

R cyfped. Than gathered there together the pynces of the ppytes, and the auncientes of the people in to the palce of the pynce of the ppytes whiche is called Cayphas, and toke counsaile together. And **K.** they sought the wayes **L.** bothe the chiefe pzyestes and the scribes, howe they mighte with some wple take hym and putte hym to death. For they were aferde of the people. **L.** They sayde therfore **M.** Pot on the holy day, lest there aryle some sedicious ruffie among the people. But there entred **L.** Sathanas into Judas whose surname is Scarrioth, one of the twelue. Than **M.** **K.** **L.** wente hee to the pynces of the pzyestes and to the chiefe pzyestes to betraye hym to them. And he **L.** had communicacion with the pynces of the pzyestes and with the rulers, in what maner he shulde betraye hym to theym. And he sayd **M.** vnto theym, what will ye gyue me, and **I** shall deliuer hym to you, whoe **K.** **L.** whan they heard hym, were well apaid, and **L.** promysed and couenanted with hym to giue hym money, and appointed to gyue him thirty grotos. And he made the promyse. And **M.** fro that tyme forth **K.** **L.** he sought oportuniti that he might commodiously betraye hym oute of the presence **L.** of the people. Before **I.** the holy day of the Pascha Iesus knowyng that his howze came on to go out of this world vnto his father, where as he had loued those that were his, vnto the ende he loued them.

A prayer.

God lord gyue vs thy grace, not to reade or here this gospell of thy bytter passyon with our eyes and our eares in maner of a passetyme, but that it knay with compassyon so synke in to our heartes, that it maye streche to theuerlastyng pzoofte of our soules.

The fyrst lecture.

There appoched nere **L.** **I.** holy daie of the vbleuened bzeade, whiche is called Pascha **K.** for the Pascha and the vbleuened loues was two dayes after.

These wordes good chryffen readers be the wordes of saint Mathew, saincte Luke, and saynt Marke thre of the. iiii. euangelistes, which by the mencion makynge of the Pascha and the vbleuened bzeade, geue vs here in the begynnynge, occasyon to speake of the poynte whiche **I** before toouched, that is to wit in what wise the merciful iustice and high deuised

meanes of mans redemption, the deepe secret misery of the blisfed trinite, whiche till god reueled it vnto them, noone aungel in heauen knewe or could think vpon, whiche was of goddes comfortabile goodnes signyfyed and declared to man. For whiche ye shall vnberstande, that albeit our first parentes Adam and Eue were disobedient, and therby brake goddes commaundement, and were also stubborne in the begynnynge, wherby they rather excused their defeaute, and eche of them put it from him selfe to som other, than mekely confessed their faute & asked for pardon & mercy, for which be meane besyde **I** sentence of deeth condiconally pzoonduced, before mencponed in the seconde chapter of Genesis, **I** what so euer day Adam dyd eate of the tree of knowledge he shulde dye, god as is recited in the thirde chapter, declared after, certeyne other punishmentes that either of them shulde haue for them and theyr offsprynge to, the tone with soze traunayle about the gettyng of his dayely lyuing, the other with soze traunayle in bzynging forth of her chylzen, and eyther of them some other thyng besyde, as you haue in the se. onde poynte heard reherced before, yet neuer fynde we that of goddes mercy they fell into dyspayre, as we find of Caime and of Judas. And therfore after their not disperate but scruteful repentance, taken vpon goddes inward mocyon, and therby callynge to god for remission and mercy, with takynge grete weke wyllynghthem selfe vpon theym selfe, as well with inward heuines and sozowe, as outwarde labour and payne for their heynous offences commyted agaynst god, by the holde breakynge of his hyghe commaundement, the great goodnes of god geuyng them knowlege of the meane of their saluacion, and of that mediatour, by whose deeth they and theyr offsprynge shuld be redemed agayne to blyste, dyd in the sayth of the sayd mediatour, remitte and forgeue them the eternalite of the payne delue vnto theyr offence: reseruyng theyr actual enhauntyng into heaun vntyll the great misery of Chryffes passyon shoulde be perfourmed, and thereby the raunsome payed, in suche tyme as the hyghe soze syghte and pzovidence of god, had from the beginning before the world wzought layd vp out of syght in the depe treasure of his vnserchable knowlege, lpytle and lpytle at suubzy seasons to be signyfyed & insinuate conueniently to man before.

And

A And therefore thys greate secrete misterye dyd God reuele in dyuers wise, that is to witte, partelye with inwarde inspiration, partlye wyth outward meanes, as wel bi woordes as other outward tokens. The first mencion that we finde made therof, is in the thirde chapiter of Genesis, where God vnto the Serpente saide among other thinges thus: *inimicus as ponam inter te & mulierem, & semen tuum & semen illius. Ipsum conteret caput tuum, & tu insidiaberis calcaneis illius.* I shall put enmitye (sayde oure

Gene. 3.

Lorde to the Serpent) betwene thee and the woman, and betwene the seede of thee and the seede of her. That seede shall treade and al to fruste thynne heade, and thou shalt lye in awayte for hys hele. In these woordes was there a secrete insinuation and (as men might saye) a watche worde gyuen of Chyrist, which should be the seede of the woman, and the onely seede of onely woman without manne, which seede should al to treade and frush in peeces the diuels head and his powre vpon man, and that al that euer the dyuel should do agayne against Chyrist, should not be able to reache hys heade, y

C is to wpt his Godhead, but only to fūble about his fote, y is to wpt his manhead: & yet rather lie in await to hurt it, the able to hurt it in dede. For al y euer the dyuel (when wyth longe lyeing in awayte therof, he could nothing p:euayle by himselfe) canst by hys wylve trayne the Jewes and the Gentils to doe agaynst his holy māhead, was yet the thing well waied and considered, not able to doe it hurt, but (as the prophet saith) *Sagitte paruulorum factesunt plaga eorum.* The woundes that they gaue him, were lyke as they hadde bene made with tharowes that are shot out of a litle hoies bow. For al the woundes that they gaue him in his bodi, could not so take holde, but that wythin thre dayes after, al his fleshe was redde of al mane paine, and in farre better health, and incomparable better condicion after for euer, the it was siue daies before.

Plat. 65.

D And here good redeer maruel not, though I reherse you the texte of Genesis other wise here, then I did in the second point before. For wher as I there reherced it after the latin translation, whereof the sentence may stand very wel, yet semeth this letter after the Hebreu text to serue moze mete and moze proper for the matter, in that by the latin text the treading doune of the diuel semeth applyed vnto our blessed lady, which she did in dede bi meane of her holy seede our sauour: but

by the Hebreu text it is as you se, refered as moze mete is, vnto her holy sonne him selfe. But now when this misterye of mans redemption was thus ther prophced by God, I doute it not, but that of this watcheworde the diuel gathered somewhat, and euer gnawed after vpon that bone, from that tyme to the coming of Chyriste, as a matter of his grieffe and tozment. But yet wyl I not warrāt that he verye well vnderstode it. And Adam (would I wene) at the first hearing, vnderstode that worde yet much lesse. For though God suffred the Serpent whom he threated therwith to his gricfe and displeasure, somewhat to gelle thereat, yet whyle mā was at that tyme nothing yet reconciled, but in his heighnous offence stubburnly stode at his defence, and his tozowe thozetely after thereupon declazed vnto him, si semeth me not likely that God gaue him the knowledge of hys pardon, befoze the ful knowledg of his punyshmet, or (he knowledging and repentaunce of his fault. Howe be it vpo his repentaunce after, I nothing doute but that God gaue hym farther vnderstanding, what was by those woordes met. Besydes this, he signified this misterye to them by the sacrifice. For by the kyllyng and offring vp vnto God the innocent beast in sacrifice, was betokened the death of our innocent sauour, and offering vp of his bodye by the bette set vnto payne of the crosse. And thus by diuers wayes, was there reuelacion gyuen of thys great misterie, vnto other of the old fathers, as Noe, Abrahā, Isaac, & Israel & Ioseph, bi sūdy diuers tokens to long here to reherse before the lawe gyuen in wytyng. Than was ther in the law wyten, expresse warning gyuen by Moyse vnto the chyldre of Israel in desert, whē he wrote vnto them in the xviij. chapter of the Deuteronomie: *Propheetam de gente tua & de fratribus tuis sicut me, suscitabit tibi dominus deus tuus, ipsum audies.* A prophete of thine owne people and of thy brethren, like vnto me, shall thy Lord God raise vp vnto thee, & that prophete shalt thou heare. Here in these woordes Moyse gaue them warning of Chyrist, that he should be a verye man, comming first of one of theyr owne tribes: and that he should be a bynger of a newe lawe to them as him selfe was, and that they should therein, vpon the payne of the vengeaunce of God (as after foloweth in the texte) bee bounden, when he should come, to heare and obey him, Howe to byng them a newe lawe

Deut. 18.

As Moyses byd, God neuer sent none after, but onely Christ. And therefore hym were they by those woordes of theyr olde lawyer Moyses, commaunded for to heare and obey, in those woordes, *Ipsam audies: him shalt thou heare.* And therfore syth they so were comaunded of God by the mouth of Moyses, though there had bene befoze Christes comyng, no woorde spoken of hys godhead, yet when himself so plainly declared it vnto them, they were I say by the said commaundement of God giuen them by Moyses, bounden to gyue therein ful sayth & credence to him. How be it that Christ was the very sonne of God, and hymselfe very God, beynde the fygures and propheties of the olde lawe very playne and plentuous, the father of heauen hymselfe present with the holye gost at Christes baptisme, testified and recognized hym for hys very sonne, sayyng: *Hic est filius meus dilectus, in quo mihi complacui* Thys is my welbeloued sonne, in whō hath bene my delihte. Besydes thys, of hys byrthe, of the place and the tyme of hys doctryne, and his myracles, and the malice conceived agaynst hym by the Jewes, and the false treason of his familer enemy, of his passion, hys death, his resurreccion, and hys glorious assenciō was warnyng gyuen by sundrye wyse, as wel by the woordes of the holy propheetes, as by tokens and fygures of thyngs done among the cholen people, bothe befoze the lawe wyrtten and after, and by thynges also commaunded to be done among the chyldzen of Israell, in theyr sacramentes, rytes, ceremontes and sacrifices, commaunded them I say by God by the mouth of Moyses, in the law gyuen the by wyrtynge. For as sayth saint Paul: *omnia in figura contingebat illis*, al thyng came to them in fygures.

But for as muche as I wotte well, no wisse man would loke that I shoulde in thys place, reherse al those thyngs, whiche woulde make a longe booke alone, I wyl therefore lettynge all the remenaunt passe, onely with a woord or twoo shewe you what feast theuangelistes here speak of, in these woordes of theirs whiche I haue reherfed you, that is to wyrt the feist of Pascha and of the vbleauned bread.

