

Chapter 1

John (the Eremite, of whom the Prophets) preaching penance, and liuing himself accordingly, baptizeth the People to prepare them to Christ, 7. telling them that it is not his, but Christs Baptisme, in which they shall receaue the Holy Ghost. 9. IESVS there is manifested from Heauen: 12. and by and by he also goeth into the wildernes. 14. Beginning in Galilee, 16. after that he hath called foure Disciples, 21. he preacheth first in Capharnaum, confirming his doctrine with beneficial Miracles, to the great admiration of al: 35. then also (but first retiring into the wildernes) in al the rest of Galilee, with like miracles.

*Mal. 3, 1.
Efa. 40, 3.*

*Mt. 3, 1.
Lu. 3, 4.
Io. 1, 15.*

The beginning of the Ghospel of IESVS CHRIST the Sonne of God. ² As it is written in Esay the Prophet: (*Behold I send mine Angel before thy face, who shall prepare thy way before thee.*) ³ A voice of one crying in the desert. Prepare ye the way of our Lord, make straight his pathes. ⁴ John was in the desert baptizing, and preaching the Baptisme of penance ^avnto remission of finnes. ⁵ And there went forth to him all the countrey of Iewrie, and all they of Hierusalem, and were baptized of him in the riuer of Iordan, [♠]confessing [♠]their finnes. ⁶ And John was [♠]clothed with camels haire, and a girdle of a skinne about his loines: and he did eate locustes and wild honie. ⁷ And he preached, saying: There commeth a stronger than I after me, whose latchet of his shoes I am not worthy to loose. ⁸ I haue baptized you [♠]with water; but he shall baptize you with the Holy Ghost.

⁹ And it came to passe, in those daies came IESVS from Nazareth of Galilee; and was [♠]baptized of John in Iordan. ¹⁰ And forthwith comming vp out of the water, he saw the Heavens opened, and [♠]the Spirit as a doue

The first part of this Ghospel: of the preparatiō to Christs manifestation.

^a Johns Baptisme put them in hope only of remission of finnes as a preparatiue to Christs Sacrament by which finnes were indeed to be remitted *Aug. li. 5. de Bapt. c. 10.*

descending, and remaining on him. ¹¹ And a voice was made from Heauen: Thou art my beloued Sonne, in thee I am wel pleafed.

Mat. 4, 1. ¹² And forthwith the Spirit droue him out into
Lu. 4, 1. the defert. ¹³ And he was in the defert fourtie daies, and fourtie nights: and was tempted of Sathan, and he was with beafts, and the Angels miniftred to him.

Mt. 4, 1. ¹⁴ And after that Iohn was deliuered vp, IESVS
Lu. 4, 14. came into Galilee, preaching the Ghospel of the Kingdom of God, ¹⁵ and faying: That the time is fulfilled, and the Kingdom of God is at hand: ^abe penitent, and beleue the Ghospel.

The second part of this Ghospel: of Christs manifestation.

Mt. 4, 18. ¹⁶ And paffing by the fea of Galilee, he faw Simon
Lu. 5, 2. and Andrew his brother, cafting nets into the fea (for they were fifhers) ¹⁷ and IESVS faid to them: Come after me, and I wil make you to become fifhers of men. ¹⁸ And immediatly leauing their nets, they folowed him. ¹⁹ And being gone thence a litle further, he faw Iames of Zebedee, and Iohn his brother, and them repairing their nets in the fhip: ²⁰ and forthwith he called them. And leauing their father Zebedee in the fhip with his hired men, they folowed him.

Mt. 4, 13. ²¹ And they enter into Capharnaum, and he forth-
Lu. 4, 31. with vpon the Sabbaths going into the Synagogue, taught them. ²² And they were aftonifhed at his doctrine. For he was teaching them as hauing power, and not as the Scribes. ²³ And there was in their Synagogue a man in an vncleane Spirit; and he cried out, ²⁴ faying: What to vs and to thee IESVS of Nazareth? art thou come to deftroy vs? I know who thou art, the Sainct of God. ²⁵ And IESVS threatned him, faying: Hold thy peace, and goe out of the man. ²⁶ And the vncleane Spirit tearing him, and crying out with a great voice, went out of him. ²⁷ And they marueled al, in fo much that they queftioned among them felues, faying: What thing is this? what is this new doctrine? for with power he commandeth the vncleane Spirits alfo, and they obey him.

^a He doth not preach beleefe or faith only, but pennance alfo.

