

## Chapter 4

*Christ going into the Defert to prepare himself before his manifestation, ouercometh the tentations of the Diuel. 24. then beginning glorioufly in Galilee. 16. he sheweth to them of Nazareth his commifsion out of Esay the Prophet. 23. in finuating by occasion the Iewes his counciemen reprobation. 31. In Capharnaum his doctrine is admired, 33. fpecially for his miracle in the Synagogue. 38. from which going to Peters houfe, he sheweth there much more power. 42. Then retiring into the wilderneffe, he preacheth afterward to the other cities of Galilee.*

*Mr. 4, 1.  
Mt. 1, 12.*

**A**nd IESVS ful of the Holy Ghoft, returned from Iordan, & was driuen in the fpirit into the defert. <sup>2</sup> <sup>a)</sup>fourtie daies, and was tempted of the Diuel. And he did eate nothing in thofe daies; and when they were ended, he was an hungred. <sup>3</sup> And the Diuel faid to him: If thou be the Sonne of God, fay to this ftone that it be made bread. <sup>4</sup> And IESVS made answer vnto him: It is written, *That not in bread alone*

*Deu. 8, 3.*

*shal man liue, but in euery word of God.* <sup>5</sup> And the Diuel brought him into an high mountaine, and shewed him al the Kingdoms of the whole world in a moment of time; <sup>6</sup> and he faid to him: To thee wil I giue this whole power, and the glorie of them; for to me they are deliuered, and to whom I wil, I doe giue them. <sup>7</sup> Thou therefore if thou wilt adore before me, they fhall al be thine. <sup>8</sup> And IESVS answering faid to him: It is written,

*Deu. 6, 13.  
10, 20.  
λατρεύσεις*

<sup>b)</sup>*Thou shalt adore the Lord thy God & him only shalt thou ferue.* <sup>9</sup> And he brought him into Hierufalem, & fet him vpon the pinnacle of the Temple; and he faid to him: If thou be the Sonne of God, caft thy felf from

<sup>a</sup> The Churches faft of 40. daies (called Lent) commeth of this, & is an Apoftolical Tradition. *Clem. Conftit. Apoft. li. 5. c. 13. Hier. ep. ad Marcel. adu. erro. Mötani. Leo fer. 6. et. 9. de Quadragef.*

<sup>b</sup> See the Annot. in *S. Matthew c. 4, 11.*

*Pfa. 90, 11.* hence downward. <sup>10</sup> For <sup>a</sup>)it is written, that *He hath giuen his Angels charge of thee, that they preferue thee: <sup>11</sup> and that in their hands they shal beare thee vp, left perhaps thou knock thy foote againft a ftone. <sup>12</sup> And*

*Deut. 6, 16.* IESVS anfwering faid to him: It is faid, *Thou shalt not tempt the Lord thy God. <sup>13</sup> And al the tentation being ended, the Diuel <sup>d</sup>departed from him vntil a time.*

*Mt. 4, 12.* <sup>14</sup> And IESVS returned in the force of the Spirit  
*Mr. 1, 14.* into Galilee, and the fame went forth through the whole  
 countrie of him. <sup>15</sup> And he taught in their Synagogues,  
 and was magnified of al.

*Mt. 13, 54.* <sup>16</sup> And he came to Nazareth where he was brought  
*Mr. 6, 1.* vp: and he entred <sup>b</sup>)according to his cuftom on the Sab-  
*Io. 4, 43.* both day into the Synagogue; and he rofe vp to read.  
<sup>17</sup> And the booke of Efay the Prophet was deliuered vnto  
 him. And as he vnfolded the booke, he found the place  
*Efa. 61. 1.* where it was written: <sup>18</sup> *The Spirit of the Lord vpon  
 me, for which he anointed me, to euangelize vnto the  
 poore he fent me, to heale the contrite of hart, <sup>19</sup> to  
 preach to the captiues remifsion, and fight to the blind,  
 to dimiffe the bruifed vnto remifsion, to preach the ac-  
 ceptable yeare of the Lord, and the day of retribution.*  
<sup>19</sup> And when he had folded the booke, he rendred it to  
 the minifter, and fate downe. And the eyes of al in the  
 Synagogue were bent vpon him. <sup>20</sup> And he began to fay  
 vnto them: That this day is fulfilled this fcripture in  
 your eares. <sup>21</sup> And al gaue teftimonie to him; and they  
<sup>c</sup>)marueled in the words of grace that proceeded from  
 his mouth, and they faid: Is not this Iofephs fonne?  
<sup>22</sup> And he faid to them: Certes you wil fay to me this  
 fimilitude, *Phyficion, cure thy felf:* as great things as  
 we haue heard <sup>d</sup>)done in Capharnaum, doe alfo here in  
 thy countrie. <sup>23</sup> And he faid: Amen I fay to you, that  
 no Prophet is accepted in his owne countrie. <sup>24</sup> In truth

The third part:  
 of Chriftes  
 manifefting  
 himfelf by  
 preaching and  
 miracles, fpe-  
 cially in Galilee.

