

A treatise vpon the passi^e

on of Chryste (vnfinished) made in the yere of our lord
1534. by syr Thomas More knyght, whyle he was prisoner in the tower
of London, To which he made this tyme folowing.

A treatyce hystorycail, conteyning the bytter passion
of our sauoure Christe, after the course and order of the fowre euangelistes,
with an explication vpon theyr wordes, taken for the more parte, oute of the

saynges of sundrye god olde holye doctours, & begynnyng at the synt al-
B semblye of the bishoppes, the prestes, and the seniours of the people, a-

bout the contriuyng of Christes death, written the. xxvi. Chapiter of

Saynt Mathewe, the. xxiij. of Saynt Marke, and in the. xxxij. of S.

Luke. And it endeth in the committing of hys blessed body in

to his sepulchre, with the frustrate prouision of the Jew-

es, about the kepyng therof with souldours apoynt-

ed thereto, written in the. xxvii. of Saynte Ma-

thewe, the. xv. of Saynt Marke, the. xxiiij.

of Saynte Luke, and the. xix. of

Saynte John.

(. . .)

Fyrst an introduccion vnto the storie.

C
Medi. 13.

CNon habemus hic ciuitatem manentem, sed futuram inquisimus. We haue not here a dwel-
lyng citie, but we seeke the citie that is to come.

TIt be(god chrissten
reader)true, as oute
of double it is cuen
verye true) that (as
S. Paule in thas-
fore rehearsed wox-
des sayeth)we haue
not here any citie to
dwell in, but we be-
seking for the citie that we shall dwelle
in hereafter, then semeth me that many
men are verye farre oversene, such men
I meane as I am(alacke) my selfe, that
D so much tyme and studye besette aboute
their nyghtes lodging here, in pas-
sing by the waye, & so little remem-
ber to labour & prouide, that they
may haue some house commodi-
ous for their ease, & well sa-
uedly trimmed to their
pleasure, in y place whe-
ther once go we shal, &
when we come once
there, dwell there
we shal, & inhabit
there for euer.

Syr Thomas More wrote no moare
of this introduction.

CThe fyrst poynt, the fall
of Aungeiles.



He gloriouſe blys-
ſed Trinitie, þ la-
ther, the ſonne and
the holy gorf, thre
diſtinct & diuers e-
quall & like mygh-
ty persons, & al. iij.
neuerthelſe one
vndiuſable & vi-
diſtinct infinite almighty god, being fro
before all time eternally ſtabliſhed, in þ
infinite perfection of their incōprehensi-
ble & vndeſcavable glory, did when it ple-
ſed theſelf, not of any neceſſitie, nor for
encrease of any comodite, þ their fall &
perfit, & not encreasable bliſſe could re-
ceiue therby, but only of their mere libe-
ral goodnes, create of nothing, the noble
high beutiful nature of angels, to make
ſome creatures partners of þ creatours
goodnes. And albeit þ in þ excellent co-
pany of angels, al wer not of like perfe-
ction, but ordinateley diuyded into diuers
orders & degrēes, þ higher in ercellence
of nature farre ſurmouing the lower:
yet dydde the lowest farre paſſe and ex-
celle, the naturall ſtate that mankynde
after,

G afterward had in his creacion. But yet had not the Aungells furthwith in their creacion, geuen vnto thē the perfit blisse heauē, nor wer furthwith endued with the very fruicion and playne beholding of the glōrious Trinitie: but wer left in the hand of their own free wil & libertie, either with helpe of Gods grace, by turning to god with lawde and thanke, for that they had already of his gyfte, to be received by grace vnto that glory: or els willingly declyning from grace, & turning themſelfe from God, as gracielesse captiues frowardlye to fall into wretchednesse. **F**or if they had once alreadye had the bertye sight of God at that tyme, in ſuch wife as the glōrious compānye of Aungelles and sauē ſoules blesſedly haue it now, the heuēly beholding therof, muſt nedes haue been ſo delectable & ſo ioyfull vnto them, and ſo thould haue perſed & fulfilled them thowelwey with ſweetnes, that it thould not haue left any place in them, for anye contrarious appetitie or affeccion to enter. But nowe ſtanding thus in the libertie of themſelf with those excellent bewtuous gyftes of their nature, and being by grace moued

Cto tourne vnto god and loue him, & geue him condigne thankes for the ſame, gret multitude folowed þ inſtincte of grace, and ſo diſde, and wer of God therfore exalted into the clere ſight of the godhed & by grace conſirmed & eſtabliſhed, in þ full ſuretie of ioyfull perfite bliffe and euerlaſſing glory.

Lucifer on the other ſide an Aungell of excellent brightnes, wilfullye letting ſlip the grace & ayde of God, wherewith he was fyrted to loke upward vnto his maker, began in ſuch wife to loke downward vpon himſelfe, & ſo farre furth to delite & dote in the regarding and beholding of his own beawty, þ albeit he wel wifſt, he hadde a maker infinitelie farre aboue him, yet thought he hym ſelfmete to be his mate. And as wiſe as he was of nature, yet pryde made hym ſo franticke, that he boasted that he woulde be goddes felow in dede, ſaying vnto himſelfe: Inclam conſecrad.un ſuper aſtra dei. Exaltabo ſolum meum & ſedebo in monte teſtamenti in lateribus aquilonis. Ascendam ſuper altitudinem nubium: ſimilis ero abſimo. I will ascend into the heauen aboue the ſtarres of God. I will exalte my ſeate, and will ſitte in the hyll of the teſtament in the ſides of the north. I wil ascend aboue the heyght of the cloſodes, & I wilbe lyke vnto the highest. But as he vſed thyſ blaſphemous preſumpcyon

in his mynde, agaynſt the gret maſteſie **G** of God, he was ſodeynely cast oute, and thowen downe, with an infinite number of the like traytorous Aungelles, as the Prophet Eſay toucheth him in theſe wordes: Quonodo cecidiſti de celo Lucifer, quia maſteſe oriebaris? Corruſhi in terram. Howe art thou fallen out of the heauen Lucifer, þ ſp̄a-geſt in the moſing: thou art fallen in to the earth. And afterward he ſayth. ver. 14. ruitamen ad infernum detraheris in profundum laci. Howbeit thou ſhalte be drawen downe into hel into the depth of the lake. These wordes with other, the Prophete Iſay rehearſeth in the. xiii. Chapter, in reſemblance the ſalle of Nabuchodonosor, vnto the ruine of Lucifer. And as well of his fall as þ fall of his felowes, maye well be veriſied þ wordes of S. John in his Apocalypſe, where he ſaith in the. xv. Chapter. Et factum eſt prælrium magnum in celo. Michael & angeli eius preliatanur cum dracone, & draco pugnat & angeli ciuius, & non valuerunt, neq; locus inueniens eſt eorum amplius in celo. Et proiectus eſt draco ille magnus, ſerpens antiquus qui vocatur diabolus, & Sathanas qui ceducit uniuersum orbem. Et proiectus eſt in terram, & angeli ciuius cum eo missiſunt.

