The Gospel of John the Apostle.

I.—This is the sense of the Gospel of the Apostle John, according to the understanding and sense that God gave to him, who turned it from Latin into Welsh. And let all that read it know that those which have lines under them are the words of the Gospel, and the other words, without lines, are the words of him who turned it into Welsh, to expound and illustrate the Gospel.—In principio erat verbum: in the beginning was the Word, that is, in the Father was the Son, for the Word of God was His Son, and the Word was with God, and therefore we ought to know that the Father and the Son are not One Person.

II.—And God was the Word, for the Word is the Son, and the Son is God, and He was at the beginning with God, for the Father and the Son are coeval; and through that Word all things were made, and without it nothing was made, for there was no other creation of the world but God's speaking, when He spake His Word, and in His Word, that is, when His Son was born, Let all things be at such and such a time; and as He spake and commanded, so it was. And there shall be nothing, except what He said upon His Word that it should be, and yet He did not say and did not command that there should be sin, and therefore it is a sign that sin is nothing but trespass and want of righteousness.

III.—And that which was made in Him was life: that is, the similitude, and beginning, of all things; as He is in God He is life; for all that is in God is life, and is God. And that life is light for men, and not light for animals, devoid of understanding, devoid of sense, but it is spiritual light, that illuminates the souls of men: and the
light shines amidst sinners, for sin is darkness. It apprehended it not: that is, sinners received and recognised Him not, as blind men sitting in sunlight without seeing it. And because that Light came in man’s flesh, and dwelt like a sun in the sky, or a light in a lantern.

IV.—Therefore, a man was sent from God, and his name was John; that man was John the Baptist, who was born of two aged people, contrary to nature, and was sanctified in his mother’s womb. He was sent as a herald before the Son of God to warn all, and to announce that He would come. He was not the Light but he was sent to give testimony of the Light, so that all might believe through him, that is, through his testimony. He was, however, a true light, to illumine every man in the world; since for His sake He came to illumine every man in the world; and nevertheless, many shut their eyes to that Light, and are not willing to see it.

V.—In the world there was Light: that is, the Son of God, and through Him the world was made, through the Son of God. And yet the world knew Him not, that is to say, worldly men, who were the sinners of the world, did not know Him. To His own He came, that is, to the land of Israel, which was like His own country, and His particular heritage, for no one believed in God then, but they.

VI.—And His own welcomed Him not, and received Him not as God and their Lord; but whoever received Him, to them He gave power and ability to be sons of God. And no man can take the right from him, unless he himself wishes. Not those that are born of blood and of man and wife, that is, those that are not born of sin, or of the will of the flesh, but those that are born of God, because, whoever is born of God, is born of the grace of the Holy Spirit, while those that are born of man and woman are inflamed with the lust of the flesh. And before he can be a son of God, he must be born again through the water of baptism and the grace of the Holy Spirit.

VII.—And the Word was made flesh, that is, God was made man, and dwelt in us, namely, in our midst, and we saw His glory, which no one could see unless He had put on the flesh of man, and His glory as the glory of the only Son of God, that was born of God, full of grace and truth, since to His humanity and soul were given all gifts, and all knowledge, which were never given to any one save Himself, and that wholly.

VIII.—This is to show how the Father and Son and the Holy Ghost are understood to be one God. Though God is more perfect than any creature in the world, and that in ways without number, still we cannot either comprehend His perfection or express it with our tongues, except through the similitude of the thing that we see and understand in the creatures, and especially in man, who was made in God’s image. In the soul of man there is memory, and understanding or thought, and will; and though they are one soul, each one of them differs from other, and each one of them is in the other, for memory remembers each of the three, and the thought
understands each of the three, and the will desires and loves each of the three.

IX.—Now from the memory springs thought, and that thought is a word, and is framed and fashioned in the heart of man, and therewith from the memory and the thought proceeds the will. Similarly in God Almighty, because He is an intelligent Spirit, claiming obedience, there are three things like the three above, except that they are more perfect and more blameless; and these three things are the Father, the Son, and the Holy Ghost. The Father is like memory; for as the memory originates the thought and the will, out of the memory then comes the thought or word, and out of these comes the will like a spirit; and so God the Father is the beginning to the Son, since of the Father was begotten the Son of God, as the word springs from the memory. And accordingly the Son of God is the Word of the Father, and He is called the Word.

X.—And from the Father and the Son came Love and Unity between the Father and the Son, and that is the Holy Ghost; and these Three are equally great and good, and of one majesty, and one understanding, and one power, for they Three are one God indivisible, and the Three are coeval, and each one of them is in the other, for the Father was never without a Son, and He never was without saying a word; notwithstanding, He spake but one Word, and the Father and the Son never were without Love and Unity between them, and that is the Holy Ghost. Even so the rays of the sun come from the sun, and from the sun and its rays comes heat, and these three are coeval, except that they are not one indivisible nature, like the Three Persons.

XI.—So likewise a brook comes from the fountain, and from the fountain and the brook comes a lake; and still the three are water inseparable, but they are not coeval, for the water exists in the fountain and in the river, before it becomes a lake. Wherefore, there is nothing in all sinners similar or like at all to the One God, and the Three Persons. Nevertheless, whoever understands clearly what has been said about the soul of man, and about the other creatures, it is easier for him to see and believe in what manner the Father, and the Son, and the Holy Ghost are Three distinct Persons and One God.