becauſe he had [done theſe things] on the ſabbath day.

16. both wrought a cure (which they thought unlawfull on the ſabbath, Mar. 3. 2.) and alſo bad him to carry his bed v. 10.

* untill now ἕως ἄρτι

17. But Jeſus anſwered them, My Father worketh * hitherto, and I work.]

17. To this exception of theirs againſt him, becauſe of his curing on the Sabbath, Jeſus made this reply, God my Father, from whoſe reſt you take the celebration of the ſabbath, did not ſo reſt from all work on the ſabbath day, but that ever ſince he hath done works of providence (ſee Chryſoſtome hom. 10. in. Gen. p. 63.) and of preſervation and mercy every day, And why may not I his Son doe ſo without exception, my Fathers actions and mine being the ſame?

18. Therefore the Jewes ſought the more to kill him, not only becauſe he had broken the ſabbath, but * ſaid alſo that God was his father, [making himſelf equall with God.]

18. which the Jewes, that knew that the ſon of God muſt be of the very divine nature (as a ſon is of the ſame nature with his father) and therefore equall with God, interpreted to be a blaſphemy in him, whom they believed not to be the Meſſias, and therefore fit to be puniſhed with death.

* alſo called God his own father, ἴδιον πατέρα τὸν Θεὸν.

19. Then anſwered Jeſus and ſaid unto them, Verily, verily, I ſay unto you, The Son can doe nothing of himſelf but what he ſeeth the Father doe: for what things ſoever he doth, theſe alſo doth the ſon likewiſe.]

19. To this exception of theirs againſt Chriſt he anſwers, although I affirm my ſelf the ſon of God, and ſo am rightly concluded by you to be equall with my Father, yet this is farre from being matter of impiety in me, farre from oppoſing my ſelf againſt God, For I doe nothing but what is the expreſſe will of my Father that I ſhould doe, and therefore twas reaſonable for me to ſay what I did, v. 17. that my Fathers actions will juſtifie me in doing the ſame.

20. For the Father loveth the Son, and ſheweth him all things that he doth; and he will ſhew him greater things then theſe, that ye may marvaile.]

20. For out of the infinite love my Father bears to me, he communicates all things to me, and by that means you are likely to have greater matter of wonderment, then this curing a ſick man on the ſabbath can amount to.

21. For as the Father raiſeth up the dead and quickneth *them*: even ſo the Son quickneth whom he will.]

21. For even to the raiſing of the dead, farre greater then the curing of the ſick, my Father hath communicated his power to me, and as my Father raiſeth, ſo will I whomſoever I pleaſe.

22. For the Father judgeth no man; but hath committed all judgment unto the Son.]

22. And for the office of judging (Angels, or Men) of the Church, and finall ſentencing of all.

23. That all men ſhould honour the Son, even as they honour the Father. he that honoureth not the Son, honoureth not the Father which hath ſent him.]

23. And ſo by this means it appears that as it was no fault in me to ſay what I did v. 17. though it were the equalling my ſelf with the Father, ſo it muſt needs be great hypocriſie in you to think and pretend that you zealouſly honour my Father, when you do deſpiſe and diſhonour me, which am ſent with this power at this time, on purpoſe to be honoured by all men, in the ſame manner as my Father is honoured, that ſo I may work a reformation among you.

24. Verily, verily, I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life.]

24. This is ſo perfectly the will of my Father, that I muſt tell you, that on your heeding and hearkning to me at this time, and believing and entertaining my doctrine, as the meſſage of God, depends your eternall well-being, your eſcaping eternall death, and attaining eternall life.

25. Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall heare the voice of the ſon of God, and they that heare ſhall live.]

25. And I aſſure you, this power which God my Father hath given me at this time, extendeth to the greateſt things, even to raiſing the dead out of their graves (as alſo ſinners out of their graves of ſinne,) which power you ſhall ſhortly ſee (nay in the ſpirituall ſenſe is already) exerciſed by me.

26. For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf.]

26. For as God hath of and from himſelf power to give life to any thing, ſo hath he given this power to me, and I have it.

27. And he hath given him authority to execute judgment alſo, becauſe he is the ſon of man.]

27. And as I am God-man, that is, in that I have thus humbled my ſelf to this mean eſtate (which ought not to leſſen, but rather encreaſe the account which is due to me in the world) my Father, by way of reward, (Phil. 2. 8, 9.) hath given me all power and authority, both now and hereafter, in and over his Church. And ſo again in other reſpects, as 1. that men having a mercifull high prieſt, (not ſuch an one as cannot ſuffer, or conſequently be touched with our infirmities, but one, that is a man upon the earth, in all things, tempted like unto us, yet without ſinne) might have confidence of acceſſe to him, in his preſent government of all things, and 2. that men which have bodies and ſo are viſible (and are to be judged hereafter as well as Angels) may have a viſible judge of them, and of all things done in their bodies.

* cometh ἔρχεται

28. Marvaile not at this: for the houre * is coming, in which all that are in their graves ſhall heare his voice.]

28. Let not what I ſay be matter of wonderment to you, for all the dead; (and an eſſay thereof ſhall ſhortly be ſeen among you.)

29. And ſhall come forth, they that have done good unto the reſurrection of life, and they that have done evil, unto the reſurrection of damnation.]

29. And the righteous ſhall have their bodies and ſouls united in bliſſe, and the wicked ſhall alſo have a reſtitution of their bodies, to receive their ſentence and puniſhment.

† him that ſent me, for ſo in the Syriack and ancient Latine and many Greek copies readeth it left out

30. I can of mine own ſelfe doe nothing: as I hear, ſo I judge: and my judgment is juſt; becauſe I ſeek not mine own will, but the will of † the Father which hath ſent me.]

30. My judgment is a righteous judgment and agreeable to my Fathers method, and decree 'tis not the ſeeking either honour or revenge to my ſelf, that I ſay or doe this, but the going according to my Fathers preſcripts, and nothing elſe.

31. If I bear witneſſe of my ſelf, my witneſſe is not true.

32. There is another that beareth witneſſe of me, and I know that the witneſſe which he witneſſeth of me, is true.]

31, 32. If I did any thing that tended to mine own honour, and were a ſingle witneſſe