<sup>a</sup> If the Diuel himfelf alleage Scripture againft Chrif, no maruel  
 that Heretikes doe fo againft Chrifts Church.

<sup>b</sup> Our Sauour vfed to preach in their Synagogues.

<sup>c</sup> He had a maruelous grace, and an extraordinarie force in mouing  
 the harts of his hearers.

3. *Reg. 7, 9.* I fay to you, there were many widowes in the daies of Elias in Ifrael, when the Heauen was fhut three yeares and fix moneths, when there was a great famine made in the whole earth: <sup>25</sup> And to none of them was Elias fent, but into Sarepta of Sidon, to a widow woman. <sup>26</sup>

4. *Reg. 5, 14.* And there were many lepers in Ifrael vnder Elifæus the Prophet; and none of them was made cleane by Naaman the Syrian. <sup>27</sup> And al in the Synagogue were filled with anger, hearing thefe things. <sup>28</sup> And they rofe, and caft him out of the citie: and they brought him to the edge of the hil, where vpon their citie was built, that they might throw him downe headlong. But he <sup>29</sup>pafing through the middes of them, went his way.

*Mt. 4, 13.* <sup>29</sup> And he went downe into Capharnaum a citie of Galilee; and there he taught thē on the Sabbath.

*Mt. 1, 21.* <sup>30</sup> And they were aftonifhed at his doctrine; becaufe his talke was in power. <sup>31</sup> And in the Synagogue there was a man hauing an vnclane Diuel, and he cried out with a loud voice. <sup>32</sup> Saying: Let be, what to vs and thee IESVS of Nazareth? art thou come to deftroy vs? I know thee who thou art, *the Saint of God.* <sup>33</sup> And IESVS, rebuked him, faying: Hold thy peace, & goe out of him. And when the Diuel had throwen him into the middes, he went out of him, and hurt him nothing. <sup>34</sup> And there came feare vpon al, and they talked together one with another, faying: What word is this, that in power and vertue he commandeth the vnclane Spirits, and they goe out? <sup>35</sup> And the fame of him was published into euery place of the countrie.

*Mat. 8, 14.* <sup>36</sup> And IESVS rifing vp out of the Synagogue, entred into Simons houfe. And <sup>37</sup>Simons wiues mother was holden with a great feuer; and they befought him for her. <sup>37</sup> And ftanding ouer her, he commanded the feuer, and it left her. And incontinent rifing, she miniftred to them. <sup>38</sup> And when the funne was downe, al that had difeafed of fundrie maladies, brought them to him. But he <sup>39</sup>impofing hands vpon euery one, cured them. <sup>39</sup> And Diuels went out from many, crying and faying:

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<sup>a</sup> See *Mar. 8, 22. in margine.*

That thou art the Sonne of God. And rebuking them he fuffed them not to fpeake, that they knew he was Chrif.

<sup>40</sup> And when it was day, going forth he went into a defert place; & the multitudes fought him, and came euen vnto him; and they held him that he should not depart from them. <sup>41</sup> To whom he faid: That to other cities alfo muft I euangelize the Kingdom of God; becaufe therfore I was fent. <sup>42</sup> And he was preaching in the Synagogues of Galilee.

## ANNOTATIONS

13 Departed vntil a time) No maruel if the Diuel be often or alwaies bufie with Chriftian men, feeing after he was plainly ouercome by Chrif, yet did he not giue him ouer altogether, but for a time.

The Diuels tentations.

22 Done in Capharnaum) God maketh choife of perfons and places where he worketh miracles or doeth benefits, though he might doe the fame elfwhere, if it liked his wifedom. So doth he in doing miracles by Saints, not in al places, nor towards al perfons, but as it pleafeth him. *Aug. ep. 137.*

Miracles at one place and not at another.

28 Pafing through the middes of them) Either by making himfelf inuifible, or alfo more wonderfully, penetrating the multitude and pafing through them, as he did through the doore, his body either being without fpace of place, or with other bodies in one place. By al which & the like doings mentioned in the Ghofpel, it is euident that he can alter and order his body as he lift, aboue the natural conditions of a body.

Chrifts body contained in place aboue nature.

36 Simons wiues mother) It is euident that Peter had a wife, but after his calling to be an Apofle, he left her, as S. Hierom writeth in many places *ep. 34. c. 2. ad Iulianum. Li. 1. adu. Ionin.* See the *Annot. Matth. 19, 29.*

The Apofles left their wiues.