

## Chapter 4

*Christ going into the desert, to prepare himself before his Manifestation, ouercometh the Diuels tentations. 12. Beginning in Galilee, as the Prophet said he should; 18. he calleth foure Disciples; and with his preaching and miracles draweth vnto him innumerable folowers.*

*Mr. 1, 12.  
Lu. 4, 21.*

**T**hen IESVS was led of the Spirit into the <sup>1</sup>desert, to be tempted of the Diuel. <sup>2</sup> And when he had <sup>1</sup>fasted fourtie daies and fourtie nights, afterward he was hungrie. <sup>3</sup> And the tempter approached and said to him: If thou be Sonne of God, commaund that these ftones be made bread. <sup>4</sup> Who answered and said: It is written, *Not in bread alone doth man liue, but in euery word that proceedeth from the mouth of God.*

*Deu. 8, 3.*

<sup>5</sup> Then the Diuel tooke him vp into the holy citie, and fet him vpon the pinnacle of the Temple, <sup>6</sup> and said to him: If thou be the Sonne of God, cast thy self downe, for <sup>1</sup>it is written: *That he wil giue his Angels charge of thee, & in their hands shal they hold thee vp, leaft perhaps thou knock thy foote against a fstone.* <sup>7</sup> IESVS sayd to him againe: It is written, *Thou shalt not tempt the Lord thy God.*

*Ps. 90, 12.*

*Deu. 6, 16.*

<sup>8</sup> Againe the Diuel tooke him vp into a very high mountaine: and he shewed him the Kingdoms of the world, and the glorie of them, <sup>9</sup> and sayd to him: Al these wil I giue thee, if faling downe thou wilt adore me. <sup>10</sup> Then IESVS faith to him: Auant Satan; for it is written, *The Lord thy God shalt thou adore, and <sup>1</sup>him onely shalt thou serue.* <sup>11</sup> Then the Diuel left him; and behold Angels came, and ministred to him.

*Deu. 6, 13.*

*Mr. 1, 14.  
Luc. 4, 14.*

<sup>12</sup> And when IESVS had heard that Iohn was deliuered vp, he retired into Galilee: <sup>13</sup> and leauing the citie Nazareth, came and dwelt in Capharnaum a sea towne, in the borders of Zabulon of Nephthali, <sup>14</sup> that it might be fulfilled which was said by Esay the Prophet. <sup>15</sup> *Land of Zabulon & land of Nephthali, the way of the sea beyond Iordan of Galilee, of the Gentils:* <sup>16</sup> *the people that*

*Esa. 9, 1.*

The third part of the Ghospel, of Christs manifesting himself by preaching, & that in Galilee.

*fate in darknesse, hath seen great light: & to them that fate in a countrie of the shadow of death, light is risen to them.* <sup>17</sup> From that time IESVS began to preach, and to say: <sup>18</sup> Doe penance, for the Kingdom of Heauen is at hand.

*Mr. 1, 15.* <sup>18</sup> And IESVS walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) <sup>19</sup> and he sayth to them: Come ye after me, and I will make you to be fishers of men. <sup>20</sup> But they incontinent leaving the nets, followed him. <sup>21</sup> And going forward from

*Mar. 1, 19.* <sup>21</sup> And going forward from thence, he saw other two brethren, James of Zebedee, and Iohn his brother, in a ship with Zebedee their father, repairing their nets: and he called them. <sup>22</sup> And they forthwith left their nets and father and followed him.

*Luc. 5, 10.*

<sup>23</sup> And IESVS went round about all Galilee, teaching in their Synagogues, & preaching the Gospel of the Kingdom: and <sup>24</sup> healing every maladie, and every infirmitie, in the people. <sup>24</sup> And the bruit of him went into all Syria, and they presented to him all that were ill at ease, diversely taken with diseases and torments, and such as were possessed, and Lunatickes, and sick of the palsy, and he cured them: <sup>25</sup> And much people followed him from Galilee, and Decapolis, and Hierusalem, and from Iurie and from beyond Iordan.