²⁸ And the bruit of him went forth incontinent into al the countrie of Galilee.

Mt. 8, 14.
Lu. 4, 42.

²⁹ And immediatly going forth out of the Synagogue, they came into the house of Simon and Andrew, with James and Iohn. ³⁰ And Simons wiues mother lay in a fit of a feuer: and forthwith they tel him of her. ³¹ And comming neere he lifted her vp taking her by the hand: and incontinent the ague left her, and she ministred vnto them. ³² And when it was euening after funne fet, they brought to him al that were il at ease and that had Diuels. ³³ And al the citie was gathered together at the doore. ³⁴ And he cured many that were vexed with diuerse difeases; and he cast out many Diuels, and he suffred not them to speake that they knew him.

³⁵ And rising very early, and going forth he went into ^aa desert place: and there he prayed. ³⁶ And Simon fought after him, and they that were with him. ³⁷ And when they had found him, they said to him, That al seeke for thee. ³⁸ And he faith to them: Let vs goe into the next townes and cities, that I may preach there also; for to this purpose am I come.

Mt. 8, 2.
Lu. 5, 12.

³⁹ And he was preaching in their Synagogues, and in al Galilee, and casting out Diuels. ⁴⁰ And a leper commeth to him beseeching him; and kneeling downe faith to him: If thou wilt, thou canst make me cleane. ⁴¹ And IESVS hauing compaffion of him, stretched forth his hand; and touching him, he faith vnto him: I wil. Be thou made cleane. ⁴² And when he had spoken, immediatly the leprofie departed from him, and he was made cleane. ⁴³ And he threatned him, and forthwith cast him forth. ⁴⁴ And he faith to him: See thou tel no body, but goe, shew thyselfe ^ato the high Priest, and offer for thy cleansing the things that Moyfes commanded, for a testimony to them. ⁴⁵ But he being gone forth, began to publish, and to blasfeme abroad the word: so that now he could not openly goe into the citie, but was abroad in

Leu. 14, 3.

^a Our Sauour euen when he healed the leper by extraordinarie miraculous power, would yet for order sake fend the partie to the Priest.

defert places, and they came together vnto him from
al fides.

ANNOTATIONS

- 5 Confessing their finnes) A certaine confession of finnes
there was euen in that penance which Iohn preached, and which
was made before men were baptized. Wherby it is cleare that Iohn
made a preparation to the Sacramēt of Penance which afterward
was instituted by Chrif, as wel as he did by baptizing prepare the
way to Chrifs Baptifme. Confession.
- 5 Their finnes) He doth not say that they confessed them
felues to be finners, which may be done by a general confession:
but that they confessed their finnes, which is a particular confession.
Particular
confession.
- 6 Clothed) The Holy Ghoft thought it worthy of fpecial
reporting how ftraitly this Prophet liued, and how he abftained
from delicate meates and apparel. See *Mat. 6. 3.* Iohns example of
penance.
- 8 With water) Iohn with water only, Chrif with the Holy
Ghoft, not only, as the Heretikes hold, that say water is not
neceffary, but with water and the Holy Ghoft, as it is plaine *Io. 3.*
vnles a man be borne againe of water and the Holy Ghoft, he shal
not enter into the Kingdom of Heauen. Baptifme in water.
- 9 Baptized of Iohn) The humility of Chrif not difdaining
his feruants Baptifme. Which is an example for al faithful not to
difdaine Chrifs Sacraments of any Priest, be he neuer fo fimple,
being by the Catholike Church lawfully called. *Aug. li. 5. de*
bapt. c. 9.
- 10 The Spirit) Exprefse mention of the B. Trinitie; the
Father fpeaketh from Heauen, the Holy Ghoft appeareth in the
likeneffe of a doue, the Sonne alfo is recommended vnto vs. *Am-*
brof. li. 1. de Sacramen. c. 9. The B. Trinitie.
- 12 Defert) Chrif doing penance by long fasting, foli-
tarineffe, and conuerfing with wilde beaftes, gaue example and
inftruction to the Church for Lent faft, and to holy Eremites of
retiring them felues to the wilderneffe and prayer. Chrifs exāple of
penance.
- 35 Defert place) Chrif vfed very often to retire into folitary
places, no doubt for our example to teach vs that fuch places are
befit for prayer and contemplation, and that we fhould often retire
our felues from worldly matters to folitary meditation of heauenly
things. Solitarie contem-
plation.