

## Chapter 1

*The preface of the Euangelift, commending Chrift (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 Chrift, 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

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

ET VER-  
BVM CARO  
FACTVM EST.

<sup>a</sup> Beza fallſly tranſlated *dignitatem* for *poteſtatem*. ἐξουσίαν

<sup>b</sup> He is preferred & made of more dignitie and excellencie then I, becauſe he was before me & al things Eternal God.

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

<sup>19</sup> And this is Iohns teftimonie, when the Iewes fent from Hierufalem Priests and Leuites to him, that they should aske him, who art thou? <sup>20</sup> And he confeffed, and did not denie: and he confeffed, That I am not CHRIST.

*Mal. 4, 5.* <sup>21</sup> And they asked him: What then? Art thou Elias?  
*Deu. 18, 15.* And he faid: I am not. Art thou <sup>a)</sup>the Prophet? And he answered: No. <sup>22</sup> They faid therefore vnto him: Who art thou, that we may giue an answer to them that fent

*Efa. 40, 3.* vs? what faieft thou of thy felf? <sup>23</sup> He faid: *I am the voyce of one crying in the defert, make ftraight the way of our Lord*, as Efaie the prophet faid. <sup>24</sup> And they that were fent were of the Pharifees. <sup>25</sup> And they asked him, and faid to him: why then doeft thou baptize, if thou be not Chrif, not Elias, nor the Prophet <sup>26</sup> Iohn answered them, faying: <sup>b)</sup>I baptize in water; but there

*Mt. 3, 11.* hath ftood in the middes of you whom you know not.  
*Mr. 1, 8.* <sup>27</sup> The fame is he that fhall come after me, that is made  
*Lu. 3, 16.* before me; whose latchet of his fhoe I am not worthie to loofe. <sup>28</sup> Thefe things were done in Bethania beyond Iordan, where Iohn was baptizing.

<sup>29</sup> 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.* <sup>30</sup> This is he of whom I faid: After me there commeth a man, which is made before me: becaufe he was before me. <sup>31</sup> And I knew him not, but that he may be manifested in Ifrael, therefore came I baptizing in water. <sup>32</sup> And Iohn gaue teftimonie, faying: That I faw ♣the Spirit defcending

Agnus Dei at  
Maffe.

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

<sup>b</sup> 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. <sup>33</sup> 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. <sup>34</sup> And I faw; and I gaue teftimonie that this is the Sonne of God.

<sup>35</sup> The next day againe Iohn ftood, and two of his Difciples. <sup>36</sup> And beholding IESVS walking, he faith: Behold the Lamb of God. <sup>37</sup> And the two Difciples heard him fpeaking, and they followed IESVS. <sup>38</sup> 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? <sup>39</sup> 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. <sup>40</sup> And Andrew the brother of Simon Peter was one of the two that had heard of Iohn, and followed him. <sup>41</sup> He findeth firft his brother Simon, and faith to him: We haue found MESSIAS, <sup>a</sup>)which is being interpreted, CHRIST. <sup>42</sup> And he brought him to IESVS. And IESVS <sup>♣</sup>looking vpon him, faid: Thou art Simon the fonne of Iona: thou fhalt be called *Cephas*, <sup>b</sup>)which is interpreted, *Peter*. <sup>43</sup> On the morow he would goe forth into Galilee, and he findeth Philippe. And IESVS faith to him: Follow me. <sup>44</sup> And Philippe was of Bethfaida, the citie of Andrew and Peter. <sup>45</sup> 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. <sup>46</sup> And Nathanael faid to him: From Nazareth can there be any good? Philippe faith to him: Come and fee. <sup>47</sup> IESVS faw Nathanael comming to him, and he faith of him: Behold an Ifraelite in very deed, in whom there is no guile. <sup>48</sup> Nathanael faith to him: How knoweft thou me? IESVS answered and faid to

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

<sup>b</sup> Cephas in Syriake, & Peter in Greeke, in Englifh Rocke. See *Mat. 16, 18*.

him: Before that Philippe did cal thee, when thou waft vnder the figtree, I faw thee. <sup>49</sup> Nathanael answered him and faith: Rabbi, thou art the Sonne of God, thou art the King of Ifrael. <sup>50</sup> IESVS answered, and faid to him: Because I faid vnto thee, I faw thee vnder the figtree, thou beleueeft; greater then thefe things fhalt thou fee. <sup>51</sup> And he faith to him: Amen Amen I fay to you, You fhall fee the Heauen opened, and the Angels of God afcending and defcending, vpon the Sonne of man.