That the chyldzen of Israell were in seruitude and thraldom in Egypt vnder the proude pryncer Pharaο, and that god conducted them thence in stronge and myghty hand, and made that high stubburne kynge maugry hys teeth, sayne to let them go, and that when he farther so

lowed them of hys hart burning mallice thozowe the red sea, the same way where God had sent hys owne people thozowe safe, thys fierce furious kynge wyth all hys whole maynt mightye armye, was with the waves of the water (whych water whyle the chyldzen of Israell passed thozow, stode bype lyke highe wailes of Christ all on both sides, leauynge a great byode space of drye ground all the mys) sodenly relented and fallē, and slowynge thoztwe together agayne, inuolued and tossed bype, ouer thozowen and tumoled downe, ouerwhelmed and wretchedlye drownded, al thys proces I say thal I nothyng nede to speake of, as thyngs so commonly knowen, that for the atrocite of the story, and the wonderfull woork of God therein, almost euerye chyld hath heard. And euery man almost is I trust instructed also, that though these thyngs be no fayned tales told for parables, but were thynges verelye done in dede, yet byd they by the prouident ordinaunce of God, serue also to signifiē certain great secret misteries, cocernyng the redemption of man. As for ensample, the thraldome of the chyldze of Israell vnder king Pharaο and thegyptians, signifieth the bondage of mankynde vnder the pryncer of thys darke world, the dyuell and hys euyl spirites. Theyr deliuerie thence vnder the leadyng of Moyses, betokeneth the deliuerie of man from the dyuel and hys euyl angels, vnder our capytayne Christ. The safe passage of the chyldzen of Israell thozow the red sea, and all the power of Pharaο drownded in the same, signifieth mankynd passyng oute of the dyuels daunger, thozowe the water of baptisme, the sacramēt takyng hys soze of the red bloud of Christ that he shed in hys bytter passion, and al the dyuels power vsurped bypon vs befoze, and laborryng to keepe vs styll, drownded and destroyed in the water of baptisme, and the red blode of Christes passion. And by al the course after of the people conuayed from the red sea, by the deserte towarde the land of byhell, and theyr waywardnes, and many punishmentes, with manyfold mercy shewed again by the space of xl. yeare together, ere any of the cam there, is there signified and fygured, the long payneful wandering of men in the wyld wyldernes of thys wretched world ere we can get hence to heauen, and the frowardnes of our selfe, that so soze keepeth vs from it, that wyth great helpe of Gods grace, in respect of the multitude that

A that by their euyl desert eternally perissh in thys woꝝldly desert, very fewe I feare and with muche woꝝke attayne vnto it. But foꝝ the perceiuing of these woꝝdes of the gospell, There appoched neare the feastful day of the vnleauened loues, which feast is called Pascha, ye shal vnderstand that the Iewes among al their feastes and holy dayes thozow the yere, hadde one feaste the most solempnie, that was called Pascha, and the feaste of the vnleauened bzeade, whych God specialiy commaunded them to celebꝛate yearly foꝝ euer, as appereth at length in the. xii. chapter of Exodi. Foꝝ after that the pꝛoude stiffe necked Pharao, beyng by Moyses in the name of God, commaunded to suffer the childꝛen of Israel to depart out of hys lande into desert, with al theyꝝ wyues and theyꝝ childꝛen, and all theyꝝ cattayle, woulde in no wyse suffer it, but all beit that by the foꝛce and constraint of sundꝛye soꝛe stꝛokes and plagges (wherwith God wonderfully smote hym) he graunted theyꝝ deliuerye foꝝ the tyme that he stode in bzeade, the rodde of God layng the lathes vpon him, yet after the rodde scant remoued, euer moꝛe his stubburn pꝛide sprang into his hard hart, and made hym foꝛbid their passage agayne, and hold them in thꝛaldom stil, our Loꝛd at the last commaunded Moyses, that the tenth daye of that moneth, they shoulde take euerye household a Lambe wythout spotte, and the foureteenth daye of the same moneth in the evening, offer it and eate it by all together, heade and guttes and all, so that they shoulde leaue nothing thereof: but if any thing were left, they shoulde burne it by. And of this Lambe shoulde they nothing eate rawe noꝛ sodde, but onely roasted at the fyꝛe. And they shoulde eate it with wilde lettice and vnleaued bzeade, and shoulde haue no leauen, neither that night noꝛ in seuen daies folowing with in their house, vpon paine of death. And they shoulde eate it hauing their gownes gird oꝛ tucked vpe about the raynes of theyꝝ backe, and their shoone vpon their feete, and their walking stauers in theyꝝ handes, and so eate it in haste, as folke that had made them ready to be goinge, and therefore myghte not tarꝛe because they were vpon theyꝝ passage. And then God shewed them of two passages. The tone of theirs, the tother of his. Foꝝ he shewed thꝛ that the. xii. daye of the same moneth, which shoulde be at the ende of the sayde seuen dayes of the vnleauened

bzeade, they shoulde al passe and depart out of Egipt, ouer the redde sea.

And he shewed them that in the nyght of the saide foureteenth daye, in whyche they shoulde offer in sacrificc and eate the vnspotted Lambe, hym selfe woulde make a passage thozowe Egipt, and by his aungel kil in that one nyght, all the first begotten of the Egiptians, as well men as cattell in euerye houle, from the first begotten sonne of Pharao that sat in his seate, to the first begotten sonne of the poꝛest and most simple slaue that lay in pꝛyson. And he commaunded them that with a bundel of flouꝛ, they shoulde bysprinkle the postes and the halwce of their doꝛes with the blood of the lambe, which blood shoulde be the marke vnto him, that shuld stꝛike these first begottens that shoulde that night be slayne: so that vpon the syghte of that marke, the stꝛyker shoulde passe by their houses so marked, and not enter therein to doo there any harme: but he warned them, that there shoulde that nyght none of them come out of their doꝛes. And likewise as God had pꝛomysed, so perfourmed he that great soꝛe slaughter and bengeance thozowe all Egipt in that one night, so that there vpon Pharao wyth al the Egiptians wer so soꝛe daunted, that both Pharao and al his people, not onely licenced, but also requyꝛed and praised the childꝛen of Israel to get them out of Egipt, into the desert about theyꝝ sacrifice, and in all that they mighte, they also halted them foꝛward. And not onely lette them cary and conuey out with them al theyꝝ owne, but lent them also so greate substaunce of theirs, that the Hebꝛewes as the scripture saith in their going with that plentuous boꝛowynge, spoyled the Egiptians: and that by the special commaundement of God. epter in recompence of the wꝛongfull oppꝛession that the Egiptians had done them befoꝛe, oꝛ because that sythe, *Dominus est terra et plenitudo eius, orbis terrarum, et omnes qui habitant in eo:* The earth belongeth to our loꝛd, and all thyng that is therein, the whole roundel of the woꝛlde and al the people that dwell therein, God might wel wyth reason take what he woulde from whom he woulde, and giue it where he woulde, and make theyꝝ possession lawfull.

But nowe was thys feaste of the vnleauened bzeade yearly kept holꝛe, the space of the saide seuen daies, by the special commaundement of God, and called *Dies azymorum* in the Greke toung: that

¶. iii. is to

Exod. 12.

Exod. 12.

Exod. 12.

As to saue, the dayes of the unleaened breade. And the fyrst day of theym, was the great solempne day. And that fyrste daye, began alwaye the nyght befoze in the evening in the feast of Pascha, wher in was immolate and offered in sacryfyce the vnspotted lambe. For as I haue shewed you, that Lambe wer they commaunded to eate wyth unleaened bread, and so wyth from that tyme to continue the unleaened bread seven daies after. Thys feast therefore of the sacrifice of the vnspotted Lambe, is that feast that is called Pascha, wher of the angelistes here speake. And they cal it also the feast of the unleaened bread, because that fest beganne the same nyghte in whyche the Lambe was sacrificed.

Thys feast whyche was in the Greeke called Pascha, and whyche name the Latynes haue taken of the Grekes and continued, was in the Hebrew tounge called *Phase*, and as Saint Hierome saith, *Pascha* to. It was called *Phase*, for that *Phase* in the Hebrew signifieth passyng or goyng: and the feast was as I haue shewed you, ordeyned in remembrance of gods passing thowow Egypt, in doyng the vengeance vpon the Egypcians by the slaughter of al theyr first begottes, to compel them to suffer the Hebrewes passe out of theyr thraldome. It is also called *pascha*, for that that as saynt Hierome saith, *pascha* in the Hebrew signifieth immolacion, and therefore for the immolacion of the Lambe, that feast hath in Hebrew that name. The grekes as I haue told you haue taken the name *pascha*, and that peradventure the rather, for that that the same Hebrew woorde signifieth also in theyr tounge a nother thyng, very consonant and conuenient for the season and the matter. For *pascha* in the greeke tounge, signifieth passion. And because that in that nyghte of hys maundyng in whyche hee immolated the Lambe, he began hys bytter passion, the immolacion of the very vnspotted lambe hys owne blessed body, whych immolacion and passion he synlyshed on the morowe, therefore they tooke and vled the name of *pascha*, wher in the Latin church foloweth them.

Thus haue I somewhat shewed you good Chyisten readers, the fyrste poynte that I spake of rypnyng of the text, that is to wylt, in what wyse the determinacion of the trinitye for mans redempcion was notified vnto man, that is to say, by the

inspiration and prophecyes in woordes and wytyng and by figures conteyned, as well in other thynges done amonge the chosen people, as in theyr rytes, sacramentes, ceremonies, and sacrifices. I haue also shewed you somewhat concerninge thys feast of the unleaened loues and the Pascha. But as I said befoze, al these thynges whych then were verely done, soze signified in Chyiste and hys church, things after to be done. For that innocent Lambe wythout spotte, was a fygure betokenyng our sauour Chyist, the very innocent Lambe of whom saynt John the baptist witnesseth; *Ecce agnus dei qui tollis peccata mundi*. Lo the Lambe of God whych taketh away the synnes of the worlde. By whose immolacion and sacrifice on the crosse, and by hys holpe bodie receyued into ours, as that Lambe was into theyr, hys saythfull folke shoulde be deluyered oute of thraldome of the dyuels dominion. And therefore maye wee to the fruite of oure soules, consyder in the foresayde figure by these Egipcians, that in Egypt (whiche signifieth by interpretacion darkeynes) do labour in captiuitie the chyldren of Israel, the people which god calleth from their thraldome into the liberty of hys seruice, we maye I saye vnderstand by the proud king Pharao and his chief chaptaines, & great high proud prynce the Sowdan of Babylon the dyuell. And as two the special bassawes of that proude souterly Sowdan, may we well consyder the worlde and the fleshe. And the whole people of the Egypcians vnder them, may wel betoken, the diuyllysh people, and the wo:ldlye people, and the fleshy people, that folowe them and wyllynglye be governed by theym. For verely al these labour to draw into their seruyce, and to make theyr thral seruantes bondmen and slaues, al those whom the Goodnes of God, calleth oute of the darke dyuelysh wo:ldlye and fleshelye subieccion, into the lightsome liberty of his celestypall seruice. For surelye the dyuell hymselfe, noz the worlde, noz a mans owne fleshe, do not so muche by theyr owne strenght to the bynyng of good folke into their bondage, as they do by the meane and helpe of the dyuelysh wo:ldlye and fleshelye people, by occasyons of pryde, enuy, wyath, and conetyce, glotony, slothe and lecherie: to whyche one vice of lecherie (for an ensample) how oft hath an olde wyllye wretched bawd, brought

Brought & betrayed a good simple maide, whom els neyther the luste of her owne flesh, noz the rewardes of al the woꝛlde, noz the labour of al the dyuelles in hell, should neuer haue dꝛawen thereto. By the first begotten chyldzen of the Egypcians, we may wel vnderstand the fyrste moctions of synne, as the subtyl inward suggestions of the diuel, and the inward incitacion of the flesh, and the outward occasions and pꝛouocaciōs of the woꝛld and euyl pꝛople: by al whyche maner of moctions, good wel disposed folk be mane sundꝛe wyse sollicited vnto synne.

B And surelye kyld must ther be the first begotten chyldzen, not onelye of the Egypcian people, that is to wytte, the first moctions vnto suche vices as haue theyꝛ springing of the soule, but also the fyrste begotten of theyꝛ beastes to, that is too wytte the first moctions vnto suche vices as spectallye spring of the sensual beastlye bodye, oꝛ els it wyl be verye hard for the chyldzen of Israel, the well dysposed people, to scape well oute of bondage of these Egypcians.

