

Chapter 1

Gen. 12. 22. *2. Reg. 7.* *Pfa. 131.* *The pedegree of Iesus, to shew that he is Chrif, promised to Abraham and Daud. 18. That he was conceiued and borne of a Virgin, as Efay prophecied of him.*

The first part of this Ghospel, of the Infancie of our Sauour Chrif.

Luc. 3. 31. **T**he booke of the generation of IESVS Chrif, the sonne of Daud, the sonne of Abraham.

Gen. 21. *25. 29. 38.* *1. Par. 2. 5.* *Ruth. 4. 18.* 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 spoufed to Iofeph, before they came together, ſhe was found to be with child, by the Holy Ghoſt. ¹⁹ Whereupon Iofeph 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: Iofeph 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 ſaue his people from their finnes. ²² And al this was done that it might be fulfilled which our Lord ſpake by the Prophet ſaying. ²³ *Behold ^{¶¶}a Virgin ſhal be with childe, & [¶]bring forth a ſonne, and they ſhal call his name Emmanuel, which being interpreted is, God with vs.* ²⁴ And Iofeph riſing vp from ſleepe, did as the Angel of our Lord commaunded him, & tooke his wife. And he knew her not [¶]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 il, as he choſe Iudas among his Apoſtles: Let not vs diſdaine to receaue our ſpiritual birth and ſuſtenance of ſuch as be not alwayes good.

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

Nu. 36.

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

²⁰ Borne in her) The triple good or perfection of marriage 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 SAVIOVR.

Chapter 1

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 studio 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.