There was a great battayle in heauen. Michael & his Aungelles foughte with the dragon. And the dragon & his Aungelles fought & wer not hable, noz their place was no more found in heauen. And out was thowen that great dragon the olde ſerpent which is caſled the devill, & Sathanas whiche ſeduſeth & deceiueſt the wholle world, & he is thowen downe into the earth, and his Aungelles be caſt down with him.

Thus the inſlexible iuſtice of almighty God, caſt out of heauen Lucifer & all hys wicked prouide ſpirites, & depuyued them from his grace for euer, & thereby from al hope & couſort, of recovery of a ny maner attaining to the celeſtial glo- ry, but for euer condened to payn. Howbeit not to þ uttermoſt part of their pain at the firſt, noz al to payn alike. But as their offences wer not al alike, but ſome þare of them by reaſon of their moze noble nature and greater gyftes of god reſcued, their unkindnes ſo much þ moze, & their ſinne ſo muſch the moze grievous and in diuers Aungelles alſo diuers degrēes of malice, in ſome þ moze in ſome the leſſe: ſo did the righteouſnes of God temper & propozcion their puniſhmentes, dyeuſing the great devill down into the diepe darke denne of hell, into the verye bottome & center of the earth, and other houe about into the ayze & ouer parte of

At the earth and the sea: which with contynual reccorde and countayle had with their chiefe prince & ruler Lucifer, that reigned as king ouer all the children of pride, dwe & shal dwe till the day of dome persecute, attempt, deceue, trouble, vere and punysh, such as they can catche into their clawes of hys sinfull kind of man. And then at the vinal judgemente, they shall al (as they to their ferther dyscomforde be surely shewed already) leele all theyz authozitic and rule ouer man, and enter with euill men into the seise same infernal fire, that was firs & principal ly prepared for themself: and therin shal ther with the sinfull soules that have left god & folowed them in turmentes intolerable barne in hell for euer.

TLet vs here nowe god readers before we procede ferther, consider well thyss matter, and ponder well this fearefull point, what horriblie perill there is in hys pestilente sinne of pryde, what abominable sinne it is in the sight of god, whē any creature falleth into the delyte and lyking of it self: as the thing wherupon continued, ineuitably fayleth not to folowe, first the neglecting, & after hys contemning, and finally with disobedience and rebellion, the very full forslaking of God.

C If god was so wroth with pryde, that he spared not to dryue downe into helle for pryde, the noble high excellent Aungelles of heauen: what state can ther be so great in this wretched worlde, hys hath not high cause to tremble and quake euerly ioynt in his body, as swone as he falleth an high proude thought entec once into his heart, remembryng the terrible comminacion and threat of God in hys scripture. *Potentes potenter tormenta patientur.*

D The mighty men shal mightelye suffer tormentes. And thā if it be so sore a thing, & so farre unsitting in the sight of god, to see the sinne of pryde in the persone of a great estatē, that hath yet many occasions of inclinacion therunto: how much more abominable is that pievish pride in a lewde unchristye iauell, that hath a purse as peniles as any poore pedler, and hath yet an hert as high as man a migh ti prince. And if it be odious in the sight of god, that a woman beawtiful in dede abuse the pryde of her beawtify to hys bayn glory of her selfe: how delectable is that dayntie damesell to the deuil, that standeth in her own light, and taketh herself for fayre, wening her selfe wel lyked for her brode forehead, whyle hys young man

that beholdeth her, marketh more her crooked nose. And if it be a thing detestable for any creature to rysse in pryde, upon the respect and regard of personage beawtify, strength, witte, or learning, or other such maner thyng as by nature & grace are properlye theyz owne: howe much more foolish abusio is ther in that pryde, by which we wozldlye folke looke uppon height, and solemnelye set by our selfe, with diepe disdayne of other farrre better men, onely for very bayn wozldly tryfles that proprely be not our owne. *¶* Howe proude be men of golde and syluer, no part of our self, but of hearth, and of nature no better then is the poore coper or tinne, nor to mans vse so profitable, as is the poore mettall that maketh vs plough share, and hōse shone, and hōse nayles. Howe proude be many menne of thele glysterring stones, of which hys very brightnes, though he cost the. x. l. shall never shone half so bright no; shew thee hall so much lighte, as shal a poore halpeny candel. How proude is many a man ouer his neighbour, because the wull of hys golone is synner: and yet as syne as it is, a poore shepe ware it on her backe before it came vpon his: and al the while the ware it, wer her wull never so fine, yet was she pardie but a shepe. And why shoulde he be now better then she by that wull, that though it be his, is yet not so verelye his, as it was verely hers. But now how many men are there proude of that that is not theyrs at al? Is there no man proude of keping another mannes gate? another mannes hōse? another mannes hound or hawk? what a bragkyng maketh a bearward w̄ his syluer buttened bawdriske, for pride of another mannes bere? Howbeit what speke we of other mennes and our own? I can see nothing(the thing well iuyed) that any man may wel call his own. But as me maye call hym a foole that beareth hymselfe proude, because he ierseteth about in a borowed gown, so may we be wel cal led very fooles all, if we beare vs proude of any thing that we haue here. For nothing haue we here of our owne, not so much as our owne bodies, but haue borrowed it all of god, and veld it we must again and send our selfe soule out naked no man can tell howe lone. What hast thou sayth Saynt Paule, that thou hast not received? And if thou haue received it, wheroft gloriest thou, as though thou haddest not received it? All that euer we haue, of God we haue received: richesse, royal-

.Cor. 4,

A ryalte, lordship, beuty, strength, lea-
ning, wyt, bodeye, soule and all. And al-
most al these thyngs hath he but lent vs.
For al these must we depart from every
whiche agayne, excepte oure soule alone.
And yet that must we gyne God againe
also, or els shall we keepe it. Sylly wyt
suche sorowc, as we were better leste it.
And for the myssuse therof and of our
bodies therwith, and of al the remenant
of that boorrowed ware, whereof we bee
now so proud, we shal yeld a ful straight
acompte, and come to an heauye reck-
ning, and many a thousand body & soule
together burne in hel eternallye, for the
peccable pryde of that boorrowed ware,

B gloziouslye bosted before in the transito-
rye tyme and shoute soone passed lyfe of
this fonde wretched worlde. For surely
thys synne of pryde, as it is the first of all
synnes, begun among the angels in hea-
uen, so is it the heade and roote of all o-
ther sinnes, and of them al most pestilente.
But it is not my purpose to declare here
by, the manyfold braunches thereof, all
the kindestes of mischies that procedeth vpon
it (for that woulde occupy more time
that were incete for this present matter)
but onely will I counsalte everye man
and woman to beware euē of the veryc-

