

Chapter 1

The preface of the Euangelift, commending Chrif (as being God the Sonne incarnate) to the Gentils, and fetting out the blindnes of the Iewes in not receiuing him. 19. Then, the teftimonies of Iohn Baptift, firft to the folemne legacie of the Iewes: 29. fecondly, when he faw IESVS come to him: 35. thirdly, to his owne Difciples alfo putting them ouer from himfelf to IESVS who made it plainer to them that he is Chrif, 40. and fo began he to haue Difciples.

The 1. parte:
THE ACTS of
Chrift be-
fore his man-
ifeftation,
whiles Iohn
Baptift was yet
baptizing

nothing that
was made.

In the beginning [♠]was the WORD, and the WORD was [♠]with God, and [♠]God was the WORD. ² This was in the beginning with God. ³ Al things were made [♠]by him: and without him was made 'nothing. That which was made,' ⁴ in him was life, and the life was the light of men: ⁵ and the light shineth in darkeneffe, and the darkeneffe did not comprehend it. ⁶ There was a man fent from God, whose name was Iohn. ⁷ This man came for teftimonie; to giue teftimonie of the light, that al might beleue through him. ⁸ He was not the light, but to giue teftimonie of the light. ⁹ It was the true light, which lighteneth euery man that commeth into this world. ¹⁰ He was in the world, and the world was made by him, and the world knew him not. ¹¹ He came into his owne, and his owne receiued him not. ¹² But as many as receiued him, [♠]he gaue them ^a)power to be made the fonnes of God, to thofe that beleue in his name. ¹³ Who, not of bloud, nor of the wil of flefh, nor of the wil of man, but of God are borne. ¹⁴ AND THE [♠]WORD WAS MADE FLESH, and dwelt in vs (and we faw the glorie of him, glorie as it were of the Only-begotten of the Father) ful of grace and veritie. ¹⁵ Iohn giueth teftimonie of him, and crieth faying: This was he of whom I fpake, He that fhall come after me, ^b)is made

ET VER-
BVM CARO
FACTVM EST.

^a Beza fallly tranflated *dignitatem* for *potestatem*. ἐξουσίαν

^b He is preferred & made of more dignitie and excellencie then I, becaufe he was before me & al things Eternal God.

before me: because he was before me. ¹⁶ And of his fulnes we al haue receiued, and grace for grace. ¹⁷ For the law was giuen by Moyfes, grace and veritie was made by IESVS Chrif. ¹⁸ God [♠]no man hath feen at any time: the only-begotten Sonne which is in the bofome of the Father, he hath declared.

¹⁹ And this is Iohns teftimonie, when the Iewes fent from Hierufalem Priests and Leuites to him, that they should aske him, who art thou? ²⁰ And he confeffed, and did not denie: and he confeffed, That I am not CHRIST. ²¹ And they asked him: What then? Art thou Elias? And he faid: I am not. Art thou ^{a)}the Prophet? And he answered: No. ²² They faid therefore vnto him: Who art thou, that we may giue an answer to them that fent vs? what faieft thou of thy felf? ²³ He faid: *I am the voyce of one crying in the defert, make ftraight the way of our Lord*, as Efaie the prophet faid. ²⁴ And they that were fent were of the Pharifees. ²⁵ And they asked him, and faid to him: why then doeft thou baptize, if thou be not Chrif, not Elias, nor the Prophet ²⁶ Iohn answered them, faying: ^{b)}I baptize in water; but there hath ftood in the middes of you whom you know not. ²⁷ The fame is he that fhall come after me, that is made before me; whose latchet of his fhoe I am not worthie to loofe. ²⁸ Thefe things were done in Bethania beyond Iordan, where Iohn was baptizing.

Mal. 4, 5.

Deu. 18, 15.

Efa. 40, 3.

Mt. 3, 11.

Mr. 1, 8.

Lu. 3, 16.