C But nowe to destroye those firste begotten chyldzen of the Egypcians, the chyldzen of Israel are of theym selve not sufficient, but it must nedes be the woꝛk of God for them. And yett will God, that them selve shal doo somewhat to. For he will that they shal make and receiue this sacrifice of the Paschall Lambe: and the if they do woꝛthelie the tone for hym, he will do the tother for theym. And therefore he wyl that we shall receiue the holy Paschall Lambe hys owne blessed bodye, both bodelye in the blessed sacrament, and spirituallye with fayth, hope, and charitye receiue it woꝛthely, and in suche wyse also virtuallye, when we receiue it not sacramentally. But he wyl we shal eate it with no leaue bread, that is to witte with no sowꝛe tast of malyce oꝛ synne, but with the swete vnleauened loues of synccere loue and veritye. Wee muste also wyth a boundell of the lowe growing herbe of hope that signifiyeth humilitie, mark the postes & the haunce of the dooze of our house with the bloud of the Lambe: that is to wytte, haue remembraunce of hys bytter passion, and hys blessed bloude shedde therein. And lykewise as with a bundel of hope, the bitter eyfil and gall was gyuen hym to dꝛinke in the painefull thurst of his passion, whiche he so humblye suffered, we shoulde with a bundel of humilitie, as it

were with a paynters pensell, dypped in the redde bloude of Christe, marke oure selve on euerye syde, and in the haunce of oure foꝛeheade, wyth the letter of Tau, the sygne of Christes holpe crosse. And then wyl God him selve wyth hys holpe angels, passe by and kill and destroye for vs, those firste begotten of the egypcians, from the fyrste begotten chyld of the kynge that sitteth in his seate, that is to wytte of pryde, whych is of al synne the pryuce, vnto the firste begotten chyld of the pooꝛest prysoned slaue, that is couettice to, the verye cattise knaue. For he is yet of al wꝛetched vices the most base, by setting and bindyng hys affection, neyther vnto God noz manne, noz woman, noz vnto hym selve neyther, but onelye made in the pleasure of possedyng a great heape of rounde mettrall places, whiche whyle he lyueth he loneth better than him selve, and can not fynde in hys harte to bꝛeake hys heape to, helpe hym self. And when he goeth, he carieth none hence with him, but is while he lyueth, in lykewyse riche (as the pꝛophet saythe) as a pooꝛe manne is in a dꝛeame, whych when he waketh, hath neuer a peny of al the treasure that he was so glabbe of in his sleepe. And couettice is a verye prysoner, for he cannot gette awaye. Pryde wyl awaye with shame, enuy with his enemies miserye, wꝛathe with sayꝛe entreating, slothe with hunger and paine, lecherie with seckenes, glotonye wyth the belye to full. But couettice canne nothyng gette awaye. For the moꝛe full, the moꝛe greedye, and the elder the moꝛe nygarde, and the rycher, the moꝛe neede.

And whyle God killeth those Egypcians, that marke of Christes bloudye crosse vpon the postes of our house, shal defende vs, and be the marke by whyche we shal be marked from harme, as were the twelue thousande marked wyth the same sygne of the letter Tau, mentioned in the chapter of the Apocalips saynt John. But yett we muste remember that in that pertilous time, we may not walk out abꝛode, but kepe our selve close God byddeth vs within our so marked house, from al euyl outward occasions. Wee must also haue our garmentes gter, and our walking staffe in our hand, and eate apace for token of haste, in consideraciō of Christes passage to kyll the Egypcians for vs by hys owne bytter passyon, and in remembraunce also that we may not

Ecc. 7.

C

Apoc.

Not tary here long about our meate, nor take leysour as we list at our meale, but wpyth oure geare gytt and tucked vp for letting vs by the way, and our thone vpon our feete for silyng of our affections with the dyrt of syn, and with our walking staffe in our hande the remembraunce of Christes crosse, to stay vs with, and beate from vs venemous wormes, gette vs forward a pace vpon our way out of the Egipcians daunger.

¶ A prayer.

B God Lord, whych vpon the sacrifice of the paschal lambe, diddest so clearly destroy the synfull begotten children of the Egipcians, & Pharao was thereby forced to let the children of Israel depart out of his bondage, I beseech the gyfte me the grace in such faithful wyse to receiue the very swete Paschall lambe, the verpe blessed bodye of our sweete sauour thy sonne, that the first suggestions of sinne by thy power kylled in myne hart. I maye safe depart, oute of the daunger of the moste cruel Pharao the diuel.

¶ The second lecture.

S Was it that when Iesus hadde ended al these sermons, he sayde vnto his disciples: you knowe & after two dayes the Paschall shall be, and the sonne of man shall be deliuered to be crucified.

In these wordes we maye god christe people wel perceiue the godnes and the preciens of our holpe sauour Christe. His prescience in that he foze knewe the time of hys parting by death out of this worlde, vnto his father in heauen. And howe could he but foze knowe it, sythe he was not onelye man, but God also, that foze knoweth al thing, and not hys own passion onelye: whereof he gaue his disciples warning in this wyse: two dayes hereafter, not onelye shall the Paschall feast be, which thing you knowe wel, but also which thing you thinke not on, the sonne of man shall be deliuered to be crucified. Christ was by no then one, deliuered to be crucified. His father deliuered him for pity vpon mankinde. Judas deliuered him for couetise. The prestes and the scribes for enuy. The people for ignoraunce and foly. The dyuel deliuered him for feare, lest he might lese mankinde by his doctrine, and then lost he

mankinde after in deede, moze fullpe by his death than before by his doctrine. His high prouident godnes appeareth wel in these wordes: *Et factum est cum consummasset Iesus sermonez hos omnes, dixit discipulis suis: ¶ When Iesus had ended al these sermons, than he gaue his disciples warning of hys death coming so neare at hand.* Math, 26,

What sermons these were, appeareth wel in the context of the gospels before, that is to wpyth hys doctrine he taughte them as wel in the temple as els where, & the reuelacions of the things to come, as of the destruction of Jerusalem, and the day of dome: whiche thynges of doctrine and reuelacions he had preached vnto them sundry daies before that time. For sith the cause of his coming into the earth, was to bypnyng man into heauen, & syth he had also his life & his death in his own hand, so that no man coude before him self wold, force or compel him to die he wold not take the tyme for his death, till he had first synnyshed and ended those wordes and those thynges of heauenlye doctrine, that he had determined to do: & that done, as the thing finished that he had to do firste, then sped he hym a pace toward hys death. And here is it god to consider, that as our sauour wist when he should dye because he should not nor could not till he wold, & yet did neuerthelesse dyligence in those thynges that he hadde to doe before his death, al be it he myghte haue dyfferred hys deathe vnto what tyme him lyst, & haue done in the meane tyme every thing at ease & lastoz, how much neede haue we poze wretches that shall dye ere we wold, & cannot tell the tyme when, but peradventure thys present day, what neede haue we I say to make haste about those thynges that we must nedes do, so that we maye haue nothing left vndone. when we be so deintly sent for and muste nedes go. For when death cometh the dreadfull mighty messenger of God, there can no hyngge commaund hym, there can none authorite strayne hym, there canne no riches byze hym, to tarye passe hys appointed. tyme one moment of an houre. Therefore lette vs consider wel in tyme, what wordes we be bounden to speake, & what deedes we be bounden to do, & say them, and do them a pace: & leaue vs sayd & vndone, al superfluous thynges, and mache moze al dampnable thynges: wpytting well that we haue no voide tyme allowed vs there vnto. For as our Lord sayth, the day of our Lord shall steale on vs like a thefe, &

*Nemo tollit an-
mam meam a me
sed ego quia
uolo pono eam.*

we

Mark. 12.

¶ We wot not when he wyl come, whether in the mornynge, or in the myd day, or in the euenynge, or at the mydnyght. And therfore haue wee neede as our sauour saith, to watche well that the these byrke not in at the wallies vpon vs, ere we bee ware, when we be a slepe in deadly syn. For than he robberth vs of all together, and maketh vs poze miserable wretches for euer. Lette vs than euermore make our selfe so ready for deth nothyng leste vndone, that where our sauour said after all his sermons ended, that after two daies he shold be deliuered to be crucified: wee may by helpe of his grace say to our selfe & our frendes eueri day: I haue done all my busynes that I am come in to this worlde for. For I shal I wot nere howe some but perauenture this day, be deliuered by god vnto the crosse of painful death. From which if I dye nought, I departe from deth to the deuyl, as did the blasphemous these that henge vpon his crosse besyde Christ. And yf I dye well, as I trust in god to do, I maye with his mercy streyght departe in to paradysse, as dyd the penitent these that henge on his other siede. And god gene vs all the grace so to do all oure besynes in tyme, that we spende not our tyme in baneries or worse then vanities whyle wee be in helthe and dyne of the thynges of substance that wee shoulde doe, tyll wee lye in oure death bed, where we shall haue so many thynges to doe at once, and euery thyng so vntready, that euery spynge shal be a thombe, and we shall fumble it by in half so vnhandsomly, that we may happe but if god helpe the better, to leue more than halfe vndone.

¶

A prayer.

God lorde gyue me the grace soo to spende my lyfe, that when the daye of my deathe shall come, though I feele payn in my body, I may feele comforte in soule: and with faythfull hope of thy mercy, in deu loue toward thee, & charite toward h world, I may thoroowe thy grace, part hence in to thy glozy.

The third lecture.

¶ **W**hen gathered there together the prynces of the priestes and the auncentes, into the Dalce of the prynce of the pryesses which is called Caiphas, and toke counsaile together. And they sought the wayes bothe the chiefe pryesses and the scribes, howe they myghte with some wyle take hym, and putte hym to death. For they

were aserde of the people. They sayde therfore: Pat on the holy day, lest there arple some sedycious ruffle amonge the people.

¶ Upon these woordes good christen reader, ryleth theze occasyon to speake of a nother point, that I touched also befoze that is to wyte, the other cause of Christes death, riling vpon the malyce of the Jewes. For in these woordes is touched (as you see) their malicious assembly, in deuylng and compasynng his deth. Howbeit befoze this counsaile assembled here, whiche was the day befoze his maundy, that is to wyt the wedynsdag befoze hys passyon, and the morowe after thafoze remembred warning of his passyon giue vnto his disciples, there was a nother counsaile gathered together among the for h selte same purpose, wher of mencys is made in the .xi. chapter of saint John. For where as oure sauour Christe had often tymes rezhoued the pryesses, the scribes, and the pharises, for their pryde and their ypocryse, their auerpece and their euyl constitucions made vnto the commodite of them selfe, in derogacion of the law and commaundment of god, with whiche moricions their parte had ben to haue amended their maners, & to haue geuen hym thanke for his god doctryne, they on the tother syde toke so far the contrary way, that for his goodnes they so maliciously hated hym; that albeit they perceauit wel by the prophesies fulfyllid in his byrth, and his lyuynge and his doctryne, with the manyfolde maruelous myzacles whiche hee contynually wroughte, that he was Christe, yet so myghtye was I sape their malice, that they labored to destrope hym. But specyally after that he hadde reyled Lazar from death to lyfe, the thyng so well and openly knowen, and the wonder so farre spredde, and soo muche in euery mannes mouth, and the man well knowen ones for .iiii. dayes deade and buryed, and so many niene sepnyng hym a lyue agayne, and eatyng and joynyng and talkynge with hym; so whiche the people fell so thicke vnto Christe, that the pryesses, the scribes, and the pharises, were aserde to leese their auctoryte, they wayed so woode therwith, that they therevpon deuylid bothe to haue slayne Lazare, and also to destrope Christe. For without his deathe they thought it in vaine to slae Lazare, for the hee that reyled hym, once, was able to reyle hym agayne.

John. 11.

John. 11.

R But because they neuer redde of any man in the scripture befoze, that euer after hys death repyled agayne hym selfe (foz of raylynge other they hadde redde) therfoze if they slewe Chyriste too, they thought they shoulde make all the matter safe. Whereupon as Saynt John in theleuenth chappter of hys Gospell remembzeth, the Bishoppes and the Pharysies gathered together a counsaile and sayde: what dooe wee.