*Gen. 28, 12.*

## ANNOTATIONS

1 Was the Word) The fecond Perfon in Trinitie which is the natural, only, and eternal Sonne of God the Father, is called the WORD: not as the holy Scriptures or fpeeches of the Prophets and Apoftles (written and fpoken by Gods commandement for the vttering of his diuine wil towards man) be called his word, but in a more diuine, eminent and ineffable fort, to exprefse vnto vs in a fort, by a terme agreeable to our capacitie, that he Sonne of God fo is and fo from euerlafting is borne of God the Father, as our prime concept (which is our internal and mental word) is & iffueh out of our intelligence & mind. This WORD then, Sonne, or fecond Perfon in the holy Trinitie, was & had his being then already, when other creatures (of what fort foeuer) had but their beginning, and therefore cannot be a creature, as many Heretikes before the writing of this Ghofpel thought, and as the Arians after taught. And this firft fentence of the Ghofpel not only the faithful, but the Platonikes did fo admire (as S. Auguftine writeth) that they wished it to be written in gold.

How God the Sonne is called the WORD.

*Augu. de Ciu. Dei. li. 10. c. 19.*

The Platonikes.

1 With God) Because a man might fay: If the WORD were before any thing was created, where or how could he be? the Euangelift preuenting that carnal concept, faith firft, that he was with God, whose being dependeth not vpon time, place, fpace, or any other creatures, al which were made by him. Secondly, he giueth vs to vnderftand, that the WORD hath his proper fubfiftence or perfonalitie diftinct from God the Father, whereby Sabellius the old Heretike is refuted. Thirdly, here is infinuated the order of thefe two perfons, 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 blafphemie of Caluin, holding the fecond Perfon to be God, not as of the Father, but as of himfelf. And yet fuch are the bookes that our youth now read commonly in England, and that by commandement.

The WORD coeternal with the Father, diftinct in Perfon and of the Father.

*Calu. inf. li. 1. c. 13. Sect. 23. & 25.*

1 God was the Word) Left any man vpon the premiffes, which fet forth the relation, & diftinction of the fecond Perfon

The WORD true God by nature.

1. Io. c. 5, 20.

from the firſt, might thinke that the Father only were God, the Euangelift expreſſly teacheth, the WORD to be God. For though the wordes ſeeme to lie otherwiſe (becauſe we haue of purpoſe followed the elegancie which the Euangelift himſelf obſerued in placing them ſo, and therefore they ſtand ſo both in Greeke and Latin) yet indeed the conſtruction is thus: *The WORD was God,* and (as in his firſt Epiftle the ſame Apoſtle writeth) *true God:* left any might ſay (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 ſonnes of God. What wonderful wrangling and tergiuerſation the Arians vſed to auoid the euidence of this place, we ſee in *S. Auguſtine. li. 3. de Doct. Chriſt. c. 2.* euen ſuch as the Proteſtants doe, to auoid the like wordes, *This is my body,* concerning the B. Sacrament.

3 By him) Againe, by this he ſignifieth the eternitie, diuinitie, omnipotencie, and equalitie of the WORD or Sonne, with God the Father, becauſe by him al things were created. Al things he faith, both viſible of this world, and inuiſible, as Angles and al Spiritual creatures. Wherevpon it is euident alſo, that himſelf 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 ſelf, and therefore neither of not by him.

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

14 The Word made fleſh) This is the high and diuine teſtimonie of Chriſts incarnation and that he vouchſafed to become man. For the acknowledging of which inexplicable benefit & giuing humble thanks for the ſame, al Chriſtian people in the world by tradition of the Fathers proſtrate themſelues or kneele downe, when they heare it ſung or ſaid at the holy Maſſe, either in this Ghofpel, or in the Creede by theſe wordes: *Et homo factus eſt.*

18 No man hath ſeen) Neuer man in this mortalitie ſaw God in the very ſhape and natural forme of the diuine effence, but men ſee him only in the ſhape of viſible creatures, in or by which it pleaſeth him to ſhew himſelf vnto many diuerſly in this world: but neuer in ſuch fort as when he ſhewed him ſelf in the Perſon of the Sonne of God, being made truly man and conuerſing with men.

32 The Spirit) Here is an euident teſtimonie of the third Perſon in Trinitie, which is the Holy Ghof: ſo that in this one Chapter we finde expreſſly againſt al Heretikes, Iewes, & Pagans, ſet forth the truth of the Churches doctrine concerning the whole Trinitie.

42 Looking vpon him) This beholding of Simon, infinuateth Chriſts deſignement: and preferring of him to be the cheefe Apoſtle, the Rocke of the Church and his Vicar, and therefore vpon

The Proteſtants are like the wrangling Arians. The WORD not a creature but the Creatour.

Free-wil.

Humble kneeling at the ſolemne wordes of Chriſts incarnation

How mortal men ſee God.

The B. Trinitie.

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

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

that Diuine prouidence & intention he accordingly changeth his name, calling him for Simon, *Cephas*, which is a Syriake word, as much to say as Rocke or ftone. And S. Paul commonly calleth him by this name Cephas, whereas other both Greekes and Latines call him altogether by the Greeke word, *Peter*, which signifieth the self same thing. Whereof S. Cyril faith, that our Sauour by foretelling that his name should no more now be Simon, but *Peter*, did by the word itself aptly signifie, that on him, as on a rocke and ftone moft firme, he would build his Church.