²⁹ The next day Iohn faw IESVS comming to him, and he faith: *Behold the Lamb of God, behold him that taketh away 'the finne' of the world.* ³⁰ This is he of whom I faid: After me there commeth a man, which is made before me: because he was before me. ³¹ And I knew him not, but that he may be manifested in Ifrael, therefore came I baptizing in water. ³² And Iohn gaue teftimonie, faying: That I faw [♠]the Spirit defcending

Agnus Dei at
Maffe.

finnes

^a By like the Iewes ignorātly vnderftood not the place in Deuteronomie, of Chrif, and therefore they aske alfo whether he be the Prophet there fpoken of. See alfo *c. 7, 40.*

^b He doth oftē here fignifie the great difference of his Baptifme & of Chrif, as of his perfon & Chrif. See *Annot. Mat. 3.*

as a doue from Heauen, and he remained vpon him. ³³ And I knew him not: but he that fent me to baptize in water, he faid to me: He vpon whom thou shalt fee the Spirit defcending and remaining vpon him, he it is that baptizeth in the Holy Ghoft. ³⁴ And I faw; and I gaue teftimonie that this is the Sonne of God.

³⁵ The next day againe Iohn ftood, and two of his Difciples. ³⁶ And beholding IESVS walking, he faith: Behold the Lamb of God. ³⁷ And the two Difciples heard him fpeaking, and they followed IESVS. ³⁸ And IESVS turning, and feeing them following him, faith to them: What feeke you? Who faid to him: Rabbi (which is called by interpretation, Maifter) where dwelleft thou? ³⁹ He faith to them: Come and fee. They came, and faw where he abode, and they taried with him that day: and it was about the tenth houre. ⁴⁰ And Andrew the brother of Simon Peter was one of the two that had heard of Iohn, and followed him. ⁴¹ He findeth firft his brother Simon, and faith to him: We haue found MESSIAS, ^a)which is being interpreted, CHRIST. ⁴² And he brought him to IESVS. And IESVS [♣]looking vpon him, faid: Thou art Simon the fonne of Iona: thou fhalt be called *Cephas*, ^b)which is interpreted, *Peter*. ⁴³ On the morow he would goe forth into Galilee, and he findeth Philippe. And IESVS faith to him: Follow me. ⁴⁴ And Philippe was of Bethfaida, the citie of Andrew and Peter. ⁴⁵ Philippe findeth Nathanael, and faith to him: Him whom Moyfes in the law, and the Prophetes wrote of, we haue found, IESVS the fonne of Iofeph, of Nazareth. ⁴⁶ And Nathanael faid to him: From Nazareth can there be any good? Philippe faith to him: Come and fee. ⁴⁷ IESVS faw Nathanael comming to him, and he faith of him: Behold an Ifraelite in very deed, in whom there is no guile. ⁴⁸ Nathanael faith to him: How

^a Mefsias in Hebrew, in Greeke Chrift, in English Anointed, to wit, with the fpiritual oile of grace aboue his brethren. *Ps. 44*

^b Cephas in Syriake, & Peter in Greeke, in Englifh Rocke. See *Mat. 16, 18.*

knowest thou me? IESVS answered and said to him: Before that Philippe did call thee, when thou wast under the figtree, I saw thee. ⁴⁹ Nathanael answered him and said: Rabbi, thou art the Sonne of God, thou art the King of Israel. ⁵⁰ IESVS answered, and said to him: Because I said unto thee, I saw thee under the figtree, thou believest; greater than these things shalt thou see. ⁵¹ And he said to him: Amen Amen I say to you, You shall see the Heavens opened, and the Angels of God ascending and descending, upon the Sonne of man.

Gen. 28, 12.

ANNOTATIONS

1 Was the Word) The second Person in Trinitie which is the natural, only, and eternal Sonne of God the Father, is called the WORD: not as the holy Scriptures or speeches of the Prophets and Apostles (written and spoken by Gods commandment for the uttering of his divine will towards man) be called his word, but in a more divine, eminent and ineffable sort, to express unto us in a sort, by a term agreeable to our capacity, that he Sonne of God so is and so from everlasting is borne of God the Father, as our prime concept (which is our internal and mental word) is & issues out of our intelligence & mind. This WORD then, Sonne, or second Person in the holy Trinitie, was & had his being then already, when other creatures (of what sort soever) had but their beginning, and therefore cannot be a creature, as many Hereticks before the writing of this Gospel thought, and as the Arians after taught. And this first sentence of the Gospel not only the faithful, but the Platonicks did so admire (as S. Augustine writeth) that they wished it to be written in gold.

How God the Sonne is called the WORD.

Augu. de Civ. Dei. li. 10. c. 19.

The Platonicks.