This man doth many myzacles, and yf we leue him thus, al shal beleue in him, and then shall the Romaynes come and destroy both our towne and our people.

B Thus the wylye wretches lo, the myzcheuous dedde that they went about foz the maintenaunce of their owne worldly wyning, and in reuengyng of theyz owne pryuate malice, that woulde they colour vnder the pzyctert of a great zeale vnto the common wealth of all the people. And in this sayeng, they berpe well wist that they lyed. foz the Romaynes nothing roughie what oz on whom the Jewes beleued, whose true belese in one God they counted foz supersticion. And foz nothing cared they amog the Jewes, but that the Emperour of Rome shoulde be their chicfe tempozal gouernour, and haue them his tributaries, and that they shoulde haue no king, but vnder him and at his assignement. Howe that Chyriste went about no tempozal authozity, noz woulde take vpon him as king (al be it in dedde he was king) was wel inough known vnto them, by that he not onely fled fro being king when the people woulde haue made him kyng, but also refused to be so much as a iudge oz an arbitroure, in a tempozal matter concerning the diuidyng of a pryuate enherytaunce betwene two bzythen, sayng to the tone, who hath appoynted me iudge oz dyuyder betwene you?

D But yet foz al thys one of that counsaile called Caiphas, whych was bishop foz that yeare, well allowed their false lyeng mocion, and was angrye that it went not farther straight vnto Chyristes death: and therfoze hymselfe sharypelye by thauthozitie of hys offyce, reproued them, and saide vnto them: You knowe nothing. As though he woulde saye, you be folles, you conspydet not that it is expedient foz you that one man dye foz the people, and not al the people to peryshe. These wordes as theuangelistes say the he spake not of hymself, but like as thou-

gh he were an etyll byshop yet he was a byshop, so though he ment but to further hys malicious purpose, yet God so framed his wordes, that vnware to hym selfe, they shoulde be a verpe true pzyctable pzyphery: signyfing that that one man oure Sauoure Chyrist, shoulde dye foz al the people, and not onely foz that people, but also as Sainte John farther saith, to gather together in one, the chyldzen of God that were dyspersed abrod. And from that daye dyded they purpose to kyl our sauoure Chyriste. foz whyche foz a whyle oure Sauoure soz bare to walke abzode amoong the Jewes, with d:awing hymselfe into the cite of Efrē with his disciples neare vnto the desert, because the byshoppes and the Pharysies had giuen a commaundement, that if any man might wyt where he wer, he shoulde shewe them that they myght make hym be taken.

But yet foz to declare that this withd:awing of Chyrist, was to giue his disciples ensample, accozding to hys owne commaundement to flye from persecucion when they conuenientlye can, lest in temerarious and solehardye offryng them selfe thereto, theyz holde pzyde might turne into cowardise, and take a solwe shamefull fal, that theyz instrucion was I saye the cause of hys wythd:awing, and not anye feare of hymself, he declared wel on Palme sonday after, when he letted not openlye to ryde into the cite with his disciples aboute hym, wher wythout d:ead of his enemyes, al the people receiued him with pzycessyon and reuerence, where all the people cryed out as he went: *Osanna filio Dauid, benedictus qui venit in nomine domini; Osanna in altissimis.* **M** *Osanna to the sonne of Dauid, blessed is he that is come in the name of our Lord: Osanna in the highe places. Osanna in Hebzewe signifieth I beseeche thee saue me.*

But when the bishoppes, the pzytles and the Scrybes, and the Pharysyes, hearde and saue thys, and that the people came so manye wyth hym, and amog them so manye of those that hadde sene Lazare bothe quycke and dead, and, iiii. dayes burped so, and after yet nowe a lyuc agayne, they thoughte agayne vpon the killing of Lazare and our Sauoure to. And because they durste at that tyme not medle with him foz fear of h people, some of the Pharysies woulde haue had hym ceace yf voice of the people hymself, and

And sayde vnto hym: **M**ayster make thy disciples here holde theyr peace, as though they that crye were but the crye of hys disciples, and not the common voyce of the people. But oure Sauoure soone answered them sarre of a nother fashyon, and sayde vnto them.

Luce. 19.

Though these would holde their peace, the very stones that cry it out. And thys woꝛde proued true vpon the good friday folowing. For when the byshoppes, the priestes, the scribes, and the pharisees, had made the people leaue of cryng out of Chyistes prayle, and also turned the

B

to the cryng out agaynst hym to haue hym crucified, then after al theyr crueltie spent out vpon hys deathe, the verye stones in theyr maner cryed hym out for Chyist, when as the gospell saithe: *Velum templi scissum est a summo usque deorsum, et petre scisse sunt, et monumenta aperta sunt, &c.* And the verile of the temple ryued fro the heigth down vnto the ground, and the stones brake, & the graues opened, and after that out of them rose many holy mens bodes. But as I began to tell you, whē Chyist came rydyng into Hierusalem so ryally vpon Palme sonday, hys enemies sayde vnto themselfe: you see we preynt nothyng. Lo al the woꝛld is fallen to hym. And vpon thys arose thys newe counsaile take vpon the wednesday after, wherof oure present lecture speaketh. In whych ther were gathered together agaynst Chyist, the princes of the priestes, and the auncyents of the people, into the palice of Caiphas that was (as you haue herd) bishop for that yeare, to deuyse and fudye the meanes to take and destroye oure Sauoure.

Where the gospel saythe, the princes of the priestes, ye shal vnderstand that it was ordeined in the law, that ther shuld be but one prince of the priestes, byshop or chiefe priest, and he to contynue hys office during hys lyfe. But afterwarde by ambicion of the priestes, blaspacion and couetice of the kynges, the right order of the makynge or chosynge of the byshop was chaunged, and they were put in and put out by the kynges, sometyme for pleasure, sometyme for dyspleasure, & sometyme for money to, so that in steede of one, now were they waxe many. The auncientes of the people, were, lxx. whiche by Moyse at the speciall commaundement of God, were as it appeareth in the xi. chapter of Numerye, institute and ordeyned to be iudges ouer the peo-

Numa. 11

ple, and in greate causes wherē theyr sentences varped to reserre the matter vnto the chiefe priest, and stande to hys determinacion in the matter. This number was styl continued in Hierusalem, and these were theyr ordynary iudges vpon the people, and these wer those whom he calleth here, thauncfentes of the people.

Here was as you se nowe a solempne great assembly: but then consider wher about. About nothyng els, but to seeke the wayes and the meanes, howe they myght by some wile take and put an innocent vnto deathe. So may we se that euery greate counsaile is not allwaie a good counsaile, but as two or thre be a good counsaile, that come together in Gods name, to commune and counsaile about god, and among them is god, witnessyng our Sauoure where he saythe: where so euer are two or thre gathered together in my name, there am I to my selfe in the mydds of them, so when men assemble them together, to deuyse and counsaile about myschief and wretchednes, the mo that are at it, the worste is the counsaile, and the lesse to bee regarded, be theyr personages in the syghte of the woꝛlde, neuer so seemelye, and theyr authorite neuer so greate: as these that here assemble about the deathe of Chyist, were the chiefe heades and rulers of the people, and specially the chiefe of the spirituality: so that those to whom it specially belonged to prouyde for an innocents surety, they were these so, that specially gathered together to compass an innocents deathe. Out of such counsaile God keepe euery good manne. For that holpe kyng and Prophet Dauid speakynge of blessednesse, putteth in the begynnyng of al hys psalter for a principall blessednesse: *Beatus vir qui non abiit in consiliu impiorum.* Blessed is that man that hath not gone into the counsaile of wycked men: that is to wyf, that vnto theyr wycked counsaile, hath not bene partener nor gyuen hys assent. For lykewyse as God is in the mydds of the good counsaile, so in the myddest of an euyl counsaile, is ther vndoubtedly the dyuel.

Math. 18.

Psa. 1.

But why went they aboute so busyply to take hym by some wyple trayne, rather then boldlye by force? The gospell sheweth the cause. For they were afeard of the people. Hys livinge was so holpe, his doctrine was so heauenly, his miracles wer so many & so merueylous, that though hys priestes, hys scribes & hys pharisees, that

At that bare the rule, deepely despyed hys death for theyr malicious anger and enuie, yet the people of their own myndes so highly dyd esteeme him, that if he had bene take in theyr companie, they wold not haue sayled to fight for hym. And therefore agreed thys greate assemble, that they wold not take hym on the holye daye, *ne forte tumultus fiat in populo*, leaste there shoulde aryse some sedicious busines among the people. The people they feared, but God they feared not at all. And as hys prophet sayth: *Illic trepidauerunt timore, ubi non fuit timor*. There trembled they for drede, where the drede was not. For

Psal. 13.

as for the people, they mought percase by policie haue founden the meane to master: but God myght they neuer master. The wauering people, they founde the meane on the mozow so to turne agaynst Christ, that as fast as they honozed him and lauded hym wythin fyue dayes before, and not long afoze that, wold faine haue made hym king, as fast on the mozowe they mocked hym, and cryed oute to haue him crucified. But God when al this greate counsaile had done theyr vntermost, the Godhead I say of Christe himselfe (for hys father and him self and theyr holy goost, are al thye but one God) rapted by his deade bodye agayne: and maugry theyr menne whom they set to keepe his graue, he rose and went oute thozowe the harde stone, and after sent suche a vengeaunce vpon them all, that from theyr mypseused libertie, they be fallen euer synce in euerye parte of the worlde into perpetual thraldome.

And on this greate assembled counsaile agaynst Christ, that thought them selfe so stronge, and theyr wply deuices so wysse, that they woulde wyth the prouision of that assembled counsaile, vnterly destroy the innocent, are also well verified the woordes of the prophet: *Qui*

Psal. 2.

habit in caelis irridebit eos, et dominus subsannabit eos. He that dwelleth in heauen, shal laughe them to scozne, and our Lord shal make them a mooue. For sone after was theyr counsaile dysolued, and theyr counsaile house drawen downe, and al the city destroyed, and he whom they killed wyth their counsaile, in despite of theyr counsaile lyueth & reigneth in heauen, whyle the folysh wretched wply counsaylours (suche as dye in theyr synne) lye weping and wayplyng the diuels burning pyllovers, in the deepe dungeon of hel.

¶ The prayer.

Gracious god giue me thy grace so to consider the punishment of that false greate counsaile, that gathered together agaynst thee, that I be neuer to thy dyspleasure partener, nor giue mine assent to folow the sinful deuice of any wicked counsaile.

¶ The. liii. Lecture.

At there entred Sathanas into Judas, whose sur name is Scarioth, one of the. xii. Then went he to the princes of the priestes, and to the chiefe priestes, to betray him to them. And he had comunicacion with the princes of the priestes, and wyth the rulers, in what maner he should betray him to the. And he said vnto them: what wil you giue me, and I shal deliuer him to you? And they when they heard him, were wel apaid, and promised and covenanted wyth hym to giue him money, and appointed to giue hym. xxx. grotos. And he made them promise, and fro that tyme forth, he sought oportunitie howe that he might at most commoditie betray him out of presence of the people.

¶ Upon these woordes (god christen people) is there giuen the occasio to speake yet of the thirde cause of Christes passio, that is to wyt, vpon what occasion the false traitour Judas was firste moued to fal to this heighnous treason. For the perceluing wherof, we must here repete you one thing that was don a fewe daies before. As it is remembred in the. xxvi. chapiter of saint Mathew, & in the. xliii. of saint Marke, and in the. vii. of saynte John, our Saviour. vi. daies before the feaste of Pascha, went into Bethania where he had before rapted Lazarus fro death to life. Ther had he supper prepared for him, in the house of Simon the leper, whom Christ hadde cured. Martha serued the, and Lazarus was one of the gesses that sat at the supper. Then cam there Mary Magdeleine sister vnto Lazarus and Martha, and she tooke a pound weight of ointment of Nardus truelye made and berpe beare, and therewith anoynted thee Christes feete, and wyped them wyth the heares of her head. And ouer that she brake the alabastrer in whiche she bzought it, and poured all the remenaunt on hys head. And al the house smelled sweete of the fauoure of that sweete ointment. When Judas whyche after fell to the treason, and betrayed hys master, grudged therewyth, and was wythe therewyth and sayde:

where,

A wherefore was not this oymntment solde for thre hundred pence, and gyven to pooze folke: it myght haue bene sold for a great deale, ye moze than for thre hundred pence and gyven to pooze folke.

