

Chapter 3

Iohn Baptift by his Eremites life, by his preaching and Baptifme, calleth al vnto pennance, to prepare them to Chrift. 10. He preacheth to the Pharifees and Sadducees, threatning to them (vnles they truly doe penance) reprobation here, and damnation hereafter; and for faluation fendeth them to Chrift and his Baptifme. Which being far more excellent then Iohns, yet Chrift himfelf among thofe penitents vouchsafeth to come vnto Iohns Baptifme. Where he hath teftimonie from Heauen alfo.

*Mr. 1, 4.
Luc. 3.*

And in thofe dayes cometh Iohn the Baptift preaching in the ¹defert of Iewrie, ² & faying: ³ Doe pennance: for the Kingdom of Heauen is at hand. ³ For this is he that was fpoken of by Efay the Prophet, faying: *A voyce of one crying in the defert, prepare ye the way of our Lord, make ftraight his pathes.* ⁴ And the faid Iohn had his garment of Camels heare, and a girdle of a skinne about his loynes: and his meate was locuftes & wilde honie.

Es. 40, 3.

⁵ Then, went forth to him Hierufalem and al Iewrie, and al the countrey about Iordan: ⁶ & were baptized of him in Iordan, ⁷ confeffing their finnes. ⁷ And feeing many of the Pharifees and Sadducees coming to his Baptifme, he faid to them.

Ye vipers brood, who hath fhewed you to flee from the wrath to come? ⁸ Yeald therfore ⁸ fruit worthie of pennance. ⁹ And delight not to fay within your felues, we haue Abraham to our father. For I tel you that God is able of thefe ftones to raife vp children to Abraham. ¹⁰ For now ¹⁰ the axe is put to the roote of the trees. Euery tree therfore that doth ^anot yeald good fruit, fhall be cut downe, & caft into the fire. ¹¹ I indeed baptize you ¹¹ in water vnto pennance, but he that fhall come after me, is ftronger then I, whose fhoes I am not worthy to beare, he

*Mr. 1, 8.
Lu. 3, 16.
Io. 1, 26.
Act. 11, 16.
19, 4.*

^a It is not only damnable, to doe il, but alfo, not to do good. *Aug. Ser. 6. de temp.*

The fecond part of this Ghospel, Of the Preparation that was made to the manifestation of Chrift.

fhall baptize you in the Holy Ghoſt & fire. ¹² Whoſe fanne is in his hand, and he fhall cleane purge his [♠]floore: and he wil gather his wheate into the barne, but the chaffe he wil burne with vnquenchable fire.

¹³ Then cometh IESVS from Galilee to Iordan, vnto Iohn, to be baptized of him. ¹⁴ But Iohn ftayed him, ſaying: I ought to be baptized of thee, and comeſt thou to me? ¹⁵ And IESVS anſwering, ſayd to him: Suffer me for this time. For ſo it becommeth vs to fulfil al iuſtice. Then he ſuffered him. ¹⁶ And IESVS being baptized, forthwith came out of the water: and loe the Heauens were [♠]opened to him: & he ſaw the Spirit of God deſcending as a doue, & coming vpon him. ¹⁷ And behold a voice from Heauen ſaying: This is my beloued Sonne, in whom I am wel pleaſed.

ANNOTATIONS

1 Defert) Of this word *defert* (in Greeke *eremus*) cometh the name *Eremitages* & *Eremites*, that liue a religious and auſtere life in deferts and folitarie places, by the example of S. Iohn Baptiſt; whom the holy Doctours therfore cal the Prince and as it were the authour of ſuch profeſſion. *S. Chrys. ho. 1. in Marcum, & ho. de Io Baptiſta. Hiero. ad Euſtach. de cuſtod. virg. Iſid. li. 2 c. 15. de diui. off. Bernardus de excel. Io. Baptiſte.* Where-with the Proteſtants are ſo offended that they ſay, S. Chryſoſtom ſpake raſhly, and vntruely. And no maruel, for whereas the Euan-geliſt himſelf in this place maketh him a perfect paterne of pen-nance, and Eremitical life, for defert or wildernes, for his rough and rude apparel, for abſtayning from al delicate meates (accord-ing to our Sauours teſtimonie alſo of him *Mt. 11, 8. Luc. 7, 33*) they are not aſhamed to peruert al with this ſtrange commentarie, that it was a defert full of townes and villages, his garment was chamlet, his meate ſuch as the countrey gaue, and the people there vſed: to make him thereby but a common man like to the reſt, in his manner of life: cleane againſt Scriptures, Fathers, & reaſon.