C least spise thereof, whiche seemeth to be
the bare delite and lykyng of oure selfe,
for any thing that either is in vs, or out
wardlye belonging to vs. Let vs euerye
man lyue well in awaite of our selfe, and
let vs marke wel when the dyuell syzze
casteth any proude bayne thoughte into
our mynde, and let vs forthwith make a
crosse on our beast, and blesse it ouer by
and by, and caste it at his heade agayne.
For if we gladly take in one such gest of
his, he shall not fail to bryng in two of
his felowes soone after, and euerye one
watteth then other. This point expresseth
wel the spiritis of God by the mouth
of the prophet, where he noteth the per-
sons progress of proude folb, in the per-

D son of whom he saith in this wise: Dixerunt
lingua nostram magnificamus, labia nostra a nobis
sunt, quis noster dominus est? They haue said, we
will magnifie our tonges, our lippes be
our owne, who is our Lord? Firste they
begyn so, but as it were with a vaine de-
lite and pryde of their clequent speache,
and say they wil set it ouer goodly to the
shewe: wherin yet seemeth little harme,
save a sond folishe vanite, if they went
no farther. Yet the diuel that bryngeth
them to that point first, intendeth not to
suffer them reske and remaine there, but

shortly he makech them thinke and saye ¶
farther: labia nostra a nobis sunt; our lippes be
our owne, we haue them of our selfe. At
what poynte are they nowe lo?: Do they
not nowe the thing that God hathe lent
them, take fo: theyz owne, and will not
be aknowwen that it is his: & thus become
they thunes vnto God. And yet lo the di-
uel wil not leaue them thus neither, but
carrieth them foorth farther vnto the bes-
tyme worty poyncte of all. For when they
saye once that theyz lippes be their owne
and of them selfe, then against the truth
that they haue their lippes lent them of
our Lord, theyz proude hartes arise and
they aske, quis noster dominus est: who is oure
Lord: and so demye that they haue anye
Lorde at al. And thus lo, beginnynge with
a bayne pride of theyz own prayse,
they become secondly thunes vnto God,
and finally from theeuers they fall to be
plasne rebellious traitours, and refusis
to take God fo: their God, and fall into
the detestable pzyde that Lucifer seyl to
him selfe. Let vs therfore (as I said god
Christen readers) beware of this horry-
ble vice, and resist wel the very first mo-
tions thereof, and the firste suggestions
of the diuel, as the yong infantes of Ba-
bilon, let vs al to crush a bryake in peeces ¶
against the stome, that is our sure frōge
sauiour Christ, with consideraciō of his
great humilitye, by whiche he (being as
verelye God as man) humbled hym selfe
fo: oure sake (to redeine vs ouer of the
proude dyuels domynion) vnto the vyle
death of the crosse, whiche is the mater of
his bitter passion, wherof I haue take in
hande to crete, and haue fo: the syze fal of
proude angels, wherby in part, thocca-
lion of our dampnacon, and consequet-
lye fo: oure redempcion the occasion of
Christes passion grewe.

¶ A prayer.

Gloriosus blessed trinity, whose
justice hath damped vnto per- ¶
petual pain, many proud rebel-
lious angels, whom thy good-
nes had created to be parteners of thine
eternall glori for thy tender mercy, plāc
in myne harte suche mekenes, that I so
may by thy grace folowe the mocion of
my good angell, and so resist the proude
suggescyōs of those spiteful spirites that
sel, as I may thozolue the merites of thy
blyster passion, be partener of thy blyse,
with those holy spirites that stooce, and
nowe confirmed by thy grace, in glori
hal stande fo: ever.

A treatise vpon the passion.

A ¶ The second point, the creati-
on, and fall of mankynde.

B  The glorious maiestie of almighty
cy God, after the soze rehearsed
ruyne and fall of aungels, not
wyllyng to suffer the malice of
hys prouid envious enimies, make such
a minishment in hys gloriouſe courte of
heauen, determined of hys greate good-
nes, to create a newe kynde of creature,
wherewryt he woulde make vp a fulfyll
wyth gloriouſe blessed people, the nom-
ber of al those euyl angells, that wer tho-
rowtheyx high malicious pride, thownt
out of wealth into wretchednes.

Thys newe kynde than, that he wold
soz thy purpose create, the depe wiſdom
of God, determyned marueilouslie to
mingle and temper. Soz lyth it shoulde
be able (wyth help of hys grace) to attain
vnto ſuch high heauenly gloriy, he wold
haue it ſpiritual and immortall. And yet
to reſtrayne it from the prouide hart, that
Lucifer had and his felowes in theyx ſpi-
rituall and immortall ſubſtaunce, God
determined that thys newe kynde of crea-
ture, shoulde alſo be bodey groſe & mo-
tall. And thus after thys viſible worlde
made, and ayre, earth, and ſea furnished
wyth ſoule and fyſh, and beaſtes, grasse,
herbes, trees, and frute, he made the bo-
dy of man of the flyme of the earthe, and
creaſed of nothyng, the ſpirituali ſub-
ſtaunce of the ſoule, after the ymage and
ſimilitude of hymſelfe, in that hee endu-
edit wyth the three great gyltes, memo-
ry, vnderſtanding, and wyl, in a certain
maner of reſemblaunce of the gloriouſe
blessed trinity, the fatter, the ſonne, and
the holy Goff.

C Thys kynde of man created God of
a merueilous conuenience alſo, with al
other maner of creatures. Soz he made
it haue a beyng, as hath the dead ſtone.
A lyfe, as hath the iſenſible tree. A ſen-
ſible ſeelyng, as hath the unreaſonable
beaſt. A reasonable vnderſtandyng, as
hath the celeſtial angel.

D Thys oure foſefather Adam beyng
created of the earth, & oure mother Eve
formed and framed out of the tyb of hys
fyde (as in the firſt and the ſecond chapi-
ter of Genesis is declared) al be it þ they
were ordeyned vnto the highe pleasaunt
palace of heauen, yet leſt ouer ſodain en-
haſing ſo highe myght make ſuch pride
ſpryng in theyx hartes, as myght be the
cause of theyx dyuyng downe agayne,
þ great goodnes of God meaſured their
ſtate & wealth, ſetting them, not on highe