And thus sayde the thiese, not for anye thing y^e cared for poze folke, but as the gospel sayth, because he was a thefe and bare the purse, into whych he wold sailt haue had the pryces of that oymntment, so that he might thereof after his customa- ble maner haue stolen out a part.

B Dure sauoure myldlye answered for Marpe Pawdlepne, and said: why reppou you this woman? As for poze men you shall haue euer with you: but me shall ye not euer haue. And then opened he the mistery secretely wrough by God, in the op^e woorke of her good affection, that wher she did it to shewe howe glad she was of hys pzelesence there, as the manner was, that folke at feastes with pleasant swete odours bled to glad theyr gesses, God wrough therein as our Sauour there declared, the significacion of hys buryng. For the manner then was in that countrey, to anoint the dead cozys with swete odours, as we dresse the wynding there here wyth swete herbes & flowers.

C And then where as the rude grudginge wordes of Judas, were spoken to her reppose, and in maner of her rebuke: our sauour on the tother syde, euen there openly shewed, that for that dede shoulde she for euer, wyth the preachinge of that gospel, be renoumed and honoured thorow out al the world: so pleasat is to god y^e good affectio of h^e hart, declared by the frank outward dede. For hym must we serue, though specially wyth the mynde (whych if it be not good, viciateth all together) yet are wee bounde to serue hym

D also wyth body and godes and al: for al haue wee receyued of hym. But Judas the couetous wretche, when he saw that this oymntment was not solde, so that he might steale a peece of the pryce, & than sawe our sauoure allowe her deuocion in the dede, and dysalowe hys finding of that fault, as myldly as hys master touched hym, yet could not the proud beaste beare it, but besyde hys couetice, fel vnto malice to. And the diuel toke his time and entred into hys hart, and thereunto dyd put the suggestyon of hys horryble treason, and made hym to deuise and determine, that the money which he lost by thanoynting of hys mayster, he woulde get it vp agayne by the bytraying of his

mayster. And thereupon came he to this assemblye that wee speake of now, and vnsent for, pzelesented hym selfe vnto the, to helpe forward theyr vngacious counsayle.

And therefore god reader, here wee maye well consider, that when men are in deuice about myschiefe, if they bynge theyr purpose properlye to passe, cause haue they none to be proude and prayse theyr owne wyttes. For the dyuell it is hymselfe that byingeth theyr matters about, much moze a greate deale the thet. Ther was oncca yong mā fallē in a leud mynde towarde a woman, and she was such, as he coulde conceiue none hope to get her, and therefore was fallynge to a godd poynt in his own mynde, to let that lewde enterpryse passe. He myllhappened neuer thelesse to shew hys minde to another wretche, whych encouraged hym to go forward and leaue it not. For be- gyne thou once man the matter quod he, and neuer feare it, let the dyuel alone with the remnaunt, he shall bynge it to passe in such wyse as thy selfe alone can- nest not deuise how. I trow that wretch had learned that counsayle of these pryces and these auncients, assembled here together against Christ at this counsayl. For here you see that whyle they wer at theyr wyttes ende, howe to bynge their purpose about in the taking of Christ, and were at a pepyt to dyfferre the matter and put it ouer tyl some other tyme, the dyuel sped them by and by. For he entred into Judas hart, and brought hym to theym to bytraye hym forth wyth out of hande.

And therefore at hys first commynge, he went roundly to the matter, and sayd vnto them: what wyl ye gyue me and I shall delyuer hym to you? Here shall you see Judas play the tolyve marchaunt I trowe. For he knoweth howe fayne all this greate counsayle woulde be to haue hym delyuered. He knoweth well also, that it wil be hard for anye man to dely- uer hym, but one of his owne disciples. He knoweth wel also that of all the dys- ciples, there woulde none bee so false & traytoure to betraye hys master but him selfe alone. And therefore is this ware Judas all in thyne owne hande. Thou hasse a monopoly thereof. And whyle it is so soughte for, and so sore desired, and that by so many, and them that are also very ryche, thou mayest now make the pryce of thyne owne ware thy selfe, euen at thyne own pleasure: & therfore ye shall
good

A god readers se Judas was now a great rich manne wyth thys one bargayne. But nowe the prestes and these iudges were on the tother side couetous to: and as glad as they were of thys ware, yet whyle it was offered them to sell, they thought the marchaunt was nedy, & that to such a nedy marchaunt, a litle money would be welcome, & money they offered him, but not much. For .xxx. grotes they said they wil giue, which amouercy not much aboue tenne shillings of our englysh money. Now wold we loke that the soles wold haue set by his ware, namely being suche ware as it was, so precious in it selfe that al the money and plate in the whole world were to litle to giue for it. But now what dyd the soles? To shew him selfe a substanciall marchaunt and not an huckster, he gently let them haue it euen at their owne price. I wot it wel that of the valure of the money that Judas had, al folke are not of one mynde: but wher as the text sayth *triginta argenteos*, some men call *argenteus* a coyne of one valure, and some of an other. And som put a difference betwene *argenteus* and *denarius*, and say that *denarius* is but the tenth part of *argenteus*. But I suppose that *argenteus* was the same siluer coin, which the Romaines at that tyme bled stamped in siluer, in which they expressed the image of theemperours visage, and the supercription of theemperours name, and was in greeke called *dragma*, being in waight about the eyght parte of an ounce. For of suche coyne there are yet many remayning both of Augustus daies, and Tibertius, and of Nero to. So that if the coin were that (for greater syluer coyne I no where finde that theemperour copened at that tyme) then was Judas rewarde the valure of tenne shillings of our englysh money, after the old vsuall groces bled in the tyme of king Edward the thirde, and long befoze and long after.

The oyntment was of *Nardus* of the true making, as the gospel declareth in thys woꝛde, *nardi pistici*. And that oyntment truly made, was veri costly: which was the cause that the true making was lesse bled, and folke for the great cost thereof, bled a nother making thereof, that was called counterfeit oyntment of *Nardus*. But this was of the true makinge, and was as the gospel saith the precious, & that so farforth that Judas valewed it at thye hundred deniers, which I take for thye hundred peces of the selfe same coin that was called *argenteus*. For if it were but a

coyne (as some take it) that were woꝛthe but the tenth part of that, then had al the oyntment not bene muche aboue the valure of foure grotes, whiche had bene no such thing, as had bene lykelye that the Enangelist wold haue called precious. And therfoze I reken that oyntment to haue bene esteemed by Judas at an hundred shyllinges. And nowe was hys rewarde ten shyllinges, which is the tenth part of that hundred shyllinges, as .xxx. grotes is the tenth part of thye hundred. And thus hath he bi the betraying of his maisters body, the tenth part of the valure of that ointment, wherof he lost his auantage by the anointing of hys maisters body.

Nowe if it be as some doctours reke, that he minded to wyne as muche by hys treason, as he rekened for his owne part lost in that oyntment, than semeth it after this count and rekening, that of such as came in hys keeping, he was after hys customable manner, wont to steale the tenth. And then was Judas a figure of two false thewes at once. The one the partthen that stealeth his tithe from his curate, to whom hys duty were to pay it in Gods freede: the tother yet the worse theefe of them both, the euyl curate hym selfe, which when he receiueth it, myste spende vpon him selfe such substance thereof, as aboue his owne necessary finding, god putteth him in trust to bestow vpon the poze nedy people.

It is a woꝛlde also to marke and consider, how the false wylve diuel, hath in euery thyng that he dothe for hys seruantes, euer moze one poynt of his enuious property, that is to wyte to prouide (hys owne purpose obtayned) that they shall haue of his seruice for theyr owne part, as lytle commodity as he can, euen here in this woꝛld. For like as he gat here bit to Judas, no moze aduantage of hys heighnous treason (thoccastion of his final destruccion) but onely thys poze ten shyllinges, wher as if his master Christ had lyued, and he syl carved hys parte, ther is no dout but that he should at sundry tymes, haue stolen out for hys parte farre aboue spue tymes that, so fareth he wyth al his other seruantes.

Loke for whom he doth most in anve kynde of sylthye fleshye delight, or false wylve wynnynge, or wretched woꝛldly woꝛthyppe, let hym that attaynerh it in hys vnhappye serpyce, make hys reckonyng in the ende of all that feaste, and counte well what is come in, and what he hath

¶ He hath payed therfore, that is to wytte, laye all his pleasures and his displeasures together, and I dare saye hee shall fynde in the ende, that he hadde bene a great wyinner if he had neuer had had any of them both: so muche greife shall he fynde hym self to haue selte, farre aboue all his pleasure, euen in those dayes in which his fantasyes were in their flowres & prospered, besyde the pain and heauynesse of hert, that now in the end groweth and greueth his conscience, when the tyme of his pleasure is passed, and the feare of hell foloweth at hande.

¶ Let vs therfore leue the deuyls false deceytfull serupce, and take nothyng at his hand. For he nothyng geueth but tryales: nor neuer gyueth halfe an ynch of picaure, withoute an whole elle of payne. And yet had Judas not the wytt to disdayne thes simple nygardous rewards, but contynued for it in his treason styll, tyll he had wretchedly done it. And from that tyme of that reward promised him, with which yet as it seemeth, they wolde not truste hym tyll they had the ware in their owne hand, he studied and sought the tyme in whiche he might peaceably deliuer our lord, when the people were out of the way.

¶ In this as the great clerke Origen declareth, this Judas was a figure also of many another Judas. For in many places whan the people be out of the waye, and gone a spede from the faith, than shall there some false wretche that hath bene with Christe many a fayre daye, & hath ben his disciple, and amonge other true disciples, hath faythefully preached the trowth, come forth in the deuils name amonge the people, and for wretched worldly wyning to be gotte by their fauour, shall falsely betray the trowth, and cause to be spytefully kylled, the faithfull true doctryne of Christe. But woe may that wretche be by whome the trowth is betrayed.

A prayer.

O my swete sauour Christ, who thyne owne wycked disciple entangled with the deuyl, thou wretched, in spyre I beseeche the, the maruayle of thy maiestye, with the loue of thy goodnes, so depe into mine hert, that in respecte of the lesse poynte of thy pleasure, my mynde maye sette all waye, this woble wretched world at nought.

The first lecture.

Before the feaste of the Pasche, Jesus knowyng that his houre came on to go out of this world vnto his father, where as he had loued those that were his, vnto the ende he loued them.

¶ In these wordes the holy euangelyst saynt Iohn, whome Christe so tenocly loved, that on his breste he lencd in his laste supper, and to hym secretly he betred the false disimuled traytour, and into whose custody he comended on the crosse his owne deere heuy mother, and whiche is for the manyfolde tokens of Christes special fauour, specially called in the gospell, *Discipulus ille quem diligebat Iesus*, The disciple that Jesus loued, declarerth here what a maner of faithfull loue our holy sauour was, of whome hym selfe was so beloued. For vnto those wordes he putteth and furthwith ioineth, the reberking of his bitter passion, beginning with his maundy, and therein his humble wesshyng of his disciples feete, the sendyng forth of the traytour, and after that his doctryne, his praier, his taking his iudgyng, his scourgyng, his crucyfying, and all the whole pitous tragedie of his moste bytter passyon.

