

## Chapter 3

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

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

*Es. 40, 3.*

**A**nd in thofe dayes cometh Iohn the Baptift preaching in the <sup>1</sup>defert of Iewrie, <sup>2</sup> & faying: <sup>1</sup>Doe pennance: for the Kingdom of Heauen is at hand. <sup>3</sup> 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.* <sup>4</sup> 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.

<sup>5</sup> Then, went forth to him Hierufalem and al Iewrie, and al the countrey about Iordan: <sup>6</sup> & were baptized of him in Iordan, <sup>1</sup>confeffing their finnes. <sup>7</sup> 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? <sup>8</sup> Yeald therefore <sup>1</sup>fruit worthie of pennance. <sup>9</sup> 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. <sup>10</sup> For now <sup>1</sup>the axe is put to the roote of the trees. Euery tree therefore that doth <sup>a</sup>)not yeald good fruit, fhall be cut downe, & caft into the fire. <sup>11</sup> I indeed baptize you <sup>1</sup>in water vnto pennance, but he that fhall come after me, is ftronger then I, whose fhoes I am not worthy to beare,

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

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

The fecond part of this Ghofpel, Of the Preparation that was made to the manifeftation of Chrif.

he fhall baptize you in the Holy Ghoft & fire. <sup>12</sup> Whofe 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 vnquencheable fire.

<sup>13</sup> Then cometh IESVS from Galilee to Iordan, vnto Iohn, to be baptized of him. <sup>14</sup> But Iohn ftayed him, faying: I ought to be baptized of thee, and comeft thou to me? <sup>15</sup> And IESVS anfwering, fayd to him: Suffer me for this time. For fo it becommeth vs to fulfill al iuftice. Then he fuffered him. <sup>16</sup> And IESVS being baptized, forthwith came out of the water: and loe the Heauens were opened to him: & he faw the Spirit of God defcending as a doue, & coming vpon him. <sup>17</sup> And behold a voice from Heauen faying: 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 auftere life in deferts and folitarie places, by the example of S. Iohn Baptift; whom the holy Doctours therfore cal the Prince and as it were the authour of fuch profeffion. *S. Chrys. ho. 1. in Marcum, & ho. de Io Baptifta. Hiero. ad Euftach. de cuftod. virg. Ifid. li. 2 c. 15. de diui. off. Bernardus de excel. Io. Baptifte.* Wherewith the Proteftants are fo offended that they fay, S. Chryfoftom fpake rashly, and vntruely. And no maruel, for whereas the Euan-gelift himfelf 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 abftayning from al delicate meates (accord-ing to our Sauours teftimonie alfo of him *Mt. 11, 8. Luc. 7, 33*) they are not afhamed to peruert al with this ftrange commentarie, that it was a defert ful of townes and villages, his garment was chamlet, his meate fuch as the countrey gaue, and the people there vfed: to make him thereby but a common man like to the reft, in his manner of life: cleane againft Scriptures, Fathers, & reafon.

Eremites.

2 Due pennance) So is the Latin, word for word, fo read-eth al antiquitie, namely *S. Cyprian ep. 52.* often, and *S. Auguftin li. 13. Confes. c. 12.* and it is a very vfual fpeech in the New Teftament, fpecially in the preaching of S. Iohn Baptift, Chrift himfelf, and the Apoftles; to fignifie perfect repentance, which hath not only confeffion and amendment, but contrition, or forow for the offence, and painful fatisfaction: fuch 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 forefaid epistle. But the Aduerfaries of purpose (as namely Beza protesteth) mislike that interpretation, because it fauoureth Satisfaction for sinne, which they cannot abide. Where if they pretend the Greeke word, we fend them to these places *Mat. 12, 21. Luc. 10, 23. 2. Cor. 7, 9.* Where it muft 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 *μετάνοια*. And more we wil tel them in other places.

6 Confessing their finnes) Iohn did prepare the way to Chrif and his Sacraments, not only by his Baptifme, but by inducing the people to Cōfession of their finnes. Which is not to acknowledge themfelues 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. Ioeļ*) 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 Baptifme did not remit finnes, nor was comparable to Chrifts Baptifme, 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 fay not to extol Iohns, but to derogate from Chrifts baptifme, fo farre, that they make it of no more valure or efficacie for remiffion of finnes, & grace and iuftification, then was Iohns: thereby to maintaine their manifold heresies, that Baptifme taketh not away finnes; that a mā is no cleaner nor iuster by the Sacramēt of Baptifme then before; that it is not neccessarie for children vnto faluation, but it is enough to be borne of Chrifitian parents; & fuch like erroneous pofitions wel known among the Caluinifts.

Iohns baptifme  
and Chrifts.

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 feparation be made in the day of iudgement: contrarie to the doctrine of the Heretikes, that hold, the Church to confift only of the good.

16 Opened) To signifie that Heauen was fhut in the old Law, til Chrif by his Paffion opened it, and fo by his Ascension was the firft that entered into it; contrarie to the doctrine of the Heretikes. See *Hebr. 9, 8. and 11, 40.*