in heauen, but beneath in the pleasaunt G
arden or orchard of earthly paradyſe.
And foz the farther ſauegarde of their
persons from pride, he gaue the precepts
and comaundementes, wherby thei shuld
remember & conſider them ſelues to be but
ſeruautes. And therfoze he bothe bode
them there, to be occupied and worke in
the keeping of that pleasant garden, and
also fozbode them the eatyng of the fruit
of the tree of knowledge. And yet vnto
their farther knowledging of ſubieccio,
and repelling of al occation of pride, he
ſet vpon the breaking of hys beſteſt, the
threare of a verye ſoze payne, that is to
wyte, that when ſo ever they dyd eate of
the ſoze boden tree, they ſhoule dye: that
is to wyte, that where as they had nowe
theyx bodyes ſuch, as though they might
die by theyx owne defaute, yet ſuche as
wythout theyx defaute ſhould neuer dye,
there ſhould, after that hys comaunde-
ment were by theym broken, enter into
theyx bodies, & into the bodies of al their
poſterite, an ineveſtable neceſſity of dy-
eng. Thus had God of his high godnes
ſet them in the poſſeſſion of a ryght wel-
thy ſtate, and in therperfection of þeir a-
farre paſſing better, of which they could
never ſayle wythout theyx own defaute.
And to kepe the fro falling into the faul,
he was redy to aſſiſt the with his grace,
and againſt prouid diſobedience þ myght
make them ſlye from hys grace, he gra-
ciously ſenſed and hedged in theyx hartes
wyth feare. Now ſroode our father Adā
& our mother Eve, lords of al the whole
earth, had ful dominion over al the bea-
ties of the ſame, out of dread of death or
any bodeyke hurke. And auhō ſtey they
ſhoule haue had ouer al theyx owne of
ſpring, with whyche they were with the
blessing of God, comaunded to encrease
and multiply, and repleniſh the worlde.
Theſe paſſe was the moſt pleaſant place
of paradiſe. Their aparel was þ vesture
of innocence, moze gloriouſe then cloth
of gold. Their nakednes as farre fro diſ-
honesty & al cauſe of shame, as theyx bo-
dies wer far from al filchi tokens of ſin.
Their ſenſual partes conformeable unto
reafon. Againſt their ſoules, no rebelliō
in theyx obedient bodies, which foz a ſea-
fon ſhould haue endured ther, wout age,
worines, or payn, without ſpot or weſt
or any decay of nature, preſerued conti-
nually by the holeſome frutes & helpe of
Gods hand. And al their childre foz euer
after the ſame rate. And eche at ſundrye
tymes when Gods pleasure wer, ſhulde haue

A hane had theyz bodyes chaunged sodenly into a glorioous form, & without death depart out of the earth, caried vp wyth the soule into the blysse of heauen, there to rayne in toy & blysse eternally w^t God fulfilling the places fro which the proude angels fel. This was lo þ state in which our first father stade a state ful of heuenly hope of eternal toy to come, & a state for the meane iwhyle, ful of present welthe. But oh wo worth wicked envy þ dough for pestilēt p^ride. For the proude hateful enemy of God, and traitorous w^tretch þ dyuel, beholding this newe creature of mankynd, set in so welthy state, & either coniecturing by hys natural bnderstanding, or to thencrēase of his grief for his proude envious fomake, hauing it reuled vnto him, that of thyz kinde shoulde be restoed the ruine that was happed in heauen, by the fal of himselfe and hys felowes, conciued so great hart burning againe the kynde of man therfore, that he rather wold with his own dampnation doubled, so that he might destroy them, then suffer God honoured in them, and the so to proceede and prosper, that their grose myngled nature so base in respect of his, shoulde ascend vp to that height of heauen that himself was fallen fro.

C upon som mischeuous meane, by whych he myght bryng makynge vnto destrucciō, called to mynde the meane by which he had before wretchedly destroied himselfe. And as he saw his owne dampnation growen by thocassion of p^ride, so wylf he wel that if he raignt by some swyly suggestion, bring pride into the kinde of man, & make the first fathers disobey Gods comauement, then woldes God of his justice keepe hys promise in their punishment, & take from the posterytie, the gyfte þ he promised theyz fore father for them, if the condicione were broken,

D upon which he gaue it. Upon this, thyz old serpent the diuel, beying as the scripture sayth wylter than all the beastes of the earth, would not begyn at the mā, whom he perceiued to be wiser and moze hard to b^regle; but first begā at the womā, as the kind in wisdom moze weak, moze light of beleife, & more eth to be bygiled, whō if he might make on hys side, then shoulde he & she togerther, be swayne against one. And the wily w^tretch perceiued wel also, the tender mynde that the man had to hys make, & therby gessēd (as it there happed & els wher happeneth oft) þ to bryng man to wo, the woman mat do

more, then wyth al hys craft, the dyuell **G** can do himselfe. This wily serpent ther, forze the dyuell, deuising to entycē thyz womā to his deadly dede, toke his time for his wretched woing, whē her husband was not with her. And then gan he fall familiar with her, & inquisitio of suchē thinges as pertained to her husband and her, & nothing at al to himself. For ther he asked her this question: wherfor dyd God (quoth he) comauend you þ ye shulde **Genes.2.** not eate of euery tree of paradise, or as it rather semeth by the greke ph^rase vslu, al in many places of scripture, he asked her thus: why did God comauend you that you shuld eate of no tre in paradise. And that his question was suchē, apereth by the maner of her answer. Nowbeit if she had shewed her selfe unwilling to fal fa- **F** milier with hym, & had said again, what is that for you: or had answered hym & said, my husband shal answer you, al his wretched woing had ben at end, & he cos- fouded and gone. But while she was co- tent to be talkative with a straunger, & war a proper enterterner (which proper- ty some gentlewomen wene wer a god- ly praise) marke wel what folowed ther- on. She answered the serpent & said: Of the fruit of the trees that are in paradise we eate. But of the fruite of the tre that **G** is in the mids of paradise, God hath comauended vs that we shal not eate, & that we shuld not touch it, lest we may hap to dye. Marke here, that in these wordes, the contagious couersacion of thyz wicked serpent, wyth his questioning and her eare gruyng thereto, wrought not as it se meth, not outwardly onely with her eye and her eare, but inwardly also w^t some subtil suggestio in her hart. For by this answer of hers it apeareth, that forþw^r upon his questioning, she began to sta- gar, and halfe to dout of the truth & sted- fastnes of Gods word. For wher as god had preciselye promised, that if they dyd eate of the fruit of that tree, they shoulde **H** dye, she by the inward leaning to the dy- uels instigaciō, and not cleauyng to the grace of God, by thyz her aunswere cur- ried it into a dout, saying: ne forte moriamur, lest peraduenture we dye. By reason of whiche doutsing, and thereby but halfe dreading, she made halfe the way her self, for the diuel to walke farther wyth her. For thereupon he letted not boldy to blasphemē God before her, and say: Mai- ye shall not dye. But God dothc knowe, **Gene.3.** that what so euer daye you shail eate of that tree, your eyen shall be opened, and

þþ. ii. you

A treatise vpon the passion.

Sy you shall be as gods, knowing both god and euyl. And upon these wordes, she seeing that it seemed a good tree to eate of, & sayz to the eye, and delectable to behold, she by and by plucked of the fruite therof and eate it, and gaue it to her husband and he eate it to.