1 With God) Because a man might say: If the WORD were before any thing was created, where or how could he be? the Evangelist preventing that carnal concept, said first, that he was with God, whose being dependeth not upon time, place, space, or any other creatures, all which were made by him. Secondly, he sheweth us to understand, that the WORD hath his proper subsistence or personality distinct from God the Father, whereby Sabellius the old Heretick is refuted. Thirdly, here is insinuated the order of these two persons, one towards the other, to wit, that this Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may confute here the blasphemy of Calvin, holding the second Person to be God, not as of the Father, but as of himself. And yet such are the books that our youth now read commonly in England, and that by commandment.

The WORD coeternal with the Father, distinct in Person and of the Father.

Calu. inst. li. 1. c. 13. Sect. 23. & 25.

1. Io. c. 5, 20.

1 God was the Word) Left any man vpon the premiffes, which fet forth the relation, & diftinction of the fecond Perfon from the firft, might thinke that the Father only were God, the Euangelift exprefly teacheth, the WORD to be God. For though the wordes feeme to lie otherwife (becaufe we haue of purpofe followed the elegancie which the Euangelift himfelf obserued in placing them fo, and therefore they ftand fo both in Greeke and Latin) yet indeed the conftitution is thus: *The WORD was God,* and (as in his firft Epiftle the fame Apoftle writeth) *true God:* left any might fay (as the Arians did) that he was God indeed, but not truly & naturally, but by common adoption or calling, as good men in the Church be called the fonnes of God. What wonderful wrangling and tergiuerfation the Arians vsed to auoid the euidence of this place, we fee in *S. Auguftine. li. 3. de Doct. Chrift. c. 2.* euen fuch as the Proteftants doe, to auoid the like wordes, *This is my body,* concerning the B. Sacrament.

The WORD true
God by nature.

3 By him) Againe, by this he fignifieth the eternitie, diuinitie, omnipotencie, and equalitie of the WORD or Sonne, with God the Father, becaufe by him al things were created. Al things he faith, both vifible of this world, and inuifible, as Angles and al Spiritual creatures. Wherevpon it is euident alfo, that himfelf is no creature, being the Creatour of al: neither is finne of his creation, being a defect of a thing, rather then a thing it felf, and therefore neither of not by him.

The Proteftants
are like the wran-
gling Arians.
The WORD not a
creature but the
Creatour.

12 He gaue them power) Free wil to receiue or acknowledge Chrift, & power giuen to men, if they wil, to be made by Chrift the fonnes of God: but not forced or drawen therevnto by any neceffitie.

Free-wil.

14 The Word made flesh) This is the high and diuine teftimonie of Chriffs incarnation and that he vouchsafed to become man. For the acknowledging of which inexplicable benefit & giuing humble thanks for the fame, al Chriftian people in the world by tradition of the Fathers prostrate themfelues or kneele downe, when they heare it fung or faid at the holy Maffe, either in this Ghofpel, or in the Creede by thefe wordes: *Et homo factvs est.*

Humble kneel-
ing at the folemne
wordes of Chriffs
incarnation

18 No man hath feen) Neuer man in this mortalitie faw God in the very shape and natural forme of the diuine effence, but men fee him only in the shape of vifible creatures, in or by which it pleafeth him to fhew himfelf vnto many diuerfly in this world: but neuer in fuch fort as when he fhewed him felf in the Perfon of the Sonne of God, being made truly man and conuerfing with men.

How mortal men
fee God.

32 The Spirit) Here is an euident teftimonie of the third Perfon in Trinitie, which is the Holy Ghof: fo that in this one Chapter we finde exprefly againft al Heretikes, Iewes, & Pagans, fet forth the truth of the Churches doctrine concerning the whole Trinitie.

The B. Trinitie.

42 Looking vpon him) This beholding of Simon, infinuateth Christs defignement: and preferring of him to be the cheefe Apoftle, the Rocke of the Church and his Vicar, and therefore vpon that Diuine prouidence & intention he accordingly changeth his name, calling him for Simon, *Cephas*, which is a Syriake word, as much to fay as Rocke or ftone. And S. Paul commonly calleth him by this name *Cephas*, whereas other both Greekes and Latines cal him altogether by the Greeke word, *Peter*, which fignieth the felf fame thing. Whereof S. Cyril faith, that our Sauour by foretelling that his name fhould no more now be Simon, but *Peter*, did by the word itfelf aptly fignifie, that on him, as on a rocke and ftone moft firme, he would build his Church.

Peter by his new name defigned to be the Rocke of the Church.

*Li. 2. c. 12. in
Iohn.*