Eremites.

2 Due pennance) So is the Latin, word for word, ſo readeth al antiquitie, namely *S. Cyprian ep. 52.* often, and *S. Auguſtin li. 13. Confeſ. c. 12.* and it is a very vſual ſpeech in the New Teſtament, ſpecially in the preaching of S. Iohn Baptiſt, Chriſt himſelf, and the Apoſtles; to ſignifie perfect repentance, which hath not only confeſſion and amendment, but contrition, or ſorow for the offence, and painful ſatiſfaction: ſuch as S. Cyprian

Pennance.

Magdeb. Cent. 5.
c. 6. Pag. 711.
Cent. 1. li. 1.
c. 10.
Cythræus in
3. c. Mat.
Buſerus ibid.

Mt. 4, 17.
Lu. 13, 3. 5.
Lu. 24, 47.
Act. 2, 38. 26, 20.

Annot. in
hunc locum.

Μεταοειν.
Μετάνοια.

Serm. in fam.
& ficitat.

ſpeaketh of in al the foreſaid epiftle. But the Aduerſaries of purpoſe (as namely Beza proteſteth) miſlike that interpretation, becauſe it fauoureth Satisfaction for finne, which they cannot abide. Where if they pretend the Greeke word, we ſend them to theſe places *Mat. 12, 21. Luc. 10, 23. 2. Cor. 7, 9.* Where it muſt needes ſignifie forowful, payneful, and fatiſfactorie repentance. We tel them alſo that S. Bafil a Greeke Doctour calleth the Niniuites repentance with faſting, and hairecloth, and aſhes, by the ſame Greeke word μετάνοιαν. And more we wil tel them in other places.

6 Confefſing their finnes) Iohn did prepare the way to Chriſt and his Sacraments, not only by his Baptiſme, but by inducing the people to Cōfeſſion of their finnes. Which is not to acknowledge themſelues in general to be finners, but alſo to vtter euery man his finnes.

8 Fruit worthie) He preacheth Satisfaction by doing worthy fruits or workes of penance, which are (as S. Hierom. faith in *2. Ioel*) faſting, praying, almes, and the like.

10 The axe) Here Preachers are taught to dehort from doing euil for feare of Hel, and to exhort to do good in hope of Heauen: which kind of preaching our Aduer. do condemne.

11 In water) Iohns Baptiſme did not remit finnes, nor was comparable to Chriſts Baptiſme, as here it is playne, & in manie other places. *Hiero. adu. Lucifer. Aug. de Bap. cont. Donat. li. 5. c. 9. 10. 11.* Yet it is an article of our Adu. that the one is no better then the other which they ſay not to extol Iohns, but to derogate from Chriſts baptiſme, ſo farre, that they make it of no more valure or efficacie for remiſſion of finnes, & grace and iuſtification, then was Iohns: thereby to maintaine their manifold hereſies, that Baptiſme taketh not away finnes; that a mā is no cleaner nor iuſter by the Sacramēt of Baptiſme then before; that it is not neceſſarie for children vnto ſaluation, but it is enough to be borne of Chriſtian parents; & ſuch like erroneous poſitions wel known among the Caluinifts.

Iohns baptiſme
and Chriſts.

12 Floore) This floore is his Church militant here in earth, wherein are both good and bad (here ſignified by corne and chaffe) til the ſeparation be made in the day of iudgement: contrarie to the doctrine of the Heretikes, that hold, the Church to conſiſt only of the good.

16 Opened) To ſignifie that Heauen was ſhut in the old Law, til Chriſt by his Paſſion opened it, and ſo by his Aſcenſion was the firſt that entered into it; contrarie to the doctrine of the Heretikes. See *Hebr. 9, 8. and 11, 40.*