Dwretched wycked Serpent, howe much of thy deadly poyson, hast thou put into the sely soule of this woful woman at ones? For here hadde he made her beleue, that of his owne diuelish condicions god had had twaine: that is to wyt, false head and enuy. For he made her thinke, **W**hat God had told them a lye, in that he said that when so ever they eate thereof they shold dye: and also that God were enuious, and could not for enuye suffer it, that they shold haue so high a thing, as the knowledge of good and euyl.

Then strake he into her hart the poyson of proud curious appetite, and inordinate desyze to knowe the thing, which for her weale God had forboden her to know. For God woulde of his goodnes he shoulde haue knownen but god. But he bi the diuels enticement, wold nedes **C**knowe euyl to. And when her curiosyng mynde, had made her once set her fayre handes unto the feylinge of that sowle pycche, she could never rubbe the sylche from heringers after. What shoulde I speake of the other lesse euils, that he allowed and alested her with, as the pleasure of the eye in the beholdinge of that fruite, wyth likourous desyze of the detestous taste: syngs not small in theim selfe, but small in respect of the farre passing greater, when he made her desyze and longe by reason of highe knowledge, to be like a goddesse, & for that cause proud lie to disobey God, and eate of the forboaden fruite. And she being thus infected,

Dand so soze enuenomed with so mani poison spottes, infected her husband soothly with. For at her enticement, and not so much for credence gyuing to the serpentes wordes, as to consern his wife (whose request he could not synde in hys harte to contrary) he kept her company in her leudnes, and letted not to eate with her. But the walowe sweete pleasure of that fruite, so ne tournd to displeasure and paine. For scant was the fruite passed downe both theyz throttes, when it so began to wamble in their stomakes, that they wyshed it oute agayne, and in hys bely that counsaled them to eate it. For anone was there suche a merueylous chaunge, spred thowre bothe theyz bo-

dies, that where as when they put it in **G**theyz mouth, they were such as it was a great pleasure eche of them to behold other, and be beholde of the other: as sone as they both had eaten it, they felt suche filthy sensual motions of concupisence, rysen and rebell againste reason in theyz fleshe, that their heartes abhorred to be beholdeyn and sene, either of any other or them selfe either, and for shame of theyz nakednes, couercd their flesh with sigge **Genesi.**, leaues.

Now is there no dout, but that theyz wycked enemy the serpent (whych as appereith by the byble, abode stil by them, **F**tyl the sentence giuen by God bpon theyz al three punishment) in his mischeuous maner highly rilosed, to see hys diuelish deuice brought vnto such passe, and had a great game to behold them come forth so comly, apparelled so richelye in theyz royal robes of sygge leaues.

Dwhat a confusyon was thys vnto them, to see theyz fayned friend, theyz very deadly enemy the diuel, first by theyz owne folys so harmefullly disceiuyn them, and then so spitefulllye sytte and laughe theym to scorne. But they had no longe leisour left them to take heede to that, ere that great confusion was overwhelmed **G**with a greater. For so dely lo, thei heard ourre Loerde commynge, and therewryth for shame thei fel in a feare, and fled and hydde them selfe from the face of God in the myddes of a trece. And our Loerde as though he sawe them not, called for **A**dam and sayde: Adam where art thou? And he aunswere: Loerde I hearde thy voyce, and was asearde to come before thee, because I was naked, and therfore I hyd me. Who shewed thee (quoth ourre Loerd, that thou were naked, but because thou haste eaten of the tree, of whiche I commaunded thee thou shoudest not. **Gene. 3.**

Then tooke Adam away farre a way fro forgiuenesse. For he confessed not his fault, but began to excuse hym selfe, and lay the faute from hym to his wyfe, and in a maner vnto God to. The womanne (quoth hee) that thou gauest me for my companion, shhe gave it me, and so I eat it. Then sayde ourre Loerde God vnto the woman: why dyddest thou so? And shhe in lykewise never knewledged her faut, nor asked forgiuenesse, but excused her by the Serpent and sayde: The Serpent deceiued me, and so I ate it. Then gaue God the sentence of punishment vpon all three, vsing like order in declarynge of his dome, as they dyd in the doyng of their

Genesij,

A theyz synne, For first he beganne at the Serpent, the fyfth malicious contruyer of all thys myschiese. And vnto hym he sayd: because thou hast done this, accus- sed be thou among all the living things and beastes of the earth. Upon thy brest halte thou crepe, and earth shalte thou eate al the dayes of thy lyfe. Enmyty wil I put betwene thee and the woman, and betwene thy seede and hers, and she shal frushe thyne head in peces, & thou shalt lye in a wayte to stynge her heele. Than gaue he the woman her iudgement, and sayde vnto her: I shall multiply thy my- series and thy concepcions, and in so- rowe shalte thou byng foorth thy chyl- dren, and thou shalte be vnder the power of the man, and he shalke Lozd ouer the. Than synally sayd he to Adam: because thou hasse gryuen eare vnto thy wyues woordes, & hast eaten of the tree of which I forbode thee to eate, accursed be the earth in thy woork: wylch labour shalte thou eate of the earth al the dayes of thy lyfe: it shall burgen thornes and briers, & thou shalt eate the herbes of the earth. In the sweate of thy face shalte thou eate thy breade, tyl thou returne agayne in- to the earth, out of whiche thou were ta- ken. For duste art thou, and into duste shalte thou returne. Than ouerte Lozd made them coates of skinnes, and clothed them therein, and sayd: Lo Adam is like one of vs nowe, knowing both god and euyl. And God wylch that angry scorne, to kepe hym from the tree of everlasting lyfe, put them bothe foorthwyth ouute of that pleasaunt paradise, into the wet- ched earthe.

B Long were it here, and not of necessi- tye perseyning to thys p[re]set point, that is to wytte the fall of our foyle father, to note and declare suche thinges as in the discours of thys matter men maye note and marke vpon thys parte of the scrip- ture. As for ensample, that in these wo- des of God wylch he scorned Adā sayēg: Ecce Adam, factus est sic vis ex nobis: Lo Adam is nowe made as one of vs, maye be well marked, that lyke as by all wo- des of the whole teexte appeareth plaine, that there is but one God, so is there in that God mo persons than one. For els coulde he not conveniently saye: Lo A- dam is nowe as one of vs, that is to wyt a God as we be, but he woulde haue said: Lo Adam is nowe as I am.

