

Chapter 3

John, to prepare al to Chrift (as Eſay had prophecied of him) baptizeth them to penance, 7. infinuating their reprobation, and the Gentils vocation. 10. teaching alſo & exhorting each fort to doe their dutie. 15. That himſelf is not Chrift, he ſheweth by the difference of their two Baptifmes: 17. and faith that Chrift wil alſo iudge his baptized. 19. Iohns imprifonment. 21. Chrift being him ſelfe alſo baptized of Iohn, hath teſtimonie from Heauen, 23. as he whoſe Generation reduceth vs againe to God.

And in the fifteenth yeare of the empire of Tiberius Cæſar, Pontius Pilate being Governour of Iewrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Ituræa and the countrie Trachonitis, and Lyſanias Tetrarch of Abilina, ² vnder the high Prieſts Annas and Caiphas: the Word of our Lord was made vpon Iohn the ſonne of Zacharie, in the deſert. ³ And he came into al the countrie of Iordan, preaching the Baptifme of ^a)penance vnto remiſſion of finnes; as it is written in the booke of the ſayings of Eſay the Prophet: ⁴ *A voice of one crying in the deſert; prepare the way of our Lord, make ſtraight his paths. ⁵ Euery valley ſhal be filled; and euery mountaine and hil ſhal be made low, and crooked things ſhal become ſtraight; and rough waies, plaine: ⁶ And al fleſh ſhal ſee the SALVATION of God.*

The ſecond part: The preparation that was made to the manifeſtation of Chrift.

Mt. 3, 1.

Mr. 1, 1.

Eſa. 40, 3.

Mt. 3, 7.

⁵ He ſaid therefore to the multitudes that went forth to be baptized of him: Ye vipers broods, who hath ſhewed you to flee from the wrath to come? ⁶ Yeald therefore ^b)fruits worthie of penance; and doe ye not begin to ſay, we haue Abraham, to our father. For I tel you, that God is able of theſe ſtones to raiſe vp children to Abraham. ⁷ For now the axe is put to the roote of

^a Pennance prepareth the way to Chrift.

^b Fruits of penance be works ſatisfactorie.

the trees. ^{a)}Euery tree therefore that yealdeth not good
is fruit, 'shal be' cut downe, and caft into fire. ⁸ And the
multitudes asked him, faying: What shal we doe then?
⁹ And he anfwering, faid vnto them: ^{b)}He that hath two
coats, let him giue to him that hath not; and he that
hath meat, let him doe likewife. ¹⁰ And the Publicans
alfo came to be baptized, and faid to him: Maifter, what
shal we doe? ¹¹ But he faid to them: Doe nothing more
then that which is appointed you. ¹² And the fouldiars
alfo asked him, faying: What shal we alfo doe? And
he faid to them: Vexe not, neither calumniate any man;
and be content with your ftipends.

¹³ And ^{c)}the People imagining, and al men thinking
in their harts of Iohn, left perhaps he were Chrif: ¹⁴ Iohn
anfwered, faying vnto al: I indeed baptize you with
water; ^{d)}but there 'shal come' a mightier then I, whose
latchet of his shoes I am not worthie to loofe; he shal
baptize you in the Holy Ghoft and fire: ¹⁵ whose fanne is
in his hand, and he wil purge his floore; and wil gather
the wheat into his barne, but the chaffe he wil burne
with vnquencheable fire.

¹⁶ Many other things alfo exhorting did he euange-
lize to the People.

¹⁷ And Herod the Tetrarch, when he was rebuked
of him for Herodias his 'brothers' wife, and for al the eu-
ils which Herod did: ¹⁸ [•]He added this alfo aboue al, and
shut vp Iohn into prifon. ¹⁹ And it came to paffe when al
the People was baptized, IESVS alfo being baptized and
praying, Heauen was opened: ²⁰ And the Holy Ghoft
descended in corporal shape as a doue vpon him: and
a voice from Heauen was made: Thou art my beloued
Sonne, in thee I am wel pleafed. ²¹ And IESVS him felf
was beginning to be about thirtie yeares old: as it was

^a A man without good works is vnfruitful, and shal be caft into
euerlafting fire.

^b Almes counfeled or enioyed for finnes and to auoid damnation.

^c Iohn was fo holy that many might by error eafily thinke he was
Chrift.

^d How fay then the Heretikes that the Baptifme of Chrif is of no
greater vertue then Iohns?

thought, the fonne of Ioseph, who was ¹of Heli, ²² who was of Matthat, who was of Leui, who was of Melchi, who was of Ianne, who was of Ioseph, ²³ who was of Matthathias, who was of Amos, who was of Naum, who was of Hefli, who was of Nagge, ²⁴ who was of Mahath, who was of Matthathias, who was of Semei, who was of Ioseph, who was of Iuda, ²⁵ who was of Iohanna, who was of Refa, who was of Zorobabel, who was of Salathiel, who was of Neri, ²⁶ who was of Melchi, who was of Addi, who was of Cofam, who was of Elmadan, who was of Her, ²⁷ who was of Iefus, who was of Eliézer, who was of Iorim, who was of Matthat, who was of Leui, ²⁸ who was of Simeon, who was of Iudas, who was of Ioseph, who was of Iona, who was of Eliacim, ²⁹ who was of ‘Melcha,’ who was of Menna, who was of Matthatha, who was of Nathan, who was of Daudid, ³⁰ who was of Ieffe, who was of Obed, who was of Booz, who was of Salmon, who was of Naaffon, ³¹ who was of Aminadab, who was of Aram, who was of Efron, who was of Phares, who was of Iudas, ³² who was of Iacob, who was of Ifaac, who was of Abraham, who was of Thare, who was of Nachor, ³³ who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, ³⁴ a) who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noë, who was of Lamech, ³⁵ who was of Mathufale, who was of Henoeh, who was of Iared, who was of Malaleel, who was of Cainan, ³⁶ who was of Henos, who was of Seth, who was of Adam, who was of God.

Melca

Mt. 1, 5.

ANNOTATIONS

18 He added this about al) The fault of Princes and other great men, that can not only not abide to heare their faults, but also punish by death or imprisonment such as reprehend them for

^a Beza boldly wipeth out of this Ghospel, these wordes, *who was of Cainan*: though al the Greeke copies both of the old Testament & of the new, haue them with ful consent. Whereby we learne the intolerable faucines of the Caluinists, and their contempt of holy scripture, that dare so deale with the very Ghospel it self.

the same (especially if they warn them, as Prophets & Priests do, from God) is exceeding great.

21 Of Heli) Whereas in S. Matthew, Iacob is father to Ioseph, and here Heli, the case was thus. Mathan (named in S. Matthew) of his wife called Efcha begat Iacob: and after his death, Melchi (named here in S. Luke) of the same woman begat Heli: so that Iacob and Heli were brethren of one mother. This Heli therefore marrying and dying without issue: Iacob his brother, according to the Law married his wife, and begat Ioseph, and so raised up seed to his brother Heli. Whereby it came to pass, that Iacob was the natural father of Ioseph which was (as S. Matthew saith) begat him: and Heli was his legal father according to the Law, as S. Luke signifieth. *Euseb. li. 1. Ec. Hist. c. 7. Hiero. in c. 1. Mat. Aug. li. 2. c. 2. & 3. de conf. Euang.*

The reconciliation of Matthew and Luke in our Saviours pedigree.