## ANNOTATIONS

1 Defert) As Iohn the Baptift, fo our Sauour by going into the defert, and there liuing in contemplation euen among brute beasts, and subiect to the assaults of the Diuel for our finnes, giueth a warrant and example to such holy men as haue liued in wildernesse for penance and contemplation, called Eremites.

Eremites.

2 Fasted fourtie daies) Elias and Moyfes (saith S. Hierom) by the fast of 40. daies, were filled with the familiaritie of God, and our Lord himself in the wildernesse fasted as many to leaue vnto vs the folemne daies of fast (that is, Lent) *Hierom. in c. 58. Efa.* S. Auguftine also hath the very like words *ep. 119.* And generally all the ancient Fathers that by occasion, or of purpose speake of the Lent-fast, make it not only an imitation of our Sauours fast, but also an Apoftolical tradition, and of necessitie to be kept.

The Lent-fast.

*Igna. ep. 5.* Contēne not Lent (faith S. Ignatius) for it containeth the imitation of our Lords conuerfation. And S. Ambrofe faith plainly, that it was not ordained by men but confecrated by God: nor inuented by any earthly cogitation but commaunded by the heauenly Maieftie. And againe, that it is finne not to faft al the Lent. S. Hieroms words alfo be moft plaine: we (faith he) *faft fourtie daies, or, make one Lent in a yeare, according to the tradition of the Apoftles, in time conuenient.* This time moft conuenient is (as S. Auguftine faith *ep. 219.*) immediatly before Eafter, thereby to communicate with our Sauours Paffion: and (as other writers do adde) thereby to come the better prepared and more worthily, to the great folemnie of Chrifts Refurrection: befide many other goodly reafons in the ancient Fathers which for breuitie we omit. See (good Chriftian Reader) 12. notable Sermons of S. Leo the Great *de Quadragefima*, of Lent: namely *Ser. 6. and 9.* where he calleth it the Apoftles ordinance by the doctrine of the Holy-Ghoft. See S. Ambrofe from the *23. Sermon* forward; in S. Bernard *7. Sermons*, and in many other Fathers the like. Laft of al, note wel the faying of S. Auguftine, who affirmeth that by due obferuation thereof, the wicked be feperated from the good, Infidels from Chriftians, Heretikes from faithful Catholikes.

6 It is written) Heretikes alleage fcriptures, as here the Deuil doth in the falfe fenfe; the Church vfeth them, as Chrift doth in the true fenfe, and to confute their falfehood. *Aug. cont. lit. Petil. lib. 2. c. 58. to 5.*

10 Him only ferue) It was not fayd, faith S. Auguftine: The Lord thy God only fhalt thou adore, as it was faid: Him only shalt thou ferue; in Greeke, *λατρεύσεις* *Aug. fup. Gen. q. 16.* Whervpon the Catholike Church hath alwayes vfed this moft true & neceffarie diftinction, that there is an honour dew to God only, which to giue vnto any creature, were idolatrie; and there is an honour dew to creatures alfo according to their dignitie, as to Saints, holy things, and holy places. See *Eufeb. Hift. Ec. li. 4. c. 14. S. Hierom cont. Vigil. ep. 53. Aug. lib. 10. Ciuit. c. 2. Li. 1. Trin. c. 6. Cont. Nic. 2. Damafc. li. 1 de Imag. Led. in 4. Luc.*

17 Doe penance) That penance is neceffarie alfo before Baptifme, for fuch as be of age; as Iohns, fo our Sauours preaching declareth, both beginning with penance.

23 Healing euery maladie) Chrift (faith S. Auguftine) by miracles gat authoritie, by authoritie found credit, by credit drew together a multitude, by a multitude obtained antiquitie, by antiquitie fortified a Religion, which not only the moft fond new rifting of Heretikes vſing deceitful wiles, but neither the drowfie old errours of the very Heathen with violence fetting againſt it, might in anie part fhake and caſt downe. *Aug. de vtil. cred. c. 14.*