D Those woordes also seme well to de- clare, that thonghe Adam were not so fullie deceived by the perswasion of the

Serpent as Cue was (for wylch Saynte Paule saythe: the man was not seduced. Timo.2, but the woman, wherenpon Saint Au- stine at good length deciareth certayne differēce betwene them) yet was Adam by the meane of his wyfe, somewhat seduced and brought into a foolishe hope, to be thozowe the eatyng of that fruite, by the knowledge of good and euyl, made lyke a God. For God speakeynge to Cue no wooze of that foolishe proude affection, taunted and checked Adam therewith speciallye by name, sayenge: Ecce Adam quasi nūs ex nobis factus est, sciens bonum et malum. Lo Adam is nowe made as one of vs, knowynge bethe good and euyl. But this was not by the Serpentes per- swasion, whom Adam woulde not haue regarded but shozly shake hym of. But the seducing of Adam, was by that that the Serpentes shroud woordes, came to hys eare out of his wiues mouth, whom he woulde suffer to speake. And therefore our Lozd in declaryngh hys punissh. et vnto hym, sayde for the cause: Quis audi- rorem rixoris tue, maledicet, terris in opere tuo. Et Gene.3. Because thon hasse gryuen eare to the woordes of thy wyfe, accursed be þ earth in thy woork, and so forth. And because that the womans preachinge and bale- lying to her husband, did so much harme in the begynning, and woulde if it were suffered to proceede, do alway more and more, therfore Saynte Paule comman- ded that a woman shal not take vppon her to teache her husbande, but that her husbande shoulde teache her: and that she shoulde learne of hym in silentio, that is in silence, that is to wytte, shee shoulde syl and heare hym, and hold her selfe her tounge. For saynt Paule well foresaw, that if the wife may be suffered to speake to, she wyl haue so manpe woordes her selfe, that her husbande shall haue neuer one.

There may be marked also in the foyle sayde dyscourse, the merueyous mys- cheuous natyre of enuye. For the diuell so well knewe the iustyce of God, and by hys owne destruction so soore had as- sayde it, that he doubted not, but that hys malicious disceite shoulde not passe un- punished. And yet was he rather contee to take harine him selfe, than suffer an- other take good. And suche a diuelish de- lyte he tooke in beholdinge theyz harme and shame, that he boyded not at Gods commyng, but abode to see the sentence of theyz dampnacion, tyl he tooke hys owne wylch hym to.

A In this discourse is to be considered also, that when God punisched the synner by and by, he sheweth hym thereby moze fauour, then when he dyffereþ it longer. And often tyues when he delateth it, he doth it not of fauour, but of indignacion and anger. For if he had here punished Eve as soone as her selfe hadde broken hys commandement, both had Adam bene warned by it, & her offspiring by her synne alone, as holy doctours declare, had not loste originall iustice, nor fallen in damnacion of death. But for

B as muche as though she was created to be Adams felow, she was yet of lesse perfection, and moze脆弱, and moze ethre to fall then hee, albeit he has as then no dominion gyuen hym ouer her, yet hys reason myghte shewe him, that to gyue her good counsayle, he should haue kept her company, whiche if he had done, the Serpent had not deceaved her. Therfore sythe he dyd not, but by wandryng another way from her, he suffered her to miscare and be infected, God suffered the contagion of the selfe same infection, to stretche vnto himselfe to, and thereof to growe hys destruction.

C And this may be a warning to every man in thys worlde, to do the diligencie that he possible can, to keepe every other man from herte. For as the holpe scripture saythe; et mandauit illis unicuique de proximo suo. God hath giuen every man cure and charge of hys neigbour. And harime creepeth fro one to another, by mo meanes then we beware of. And he that care not though his neighbours house fall a fyre, may happe to leele hys owne. Howbeit, as thys lesson generally perteineth to every man, for the naturall loue and chrissten charitee that every chrissten man

D is bounden to beare other, yet perteineth most specially to those, that haue ouer other men that special charge giuen vnto them, that our Lord therfore by the mouth of Ezechiel teriblye threatneth them in thys wyse; si dicente me ad impium, morte morieris, non annunciaris ei, neque locutus fueris vii auertatur a via sua in ipsa et viua, iuscum impius in impiate sua morientur sanguinem autem eius de manu tua requiream. If whan I saye to the wycked man thou shalt dye, thou do not shewe it him, nor doe not speake vnto hym, that hee maye turne from hys wycked waye and lyue, bothe shall that wycked man dye in hys wyckednes, and yet the bloude of hym that I require of thyne handes. Thys is a fearefull wosyd lo, to those that haue the cure ouer other folke, and a necessity

to take good heede to theyz flock, to gide them wel, call vpon them and giue them warning of such waies as they may perishe in. For els shall the sheeps not perishe & be punished onely, but the scabbs of the flock, shal catche & consume hys heard and al so; his negligence. This is here a nother thing specially to be marked, that lyke as the kynde of man was not corrupted wylth original synnes, nor lost the state of innocencye by the faute of Eve alone, which was but the feblet and inferiour part, cyll Adam that was the stronger and superiour parte, made hym selfe partener to the same synne also, so is there no manne accounted afor God so; an offender in anye deadlye actual synne, by any maner mociō or suggeſtione of the dyuell vnto the sensuall parte, as long as the wyll after the iudgement of reason resisteth and refuseth to consent. But when reason gyueth ouer to sensualitye, whereby the man whole and entirye falleth into the consent, either to do a deadlye synne, or to delyte in the deuassing and thincking vppon anye suche sinnefull act, for the pleasure that he taketh in that thoughte, all were it so that he thought therewith he would not do the deede, yet were the full consent to the pleasure of that onely thoughte, full and whole deadlye synne. Now be it a sole surreptitious delyte, cast by the diuel into the sensual parte, is no sinne at all, but may be matter of merite, except the will with reason giuing ouer thereto, either consent to delite therein, or els is so negligent in looking to sensualitye, that he lettest her ouer longe alone therein, and listest not to do hys diligēce, in dysp̄ting that sinnefull suggestion from her. For surely suche maner negligence, is a foze the face of God accouted for a consent, and so for a deadlye synne.

It is also specially to be marked, that the stubborn maner of Adam and Eve, not praying God of so; gynenes, but excusing theyz sinne, was in maner more displeasure to God, than was theyz synne selfe.

Thys is also notablye to be marked, that as tenderlye as Adam loued Eve, rather content to dysplease God than her, yet when he sawe that sozow shold come thereson, he woulde faine haue laid it from him selfe vnto her. And thus wil it fare by these fleshlye wretched louers here, when they come in hell together, they shall curse eche other ful fass. Howbeit lettryng passe as impertinent to my matter

Smatter, many things that myghte be marked mo, let vs not forgette to marks this one point wel, which is y sunne of al the second point, that is to witte, lette vs consider deeply, from what weale into what wretchednesse, by the folye of oure fozefatheres, mankinde is wofully falle, thoz owe the fals wily suggestion of our mortal enemy y diuell. On which thing when I bethinke me, me thinketh Iinal wel say the wordes of saint John in the Apocalypses, wyth whiche he bewayleth this wretched worlde, by reason of that the diuel fell out of heaven thereinto: *ve terre & mari, quia descendit diabolus ad vos, habens iram magnam sciens qui modicum tempus habet.*

Mo to the earth and to the sea, for the dyuell is come downe to you, hauyng greate anger, knowyng that he hathe but a lyttle tyme. This wo well founde oure fozeathers, when the diuell full of yze for hys owne fall, and enuye that they shoulde succede him, labored to bringe them to the place of his final dampnacion, from which he saw wel he had but a litle tyme left, that is to wit the time of thys preset worlde, whiche is transitorys and soone shall passe, and is a tyme in all together very short, from the first creacion to the final chaunge therof at the day of dome, if all that tyme be compared with his euerlasting fire that foloweth. He found them innocentsoyful and mery, much in the fauour of God, and oft reelysing his visytacion and companye, the man and his wife echel delyving in other, synyng nothing to myselfe in themselves, Lordes of al the world, al beastes obedient vnto them, their wroke without wernes, their meate pleasant at hande, no necessity to die, nor any bodily hurt, hie pleasure in hope of heauen, and all their childzen after them.