¶ Before all whiche thynges he setteth these fore reherced wordes, to declare that all these thynges that Christe dyd, in all this he dyd it for very loue. Whiche loue he wel declared vnto his disciples by many maner meanes at the tyme of his maundy: gyuyng them in charge, that in louyng eche other, they shulde folow the example of hym selfe. For he those that he loued, he loued vnto the ende: and he wolde he that they shulde. He was not an vnconstrane loue that doth as many doe, loue for a whyle, and than vpon a light occasion leue of, and tourne from a frende to an enemy, as the false traytour Judas did. But he styll so perscuereth in loue vnto the very ende, that for very loue he came to that paynefull ende: and yet not onely for his friendes that were already his, but for his enemyes, to make them friendes of his, and that not for his benefyt, but only for their owne. And here shall we note, that where as the gospell sayth in this place and dyuers other, that Christe shoulde go out of this world vnto his father, as where he said: *For me shall you not alwaye haue, it is not ment that he shall be no moze with his churche here in the world noz come no moze here tyll the dawe of dome.* For

D. I.

hym

Hym selfe promysed and sayd, I am with you all the dayes euen vnto the ende of the woꝛlde. He is here in his godhead, he is here in the blessed sacrament of the aulter, and sundry times hath here since his ascensyon appered vnto diuers holy menne. But those other woꝛdes as sainte Hierom sayth, and saint to, are vnderstanden, that he wyll not bee here in coꝛpoꝛall conuersion amonge vs, as he was befoꝛe his passyon among his disciples, with whom he comonly dyd eate and dꝛinke and talke.

Lette vs here deepe consider the loue of oure sauoure Chꝛyste, whiche so loued his vnto the ende, that foꝛ theyꝛ sake he wyllingly suffred that paynefull ende, and therein declared the hyghest poynte of loue that canne bee. Foꝛ as hym selfe sayeth: *Maiorem hac amorem nemo habet, quam et animam suam ponat quis pro amicis suis?* A greater loue no manne hath, than to geue his lyfe foꝛ his frendes. This is in deede the greatest loue that euer anye other manne had. But yet had oure sauour a greater. Foꝛ he gaue his, as I sayd befoꝛe, both foꝛ frend and foe.

But what a difference is there noīue, betwene this saythfull loue of his, and other kyndes of false and spyckle loue vyled in this wretched woꝛlde. The flaterer sayneth to loue the, foꝛ that he fareth well with the. But noīue if aduersitie so mꝛyns thy substance, that he finde thy table vnlayde, farewell adewe, thy brother flaterer is gone, and getteth him to some other boꝛde: and yet shall turne somtyme to thyne enemye to, and waite the with a shꝛewde woꝛde.

Who can in aduersitie be sure of many of his frendes, when our sauour him selfe, was at his takyng leste alone and foꝛsaken of his? when thou shalt goe hence, whoe wyll go with the? If thou were a kynge, wyll not all thy realme sende the forth alone and foꝛgette the? Shall not thyne own flesh let thee walk away naked sely soule, thou lyttle wotest whether? Howbeit if thou dye in the deuylles daunger, some fleshely louer of thyn, may soone after hap to folow thee, som such as in lecheruos loue hath boꝛn thee filthy company. But if such a louer of thyne, happen there to come to thee, there wilther be no loue touches betwene you, but cursyng and bannynge shall you lye together wretchedly burnynge foꝛ euer, where eche of you shall be an hoothe fagotte of fyꝛe to poure sylethye felowe.

Lette vs euerpe manne therfoꝛe in tyme, lerne to loue as wee shoulde, god aboue althynge, and al other thynge foꝛ hym. And what so euer loue bee not referred to that ende, that is to wytte to the pleasure of god, it is a very vayne and an vnfrutefull loue. And what so euer loue we bere to any creature, wherby we loue godde the lesse, that loue is a lothsom loue and hyndereth vs from heuē. Loue no chyld of thynne owne so tenderly, but that thou couldest be content so to sacrifice it to god, as Habza am was ready with Isaac, if it so were that god wold so commaunde thee. And sith god will not so do, offer thy chylde otherwys to goddes seruyce. Foꝛ what so euer thynge we loue, wherby we bꝛeke goddes commaundement, that loue we better than god: and that is a loue dedely and damnable. Howe sith oure loꝛde hath folowed vs, foꝛ our saluacion, let vs diligently call foꝛ his grace that agaynste his great loue we be not founde vnkynde.

A prayer.

My swete sauour Chꝛist, whiche thynne vnderferued loue towarde mankynde, so kyndely woldest suffer the paynefull death of the crosse, suffer not me to be cold nor luke warme in loue agayne toward the.

The seconde chapter.

Of the sendyng of sainte Peter and sainte James, the firste day of the vbleuened loues, specified in the. xxi. of saint Mathew, the. xlii. of sainte Marke, the. xlii. of saynte Luke, and the. xlii. of saynt John.

In the first. M. K. day of the vbleuened louys, whan K. the Paschall lambe was offred, in whiche L. the Paschall lambe muste needes be kylled, there came M. the disciples to Iesus, and M. K. saye to hym: whether wytte thou that wec goe and make ready foꝛ the, that thou maist eate the paschall lambe. And he sendeth of his disciples Peter, L. and John. sayyng. Go you and make ready foꝛ vs the paschall laube that we may eate it. But they sayd: where wilt thou that we shall make it ready? And he sayde vnto the: Go you M. into the citie K. to a certain man. M. L. as you shall be entryng in to the citie, there shall mete you a man bearyng a pot of water, folow you him into the

John. 15.

¶ Into the howse into whiche he entreteth. And ye shall saye to the goodman of the howse. The maister saith to the G. my tyme is nere, with the I make my Paschall, where K. is my refection: where is my place L. K. where I may eate my paschall with my disciples? And he shall shewe you a great supping place paved, and there make you it ready. And K. his disciples wente, and came in to the citie. And as thei L. K. went they found as Jesus hadde sayde vnto them. And they made ready the paschall lambe. When the euenyng K. was come, he came with the. xii. And L. when the houre was come he sette downe at the table, and the. xii. apostles with him.

¶ The omely orlecture vpon the seconde chapiter.

HAve before good chryffen readers, shewed you in the prolecion of the fyrste chapiter, the ordinance and institution of the feaste of the paschall lambe, and of the feaste of the unleuened breade, and how the offryng of that lambe, was a fygure of the offryng by of Chryste, the very blyssed spotted lambe, that shoulde be offered by to cleanse and wethere awaye the spottes of our synne, with the innocent bloude of hym selfe that had no spot of synne of his owne. The paschall lambe was commaunded to be sacrificed and eaten, after the Equinoctiall in bere, the. xiiii. daye of the moneth. And on the morow, and so forth seuen dayes after, that is to witte, begynnynge the. xv. day, was the feaste of the unleuened breade, during which space they were commaunded that they shuld haue no leuen in their house. We muste vnderstande also, that though the fyrst daye of the feaste of the unleuened loues, was the. xv. daye, yet lyke wyse as we begyn every feaste from the none before, so dyd the Jewes begyn that first daye of the feaste of the unleuened loues, in the euenyng before, when they might see the moone & the sterres appere in the element. And so though the eatyng of the paschall lamb was the. xiiii. daye of the moneth, and the fyrst daye of the feaste of the unleuened loues was on the. xv. daye, yet by reason that the same first daye of the feaste, began at the euenyng before, that is to wit in the euenyng of the. xiiii. daye, in whiche euenyng the paschall lambe was to be sacrificed and eaten, these two feastes were as you see coincident together. For the tyme fell in the

begynnynge of the other. And for this cause were eche of them called by the both names, that is to wpt by the name of the feaste of the paschall, and also by the name of the feaste of the unleuened breade. For lithe the feaste of the paschall lambe was the chiefe feaste, and was also the begynnynge of the tother, al the feaste of the unleuened loues was called the Paschall. And agayne because the fyrste daye of the feaste of the unleuened loues, though it were the. xv. daye of the moneth, yet lithe it began I saye in the euenyng of the. xiiii. daye, at such tyme as the Paschall lambe was sacrificed and eaten, the feaste of the paschall lambe was also called the feaste of the unleuened breade, and the fyrst daye of the feaste of the unleuened breade, and for this cause do bothe sainte Mathewe and sainte Marke, call the therethurdaye in whiche Chryste made his maundy, the fyrst daye of the unleuened loues saying: The fyrste daye of the unleuened loues, in which the paschall lambe muste be kylled and sacrificed, the disciples came to Jesus and asked him: whither wylte thou that we shall go to make ready the paschall lambe. And as I sayde the Jewes called also the feaste of the unleuened breade the feaste of the paschall. And specially they called and hallowed by the name of paschall, the fyrste daye of the unleuened breade, whiche was the morowe after the eatyng of the Paschall lambe. And after that maner of their namyng that date the feaste of Paschall, sainte John in the. xiiii. chapiter of his gospel: *Ante diem festum pasche, sciens Iesus quia vni hora eius se transfecit ex hoc mundo ad patrem, &c.* Before the holy daye of Paschall, Jesus knowynge that his tyme was come that he shoulde go out of this worlde vnto his father and so forth. Here lo saynt John calleth therethurdaye, in the euenyng of whiche daye the paschall lambe was eate, he calleth it I say by the name of the daye before the feaste of the paschall, because the Jewes dyd celebrate the morowe after the Paschall eaten, betwene solempnely: and called as I haue tolde you that feaste, the feaste of the paschall. And therefore sayncte John here saynge, *Ante diem festum pasche*, and calling therethurdaye the daye before the feaste full daye of Paschall, because the Jewes so bled to call the fyrste daye of the unleuened breade that began in the euenyng before, in which the paschall lambe was gilled, used suche a manner of speake

kyng, as wee myghte call Chyrlmas euen the daye before the feastefull daye of Chyrlmas.

I wold not good readers sticke so long vpon the declaration of this poynte, (as a thyng wherein some shall peraduenture take litle fauour) sayng that I thought it not a tyme all losse, to lette you knowe that vpon the scripture in this poynte myste taken, the church of Greece fell fro the church of the Latyns in a poynte or twayne. For vpon the daye of saynt Iohn, they saye that Chyrlste dyd anticipate the tyme of eatynge his Paschall lambe with hys apostles, and where the very daye was the xiiii. daye after theyz vernal Equinoctiall in the euenynge, hee dydde it (saye they) the daye before.

For the vnderstandynge wherof, ye shall note, that amonge the Jewes *Pemomenia* the fyfthe daye of the new moone nexte after the Equinoctiall in *xxx.* that is to wytte, after the entrynge of the sonne into Arpes, whiche is the .xi. or the .xii. daye of Marche, the daye of the nexte chaunge of the moone after that, is the fyfthe daye of the yere with the Jewes. and the .xiiii. daye after, whiche is *Quartadecima luna*, is the eatynge of their Paschall lambe at nyght: and that daye is not holy daye till nyght. And on the mozoowe is theyz great feast daye, that is to wytte, the fyfthe daye of the vbleuened bzeade: but it beginneth in the euenynge before: and so do all their feastes and their sabbor dayes begynne in the euenynge, and endre to the euenynge followinge: *A vesperis ad vesperum seruabitis sabbata vestra*: The yere in whiche our sauour was crucified. *Luna fell in feria quinta*, that is to wytte, vpon the thursdave.

And therefore in the euenynge of that thursdave, Chyrlste made his maundy: and so dyd all the Jewes. For that was the very daye appoynted by the scripture in *Exodi*. And on the mozoowe whiche was good frydave, and whiche was *quinta decima luna*, was the fyfthe daye and the chiefe daye of the vbleuened bzeade.

Whiche feast beganne in the euenynge before, that is to wytte on therethurdaye whan the eatynge of the Paschall lambe was. And therfoze was it eaten with vbleuened bzeade. And so consequentye Chyrlste dydde consecrate in vbleuened bzeade. For in that euenynge began: *Primus dies azimorum*, as appeareth plainely by saynt Mathew, saynt Mark,

and saynt Luke.

