

Chapter 1

The pedegree of Iefus, to shew that he is Chrift, promifed to Abraham and Daud. 18. That he was conceiued and borne of a Virgin, as Efay prophecied of him.

The firft part of this Ghofpel, of the Infancie of our Sauour Chrift.

*Gen. 12. 22.
2. Reg. 7.
Pfa. 131.*

Luc. 3. 31.

The booke of the generation of IESVS Chrift, the fonne of Daud, the fonne of Abraham.

*Gen. 21.
25. 29. 38.
1. Par. 2. 5.
Ruth. 4. 18.*

² Abraham begat Ifaac, And Ifaac, begat Iacob. And Iacob begat Iudas and his brethren: ³ And Iudas begat Phares and Zaram of ⁴Thamar. And Phares begat Efron. And Efron begat Aram. ⁴ And Aram begat Aminadab. And Aminadab begat Naaffon. And Naffon begat Salmon. ⁵ And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Ieffe. ⁶ And Ieffe begat Daud the King.

*2. Re. 12. 24.
1. Par. 3, 10.*

And Daud the King begat Salomon of her that was the wife of Vrias. ⁷ And Salomon begat Roboam. And Roboam begat Abia. And Abia begat Afa. ⁸ And Afa begat Iofaphat. And Iofaphat begat Ioram. And Ioram begat Ozias. ⁹ And Ozias begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezechias. ¹⁰ And Ezechias begat Manaffes. And Manaffes begat Amon. And Amon begat Iofias. ¹¹ And Iofias begat Iechonias and his brethren in the Tranfmigration of Babylon.

*4. Reg. 24.
2. Par. 36.
1. Par. 3.
1. Efd. 3.*

¹² And after the Tranfmigration of Babylon, Iechonias begat Salathiel. And Salathiel begat Zorobabel. ¹³ And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor. ¹⁴ And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud. ¹⁵ And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Iacob. ¹⁶ And Iacob begat ¹⁷Iofeph the ¹⁸hufband of MARIE: of whom was borne IESVS, who is called CHRIST.

De qua

¹⁷ Therefore al the Generations from Abraham vnto Daud, fourteen Generations. And from Daud to the Tranfmigration of Babylon, fourteen Generations. And from the Tranfmigration of Babylon vnto CHRIST, fourteen Generations.

¹⁸ And the Generation of CHRIST was in this wife. When his Mother MARIE was spoused to Ioseph, before they came together, she was found to be with child, by the Holy Ghost. ¹⁹ Whereupon Ioseph her husband for that he was ^a) a iust man, & would not put her to open shame: was minded secretly to dimisse her. ²⁰ But as he was thus thinking, behold the Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Daud, feare not to take MARIE thy wife, for that which is borne in her, is of the Holy Ghost. ²¹ And she shal bring forth a Sonne: and thou shalt call his name ^b) IESVS. For he shal save his people from their finnes. ²² And all this was done that it might be fulfilled which our Lord spake by the Prophet saying. ²³ Behold ^a) a Virgin shal be with childe, & ^a) bring forth a sonne, and they shal call his name Emmanuel, which being interpreted is, God with vs. ²⁴ And Ioseph rising vp from sleepe, did as the Angel of our Lord commaunded him, & tooke his wife. And he knew her not ^a) til she brought forth her first borne Sonne: & called his name IESVS.

Deu. 14, 1.
Esa. 7, 14.

ANNOTATIONS

³ Thamar) Christ abhorred not to take flesh of some that were ill, as he chose Iudas among his Apostles: Let not vs disdaine to receaue our spiritual birth and sustentance of such as be not alwayes good.

¹⁶ Ioseph) Ioseph marrying our Lady as neere of kinne (for so was the law) by his pedigree sheweth hers, and consequently Christs pedigree from Daud.

Nu. 36.

¹⁶ Husband) True and perfect mariage, and continual liuing in the same, without carnal copulation. *Aug. lib. 2. Confen. Euang. c. 1.*

²⁰ Borne in her) The triple good or perfection of mariage accomplished in the parents of Christ, to wit, Issue, Fidelitie, Sacrament. *Aug. de nup. & cont. li. 1. c. 13.*

^a This word *Iust*, founding that a man is iust in deede, & not only so imputed, Protestants translate, *Righteous* in this and diuers other places.

^b IESVS an Hebrew word, in English SAVIOUR.

23 A virgin) Our Sauour borne in mariage, but yet of a Virgin, would honour both states: and withal, teacheth vs againft Iouinian the old Heretike and thefe of our time, that virginity and the continent life are preferred before mariage that hath carnal copulation. See *S. Hierom. adu. Ionin. & S. Greg. Nazianz. Ser. 20 de ftudio in pauperes, in initio.*

Virginitie preferred.

23 A virgin) As our Ladie both a virgin and a mother, brought forth Chrifft the head corporally: fo the Church a virgin and a mother, bringeth forth the members of this head fpiritually. *Aug. li. de virg. ca. 2.*

Our B. Ladies perpetual virginity.

23 And bring forth) The Heretike Iouinian is here refuted, holding that her virginity was corrupted in bringing forth Chrifft *Aug. har. 28. li. 2. con Iulian c. 2.*

24 Til Firft borne) Heluidius of old abufed thefe wordes, *til*, and *firft borne*, againft the perpetual virginity of our B. Ladie. *Hiero. cont. Helu.* which truth though not expreffed in Scripture, yet our Aduerfaries alfo do graunt, & Heluidius for denial therof was condemned for an heretike by tradition only. *Aug. har. 84.*

Tradition.