DAt this hath this false Serpent beraſt them by his disceitful train, poisoning theym with his owne pride, that thicke himselfe out of heauen. For as himselfe would haue bene Gods felowe, so made he the wene they shold. But while they went to be Goddes by the knowledge of god and euil bothe, thei loſt alas the god that that they had, & gat but euill alone. They loſt their innocence, and became sinneſful: Gods fauour thei loſt, and fell in his displeasure, his visitacion thei rejoysed not, but were afeard to come nere him: echē of them ashamed to behold the other oþ them ſelue either: al beastes wer at warre with theym, and echē of theym with them ſelue, their owne bodies in re-

belliō and battaille againſt theſr ſoules, G thurſt out of pleauant paradise into the wretched earth, they ſtaying gotten with ſore ſweate, their chyldeſen borne wyth paine. Then hunger, thurst, heate, cold, ſykenes ſundry and ſore. Sure ſoþ loþing, for the vnfure tyme of deathe: and dread after al this, of the ſearful fire of hel, with like paine and wretchednes to al they ſoþing for euer.

This is to god readers the wretched chaunge that our fozeatheres made, with falling into pride at the diuels falſe ſuggeſtion. In honour they were, and wold not ſee it. Honour they ſought, and therby fel to shame. They woulde haue warred Gods, and were turned into beaſtes, as the scripture faſh: *Homo cum in honore eſſet non intellexit, comparatus eſt iumentis infipientibus, et ſimilis factus oſillis.* When man was in honour, he perceiued it not, but he was compared vnto the ſtulthe beaſtes, & to them was he made lyke, and yet broughte in deede into ſarte wyrſle condicion. For man beaſtes liue with leſſe labour and leſſe paine to than man, and none of the go to hel. In daunger wherof al y kinde of man ſtoode, by thoccaſion of their falſe gooduſſe of God hadde not by his grace holp wiþ his merciſul hand. And vnto heauen had no man gone, had not our blessed ſauicur redemeſed man, and paide his rauſome by his bitteſt payneſul paſſion: wherof thoccaſion was this wretched fall of man. And thus finiſh I the ſecond point that I ſaid I wold ſhew you, before I come to the woful hiſtorye of Chrilkes bitter paſſion.

A prayer.

To myghtye God, that of thyne infinite goodnes, didſt create us, our firſt parentes in the State of innocence, wyth preſente wealth and hope of heauen to come, til thoz owe the diuels traine their foli fel by ſynne to wretchednes, for thy teſter pity of that paſſion that was paide for their and our redempcio, affiſt me ſo with thy graciouſ helpe, that vnto the ſubtil ſuggeſtions of the Serpent, I neuer ſo encline heares of mine hart, but that my reaſon may reſiſt them, & maſter my ſenſuality & reſtaine me from them,

CThe third point, the determination of the trinity, for the restauration of mankynde.

Mhen the diuell had thus gyle,
fullly betrapped, & thus falle-
lye betrayed, oure fyrst facher
and mother by their owne o-
uersyght and folye, and therby brought
into myserable estate and dampnable,
them selfe with all their posterite, nev-
ther woulde the mighty maiestie of god,
endure and suffer his malicious proude
enemye the dyuell, to reioyce the wyth-
drawing of the kinde of man fro doinge
him honour, nor the marueilous mercy
of God, abide & sustaine to see the frayle
kinde of man eternally destroyed, by the
B deceipt and circumuencion of the false
wylle diuel. For though his iustice was
content, for ever to leese al thankful ser-
vice (for thankles they serue him still) of
those malicious angels, that without o-
ther mocion then their own malice wil-
full turned from him, and that his mer-
cy no cause had to counterpleade his iu-
stice, in abridgyng the eternyte of the
proude spirites paine, that of obdurate
hart wold never be sozie for their synne,
yet in beholding the wretched decayed
kinde of man brought into sinne, not al
of himself but by the subtle suggestion of
his false envious enemy, and that wold
C after ware meeke and repente and praye
for pardō, the sharpe iustice of God and
his tender mercy, entred into counsatle
together. And by the deepe wisedome of
God, was the meane founde, that man
should so be restored, as ther shold both
twaine be satisfied, that is to wite, both
man by iustice for his sinne somewhat
panished, and yet vpon repentaunce by
meane of mercye, shold his fault be paide
for, and from al eternall bondage ma-
redemed and sauad, and in spight of the
diuel, enhauanced to moze honoure, than
D euer he was entytled to before he tooke
the fall.

To deuise this waylo, was a wonder-
full thing, farre passing the capacitye of
al the angels in heauen. For siche tha-
mendes must nedes be made, & in main-
tenaunce of the true iustice of God, the
raunsome must needs be paide for the
kinde of man, that was by synne addic-
ted and adiudged to the diuel, as his per-
petuall chāll never to come in heauen,
who so ever shold paye this raunsome,
muste and was molte conuenient to bee
such as would & were able and ought it.
Nowe ought ther this raunsom no crea-
ture but man, and therfore siche by hym
that ought it, of reason it shoulde mosse
conueniently be paide, man muste he be

that shoulde of duty paie it. But now was C
there no one man, able to paye the ratn-
some for the whole kinde of manne. For
siche al the whole kinde had lost heauen,
and were al in one dampnacion, condēp-
ned al to bodey death alredy, anye of the
al, though he shoulde willynglye suffer
death in recompēce of the sinne, it could
nothing serue his felowes, nor yet hym-
selfe neither, for he paied but his dette of
death for his owne part, in whiche dette
and much more him selfe was condemp-
ned alredye.

Now as for angels, nesther can wee
know that any woulde than do so much
for man, man beinge fallen by synne fro
Gods fauour: nor any of them al was a-
ble, beinge but a creature, to satisfye for
the deadly trespass don vnto the ceator.
And yet was it ouer this farre fro good
conueniēce, that any angel shoulde haue
be suffered to do it. For the redēption
of man after his fall, was a greater be-
nefite vnto him, then was his creacion.
For as our mother holy church singeth
in the Pascal seruice: Quid enim profuit,
nisi redēmi profūser? What auayleth it man
to be boorne, were not the profit of his re-
dempcion? And therfore if angel had by
payment mans raunsome and recom-
pēce made for his trespass, redēmed him,
then wold man haue thought hymselfe G
moze in a maner behoden to angel then
to God. And thoccaſion therof had bens
a very foule disorder.