But the posterfour Grekes saye, that Chyrlste dydde not eate his Paschall lambe in the daye appoynted by the lawe, that is to wytte, in *vespere. xiiii. luna*, but they saye that he dydde pzeuent the tyme by a daye, and dydde eate it in *vespere. xiiii. luna*.

But yet they said not that he eat it on the wedynsday. But they say that the thursdave daye was. *xiiii. luna*, and that *xiiii. lunam* in whiche the Paschall hulde be eaten by the lawe, was on good frydave, and that the Jewes dyd eate it: than, and that in that euenynge vpon good frydave in whiche daye Chyrlste dyed, than the Jewes dyd eate the Paschall lambe. And that on the mozoowe whiche was the sabbatdaye, was. *xv. luna*: and so therfoze on that daye was theyz greate feast, that is to wytte, the fyfthe daye of the vbleuened bzeade, whiche beganne they saye on good frydave in the euenynge at the ryngynge of the moone. And for that cause they say that Chyrlste did consecrate in leuened bzeade, because he consecrated on the thursdave, whiche was they saye not *xiiii. luna* but *xiii.* and that the vbleuened bzeade came not in, vntyll the euenynge in *xiiii. luna*, that was (saye they) not tyll good frydave in the euenynge. Whiche they pzeoue by the wordes of saynt Iohn. *xiii. Ante diem festum pasche*. And they say, *festum pasche* was the feast of eatynge of the paschall lambe. And so our Lord they say made his maundy before the feast of the eatynge of the Paschall lambe, that is to wytte the daye before. *xiiii. luna*. And so therethursdave was they saye. *xiii. luna*.

And therfoze they saye that the very daye thereof, that is to wytte. *xiiii. luna*, was they laye on good frydave, and the Jewes they saye dydde eate it that daye after Chyrlstes death, and that therfoze they woulde not come in *pretorium* *ut non contaminarentur, sed ut manducarent pascha*. And that Chyrlste because he knewe that he woulde that daye be crucified, dydde pzeuent the daye, and did eate it the daye before, and therfoze (saye they) he had none vbleuened bzeade. And you shall vnderstande, that this is the cause for which they consecrate the bodye of Chyrlste in leuened bzeade, contrarye to the Latine church, whiche consecrateth in vbleuened bzeade. For they saye and truthe it is, that the feast of the vbleuened loues began the fiftynth daye. And then (say they) he consecrated his blessed bodye at his maundy on the .xiiii. daye, that was saye they there.

Leuit. 23.

Exod. 12.

Q Herethursday, and therfore he consecrated than with leuened breade. Howe to this wee haue shewed you, that the firste daye of that feaste of vbleuened breade, began the feaste in the euening befoze, that is to wyt, on Herethursday at nyghte, and that Chyriste made than his maundy in the very tyme that was by the lawe appoynted to the eatynge the paschall lambe. And syth he entended to fulfill the lawe, soo was it moste conuenient that he shoulde, and mooste lykely that he woulde, and so of trouthe he dyd, as the thre euangelystes, saint Mathew, saint Marke, and saint Luke, plainly do declare. For they thre agre together, that it was in the fyrst daye of the vbleuened breade, and in whyche daye the paschall lambe must be kylled. And so it appereth by them, that though the fyrst daye of that feaste was the .xv. daye, yet the feaste of that .xv. daye, began in the euening befoze, in whyche the paschall lambe was eaten, and eaten as it appereth plainly with vbleuened breade. And verely me thynketh that if it so had bene (as it was not) that Chyrist had made his maundy (a day befoze the time, yet wold not that sufficiencyly serue for the pzoofe of their purpose, that he consecrated in leuened breade. For though it be a good pzoofe that he consecrated in the feast of the vbleuened loues, he consecrated not in leuened breade, because the lawe forbode them to haue any leuē in the house, yet if he had consecrated .v. dayes befoze that feaste began, it wolde not pzooue that he consecrated in leuened breade. For they myghte than and at all tymes haue vbleuened breade, syth that was at no tyme forbidden.

Ante diem festum pasche, is ment by the fyrst daye of the feaste of the vbleuened loues, whyche was on good frydaye, that was .xv. luns. And that feaste was called *festum pasche*, because it beganne in the euening on Herethursday wherein the Paschall lambe was eate, *Quod abstinebant a pretorio vt mundi manducarent pascha* vpon good frydaye, was for the vbleuened breade, whyche was also called by the name of Pascha and confynned seven dayes. Burgenhis maketh an other maner of rekenynge, with whyche wee shall not neede to medle. This muche is perpler inough.

But surely the church of Grece was farre ouer seene in this poynte and byuers other, in which they partely knowledged their errours after, and were re-

fourmed in general counsailes, and yet returned of stowardnes to their errours agayne, and in conclusyon we see wherto they be comen.

But ye shall vnderstande, that when I speake of the churche of Grece in this errour: I speake but of the posteriors.

For the olde holy doctours of the Grekes, were of the contrarpe mynde, as appeareth in this poynte by the playne wordes of saynte Eusebius and saynte Chyristostom bothe. And that you may see the moze playnely perceyue, what pcell it was vnto theym, to fall to an opinion contrary to the churche, by confurpynge the scrpture after a fewe folkes fantasyes, those Grekes that beganne this oppinion, were sayne in conclusyon for the defence of their erroure, to saye, that saynte Mathewe, saynte Marke, and saynte Luke, wrote in that poynte wronge all thre. And that therfore saynte Iohn wrote other wyse, and cozzected theym, whyche vntrewe sayinge of theirs is so farre out of all frame, that it is amange Chyristen more then shame to say it, that any of the foure Euangelystes shuld in the scoye wryte any thyng false, for than which of theym myghte we truste, syth wee can be no moze sure of the tone than of the tother.

But nowe lette vs procedde forthe in the letter.

When his disciples hadde asked him, where his pleasure was that they shuld make ready the Paschall for hym, he sente two of his apostles, that is to wyt Peter and Iohn, and sayd vnto theym: Go you and prepare the Paschall lambe for vs that we may eate it.

Dure sauyour whyche sayde of hym selfe, *Non veni soluere legem sed adimplere*: I am not come to breake y^e lawe but to fulfill it, lykely as he wold be circumcised first befoze he chaunged that sacrament into the moze perfyet sacramēt of baptysm, so for the fulfillynge of the olde lawe, befoze he woulde offer by his owne blessed body, the very vnsported lambe vpon the crosse, and befoze also that he woulde institute the eatynge of his owne blessed body in forme of bread and wyne, in the blessed sacrament of the aulter, he wolde fyrst fulfill the pzecepte of the lawe, by the eatynge of the paschall lambe in time and maner appoynted by the lawe: and so fulfill and fynishe the fygure, and institute in the feede therof, the sacramēt of hyghest parfection, the blessed sacra-

ament of the Aulter, and offer vp for the spotted of oure sunne, his owne vnspotted bodye, as the moste swete sacrifice vnto the father vppon the aulter of the crosse.

It foloweth: Then they said vnto him: where wylt thou that wee shall make it ready? And he sayd vnto them: Go you into the citie to a certayne man. As you be entrynge into the citie, there shall a man mete you bearynge a pottle of water, folowe you hym into the howse into whiche he entreth, and you shall saye to the good man of the howse: The maister sayth to the: My tyme is nere, with the I make my pascall. Where is my place where I maye with my disciples eat the pascall? And he shall shewe you a great supping place an hygh pauced, and there do you make it ready.

In these wordes it appeareth wel that oure lord when he sente sainte Peter & sainte Iohn vnto the howse where they shoulde prepare his maundy, he woulde neyther name theym the dweller of the howse, nor tell them any knowen token of the howse: Of which thyng dyuers of the olde doctours coniect and tel diuers causes. Some saye he sente theym to a manne not named, in token that godde wylle come, not ouely to menne that are in the woorld famous and of gret name, but also to folke of none estimacion in the counte of the woorld nor of no name. Some other saye (and bothe twayne maye well be trewe) that for as muche as oure sauoure (to whome nothyng was vnknowen) knewe the promyse of the false traytour Judas made vnto the Jewes vppon the daye befoze to betraye hym, and that he wente aboute euer after that, to seke a tyme fytte therofore, where he myghte betraye hym to theym out of syghte of the people, if he shoulde haue named the manne or the place, the traytour mought haue caused hym and hys disciples to bee taken, befoze his maundy made, and his holy bodye consecrated in the blessed sacrament. And therofore albeit that if the traytour had come and all the whole towne with him, oure sauoure could haue kepte theym all of wyth one woerde of hys mouth, or wyth one thoughte of his holy heart, yet this waye lyked his hyghe wysdome, as the moste mete and conuenient, by whiche he woulde kepe the traytour from the accomplishment of hys traytorious purpose, tyll the tyme shuld come in whiche hym selfe hadde deter-

mynded to suffer it. And therofore our sauoure vsed hym selfe in thys paynte wonderfully. For albeit that the two disciples whome he sente, were of al his apostles the moste specyall chosen, and moste in truste and fauoure with hym, sainte Peter whiche (as it appereth in scripiture and as the doctours saye) specyally loued hym, and saint Iohn whiche (as the scripiture sayeth and the doctours thereon) specyally was beloued of hym, yet woulde he not take theym aspyde and tell them the name of the man, lest he myghte thereby haue giuen occasion of enuye or suspicion to Judas, or peradventure greue to the remanant, if Chyriste shoulde haue semed to truste theym with that errande secretly, with whiche he woulde truste none of theym, he gaue hym therofore their errande in so straunge a fashyon, that neyther theym selfe nor any of the other tenne, coulde wytte what to thyncke therein. For he answered theym as though he woulde saye, where you shall prepare I wylle not tell you, nor who shall byngge you thither, I wylle not shewe you, but to lette you see what I canne doe whan me lyff, suche a token shall I tell you to byngge you thither, as neyther no man knoweth nor no manne can knowe, but my selfe that am able at the tyme to make it so.

Then it foloweth: And his disciples wente forth, and came into the citie, and they founde as Iesus hadde sayde vnto theym, and prepared there the pascall.

Here had hys apostles, and by theym we see, a profe of hys glorious godhead, secretly coueryd and vnsene, vnder the cloke of his sempnge feble manhead. And that not in this thyng alone, but in thys amonge many mo, some of other kynde of myracle, and some also lyke vnto this. For as he dydde here shewe hys disciples where they shoulde meete the manne with the water pottle, and than what he woulde haue theym do further, and that his byddyng shoulde surely be fulfilled and obeyd, so dydde he on the paine soday befoze, when he sente hys disciples, and toide theym where they shoulde fynde the asse and the colte taped, and bid theym take theim boldly without any leue of the owner, and whoe so euer woulde saye oughte vnto theim therofore, they shoulde saye that their maister muste occupy the. A much lyke maner of message he gaue his two apostles

S apostles now, tellynge them where they shulde mete with a straunge man, and so forthe what they shoulde doe forther.

Now who but god could surely send meyne on suche maner messages, in whiche they shoulde be sure to fynde suche thynges as are vnto all creatures vnshure and vncertayne, as thynges accustomed to fall vnder chaunce and hap.

B And therefore whylle they founde euery thyng come to passe as he hadde befoze tolde them, they myght and we maye, surely knowe hym for godde. For whose could tel that the manne with his pottle of water walkynge on his errande, and the two apostles goyng forth on theirs, neyther parte lokynge for other, shoulde so begynne to sette forthe, and in suche wyse hold on theyr way, that they shuld at a place whyche neyther of the bothe partyes appoynted, so iustly mete together.

C This coulde none do but he, that not onely behelde bothe parties at ones, but was able also to put in bothe theyr myndes to sette forth in tyme, suche as shoulde serue therfoze, and to moderate and measure theyr pacys hym selfe, in suche wyse as them selfe wyll not why, and by his sure prouydence semynge to them selfe happy fortune or chaunce, so deydly to mete together. This thyng can there of hym selfe none other do, but he that hath the actes and the dedes of all creatures in his own hande, that if two sparowes beyng bothe not wozthe an halfe peny, not so muche as the tone falleth as our sauour saith vpon the ground

Mat. 10.

D withoute hym. Than it foloweth forther, when the euenynge was come. Chyriste came with his twelue. And whā the houre was come, he sat hym downe at the table, & his twelue apostles with hym.

Not withstandynge that the bisschops and the pharysyes, hadde befoze gyuen commaundement (as appereth in the xi. chapyter of the gospel of sainte John) that if any manne wyll where Chyriste were, he shoulde gyue them knoweledge that they might take him, and not withstandynge also that his owne discipule Judas hadde promysed them to do that traitterous dede hym selfe, yet oure sauour sythe his tyme came on, in which he was determyned wyllvngely to dye, letted not to come into the cytpe, and came also not alone, but with his. xii. apostles waytynge vpon hym, wherby

his commynge was well lykely to be noted. But he wyll well inough what woulde befall, and that vpon any markynge of that commynge, he shoulde not be taken. For he woulde not so be taken, nor woulde not so prevent his traictoure of his purpose, nor so disturbe him of his promysse, nor so make hym leese his reward: but benyngly suffring him & takynge pacynce with him, and yet offryng hym grace and kyndnes to wyll hym, brought hym to the maundy with hym. And therfoze sayth sainte Marke, he came and his twelue with him. Wherby it shoulde seme, that sayncte Peter and sayncte John after theyr errande done, resorted vnto Chyriste agayne, and made hym repozte of their speede, and so came in company with the other tenne vnto the maundy with him.

Judas the traytour, in such places as the euangelystes make mencyon of his goynge to the counsaile and assembly of the priesstes, to offer them his seruice in the treason, both sainte Mathewe, sainte Marke, and sainte Luke, make specially mencion that he was one of the. xii. And here we se therfoze by the euangelystes, not only mencion that he came with our lord, but also that he sat at the supper with oure lord, and so for all the treason that the traytour wrought, yet was the traytoure Chyristes apostle. And this poynte the euangelystes agayne and agayne reherse, not onely to the shame of his traitterous falschod, in betraynge suche a mayster with whom he was so taken forthe to be so nere aboute hym, one of that fewe chosen number, and so specially put in truste, but also that we shulde note well and marke therby, that the vice of a vicious personne, viciateth not the company or congregacion. For Chyriste with his. xii. apostles were an holy company as a companie, though he one companion of the companie was a very falsch trayterous wyretche. And for all his falschod bothe befoze that in theste and than in treason to, Chyriste abode still with him among his other apostles: and his vngreatynnes letted not, but that of that companie (as euill as hee was) yet one he was. For now lyke wyll the byces of vicious folke in Chyristes church, can not lette, but that his catholyke church of which they be part, is for all their vnholynes, his holy catholyke church: with whiche he hathe promysed to be vnto the ende of the

A woꝛlde.

Upon this chapter among many things that me may take occasion to note, I specially twayne. One, then sample that oure saupour here geueth vs, to be diligent and studious in the keepyng of his newe lawe, whiche he hath ordeined to endure in this woꝛlde as longe as the woꝛlde shall laste: whyle hym selfe was so diligent in the obseruynge of the olde lawe, whiche gyuen vnto Moyses hym selfe, came to chaunge into so farre the better, and to deliuer vs fro the soꝛe yoke therof. But surely I feare me soꝛe, that with a great parte of Chyisten people, the lawe of Chyiste is woꝛse kepte a greatte dealc, then was with the Jewes the lawe of Moyses at the comynge of Chyiste whan it was kepte woꝛse. As: foꝛ the soueraygne rtye, poyntes, of pacience, and chaꝛ and contempte of the woꝛlde, wher in oure saupour sayeth in the syrte chaꝛpyter of saynte Mathewe, that hee woulde haue his new church farre passe and excel the olde synagoge, he as farre I feare me le sluppe and soꝛ gotten, that euen in the very playn pꝛceptes, we be moꝛe neglygent then they. The Jewes were in the keepyng of the spyrte of the lawe so neglygent, that god therfoꝛe by the mouthes of his prophetes Dauid and Isaye, shewed hym selfe to relecte and sette at noughte, their outwarde ceremonies, sacryfices, and obseruances of theyꝛ lawe: wherein he confessed the dyligent, and sayde that with so lyttle as theyꝛ bled of the tother, hee hadde of theym so muche, that he was full therof, fastidious and wery. Not that those thynges myllkyked hym, eyther doone of theyꝛ pꝛyuate deuocion, oꝛ foꝛ the fulfillyng of the lawe: but foꝛ that they rested and satisfyed theyꝛ hartes in the, and bothe leste the better thynges vndoone, and also dydde muche euyl to, trustyng that those outwarde woꝛkes of theyꝛ ceremonies and sacryfices, shoulde recompence it, and afoꝛe godde heare it out. Whyche eronious minde of theyꝛs, oure loꝛde by the prophetes reponed, declaryng that on theyꝛ fastyng dayes, they woulde whyle they fasted fro meate, not faste fro synne, but stryue and chyde and fyghte, and sharply sewe theyꝛ dettours. He bode them amende those fautes, and be charitable and foꝛgeue and geue: and than wolde he better allowe theyꝛ bare offryng and

sacryfice by woꝛde, than nowe with these fastyons bled, hee woulde theyꝛ sacryfice in offeryng vype of theyꝛ bestes, vnto theyꝛ no lyttle cosse. This tale that I tell you doeth well appere vppon the. xlii. psalme of Dauid, and vpon the. lviij. chaꝛpyter of Isay, whose woꝛdes to reherse here were very longe: Isal. 49.
Isa. 58.

But nowe me thyncke that we chꝛysten folke ware in woꝛse case. Foꝛ in the deedes of charitie, we walke I feare me nothyng afoꝛe them. And in those euyl thynges, we be nothyng behinde theym. And yet in the outwarde ceremonies also, I wene wee be nothyng matches with theym. Foꝛ surely they dydde muche moꝛe cosse, and bled moꝛe deuocion than wee doe. Of the cosse, there can no man denye, but that theyꝛ offerynges and theyꝛ sacryfices, were besyde theyꝛ rtyes, farre moꝛe chargeable and cossely to theym, than the rtyes and ceremonies of Chyistendome are vnto the chꝛysten people. Of theyꝛ diligence and deuocion therin, we may well perceiue, bothe by the places that I haue spoken of (in whiche oure loꝛde relecteth theyꝛ diligence therin, because of theyꝛ necligence of charitie, and their frowarde malycyouse maners besyde) and also by many other places in the old lawe, where the commendable deuocion of their cossely ceremonies and sacryfices appere. Their fastynges were also verpe paynfull and pꝛecyle: and ours neglygent slacke and remysse, and nowe almost woꝛne awaye. Their battayes and their feastes kepte they very solempne. Howe slakely wee kepe oures in many places, and in what manner fastyng, I can not foꝛ soꝛowe and very shame reherse. As foꝛ their sayth, from those that amonge them helde on the truth, the Jewes were fallen in to sectes one by twayne. But nowe if wee shoulde counte and reken, the sundry sectes, whiche from the trewe sayth are fallen aboute in diuers partes of Almanne, I feare me wee shoulde fynde almoste as many soꝛe. I can no moꝛe but praye god therfoꝛe, that wee maye haue the grace to solowe the ensample of our saupour, and obserue his newe lawe whyche we be bounden to kepe, as he obserued the olde law: which though he came to chaunge it, yet he wolde first fulfill it, foꝛ all that he was not bounde to kepe it. The tother thyng that I note in this chapter is, that it appereth there vpon

Theophilact.
H. Bede.
S. Chryso.
Luce. 9.
Iob. 13.

Byppon, as Theophilactus and saynte Bede saye and saynt Chrysofome also, that Chryse had nons house of his own, nor none of his apostles neyther, as him selfe sayd of hym selfe in the .ix. chapitre of saynte luke: *Filius hominis non habet ubi caput suum reclinet.* The sonne of manne hath not wher to laye his head. And therfoze hys apostles asked hym, in what house he woulde eats his Paschall. And oure sauour agayne, to lette them se, that who so for goddes sake is contente to lacke an howse, shall not be dyspoynted when they shoulde neede it, sent them to an other mannes howse, they neyther wistt whose nor where, and yet were they there welcome and wel receiued.

In this we maye take ensample also, that those that wyl bee the disciples of Chryse and folowers of his apostles, shoulde not longe to be greate possessors, and bylde by great palices in thys wretched wyldernesse of the world. Wherin to shewe that we haue as saint Paule sayth no dwellinge citie, our sayuour and his apostles woulde haue no dwellinge howse. One of the moste special thinges to moue vs to the contempt of this world, and to regarde much the world to come, is to consyder that in that world wee shal be for euer at home, and that in this world we be but waye farynge folke. And verily thoughe it bee (as in dede it is) ethe inoughe for any manne to saye the world, that he is here but a pylgryme, yet is it harde for many a man to let it fal felyngly, and sincke downe depe into his hert: which agaynst that worde seyghtely spoken ones in a yere, bleseth to reioyce and bosse manye times in a day, by the space perauenture of many yeres together, what goodly places in this world he hath of his own, in euery of whiche contynually he calleth hym selfe at home. And that suche folke reckon theym selfe not for pilgrymes here, they feele full well at suche tyme as oure Lord calleth theym hence. For then sonde they theym selfe muche moze lothe to parte from this world, than pylgrymes to go fro their Inne.

¶ The prayer.



Almyghtye Iesu Chryse, whiche wouldest for oure ensample obserue the lawe that thou camest to chaung, and beyng maker of the whole yert, wouldest haue

yet no dwellinge howse thereyn, gyue vs thy grace soo to keepe thyne holy lawe, and so to reckon oure selfe for no dwellers but for pylgrymes vppon yert, that wee maye longe and make haste, walkyng wyth saythe in the waye of vertuous woordes, too come to the glazpouse countrey, wherein thou hast boughte vs enherytaunce for euer wyth thyne owne precyouse bloude.

¶ The thirde chaptyer.

¶ Of the wellhyng of the feete, specyfyed in the thirtene chaptyer of the gospell of sainte Iohn.



¶ Ad whan souper was done, whan the deuyll hadde putte in to the hearte of Judas the sonne of Symon of Scarpyoth to betraye hym, Iesus hadde gyuen hym althynges in to hys handes, and that hee was come from godde and goeth to godde, aryleth fro supper, and putteth of hys clothes, and toke a linnen clothe and dydde gyde it aboute hym. Than he dydde putte water in to a basyn, and beganne to welsh the feete of his dysciples, and wypp theym with the linnen cloth that hee was gyde wyth all. Than cometh hee to Symon Peter, and Peter sayeth vnto him: Lord walshest thou my feete? Iesus aunswered and sayde vnto hym, what I doe thou knowest not nowe, but thou shalt knowe after. Peter sayeth vnto hym: Thou shalt neuer walsh my feete. Iesus aunswered vnto him: If I welsh the not, thou shalt haue no parte wyth me. Symon Peter sayde vnto hym. Lord not only my feete, but my handes and my heade to. Iesus sayeth vnto hym: hee that is welshed, needeth no moze but that hee welsh hys feete, but is all cleane. And you be cleane, but not all. For hee knetoe who he was shal betraye hym. Therefore he sayd, you be not clene all. Than after that he had welshed theyr feete, he toke his clothes agayne. And whan he was sette downe agayne at the table, he sayd vnto them, wote ye what I haue done to you? You call me mayster and Lord. And you saye well, for so I am. Therefore ys I haue