Thus was as I sai therfore, the deuise
of a meane conuenient for mans redēp-
cion, the thing that farre passed the wi-
dom of al the wile angels of heauen. But
the dep̄ and infinite high wisedome of al
myghere God, deuyled the merueilous
merciful iust meane him selfe, that is to
wite, that by the cruel painefull death of
that innocēt person, that shoulde be both
god and man, the recompēce shoulde be
made vnto God for man. For that perso-
nat being God, shuld be of that nature
that was able to do it, and beinge man,
should be of that nature that was boun-
den to do it. And the diuel (unware that
he were) unrightuouſlye procuring that
rightuous mas death, shoulde righteu-
ſlye lese the power vpon man, that God
had for mans unrightuouſnes, ryghteu-
ſlye giuen vnto him before.

This excellent meane of mans redēp-
cion, the deepe wisedome of God deuised,
and in tyme conuenient, the second per-
son, the sonne of God, the wisedome of
the facher, and the fachers expresse abso-
lute y-

Solute pimage and brightnes of his fathers glory, being sent by his father and hym selfe and the holy gost, downe here into the earth and never the lesse abiding stil aboue in heauen, and in the blessed wōke of the pure virgin Marye, taking into buntynge of person, the poore nature of man by the obumbracion of the holpe ghoste, of the pure bloud of her bodye, withoute mans seede or fleshly delectacion, & therfore withoute original synne conceyued, and withoute helpe of mydwyse or paine of trauaille boorne, liuing here in payne & labour, fastynge, watch, preachinge and prayer, and finallye soz the truth of hys doctrine, by the procurement of the dyuel, the treason of Judas, the malycie of the Jewes, and cruel handes of the Patnims, thowzow the painful bytter passio and death of hys innocent manhead, not bounden or subicct vnto deathe, neyther by nature nor sinne, but by death soz mās sake wyllinglye suffered, that excellent meane I saye of mans redempcion so by himselfe devised, hymselfe mosse graciously fulfilled; and by the pleasaunt acceptable sacrifice of himselfe, obediently offered on the crosse vp to the fathur, he pacified the wōrathc and indignacion of God against mā, and by his gloriouse resurreccion and merueilous ascencio, sittynge in the nature of man vpon the fathers right hand, hath reduced mākinde (in such as wil take the benefite) to moze joy, moze welth, and farre moze honour to, the euer the fal of our firsst fathur lost vs.

DNow albest (as I suppose) fewe men haue lesse lust to moue great questions, & put maner of dispicions in unlearned lay mens mouthes than I, which rather would wylshe euerye man to laboure for good affeccions, the to long soz h̄ knowledge of lesse necessarpe learning, or deelite in debating of sundrye superfluous problemes, yet of some such demaundes as I now se many men of much lesse the meane learning, haue oft right hotte in hand, I shal not lette one or twayne my selfe here a litle to touche.

A question. First be they comonlye willing to searche this thing, wherefore mankinde shoulde mo then Adam & Eve them selfe, neede any redempcion at al. For how could it (say they) stande wyth the iustice of God, that soz h̄ fault of onely Adame and Eve, al that ever came of them, shoulde fall into suche myserable faute? Thys question and manye suche other lyke, when they be of a curios

bold presumpcion demaunded, be not to bee harkened vnto and unanswered, but wyth the woordes of the blessed Apostle Paule, rather to be reiccted & rebuked.

O homo tu quis es qui respōdeas deo? Numquid dicit fig

Roma,9:

what art thou to take vpon thee to dis-
pute with God? Is ther any mozkemās
worke that asketh the wozkemās, where-

soze hasthe thou made me thus? And must
almighty God the of his wozk w̄ought
in man, give a reckening to man that is
but his handwozke? Howebeit on the to-

ther syde, where suche questions ate not
demaunded of frowardnesse, of a bayne
pryde, noz of blasphemous purpose, it is

not onely no displeasure to God, but is
also a good occupacion of the minde, in
that a man deliteth to thyncke vpon hea-

vny things, rather then vpon earth-
lye. And many an holy man haith of no
bayne curious mynde, but of very pure
devocion, byset muche studye vpon the
sozelaide question. And of chese holy mē

hath divers hadde divers opinyōs. One
soz haue thought, that by the fall of A-
dam, the whole kynde of man, not onely

lost original iustice, and became subiect
vnto the necessiti of temporall deathe, and
therewirth losse also the toxfull blysse of

heauen, but ouer that by the fylth of ori-
ginal synne (with whych enerye manne
borne into this woorld, by natural propa-

gacion, is infected in the vicious sinfull
flocke, in that we wer all in of Adam, as
the fruit is in the tree, or the eare of corn

in the grayne that it came of) was also
dampned vnto perpetual payn, and sensi-
ble torment in hel, althoughe it were a

chylde that dyed in the cradell, whych to
the original synne taken of hys parents
(of whych the prophet saþt: Lo in wye-

bednesse was I conceyued, and my mo-
ther conceiued me in synne) never added
actuall synne of hys owne. And from

thys eternall dampnacion of sensyble
paine in the syze of hel, thei thought that

never any of the kynde of man shoulde
be preserued, but by the merentes of the
passion of Ch̄iste, and saythe in him co-

merit or to come.

Faith I saye, actual or habytual, and
in infantes by the faithe of their paren-
tes and the faithfull churche, wyth cer-
tainye sacramentes or sacrifices dueleye
referred to God, after the sundry lawes
and ceremonys of sundry divers times,
wherewirth these infantes haue habitu-
al saythe infusid.

And

A treatise vpon the passion.

A And as touching the faische of Christ, that he shoulde once come by whom thei shoulde be sauued, reuelacion was givene to Adam, Noe, Habraham, and all the olde fathers, and by theym to the people of euery generacio[n] before the law w[ro]te; and at the law w[ro]tten, reuelacion givene to moyses, and by him to the people, and after to al the prophetes, and by them to the people of Jewes of euery generacion, vnto the coming of our Sautoure Christ hymselfe. Now as so[me] suche folke either now or than, as among the Paynims lyued wel accordan[ce] to nature, so

B that they lacked nothing to keepe theim from the perpetuall syze of hell, but the faith of Christ, some holi doctours haue thought, that God of his merciful goodnes, by one meane or other sayled not to give the the faith, as he that is of so merciful godnes, that he wyl sayle no man in thing necessarye, withoute the mans owne faute.

But than other doctours that wer in this poynt of opinion w[ro]th theym, that original synne dampned euery man to sensible paine of hel withoute the faith of Christe, were not in that poynt agreed w[ro]th them, that vnto al such Paynims **C** as in any place liued naturally wel, and kept them selfe from idolatry, God sent the faische of Christ to keepe them fr[om] hel, as not suffering any man to be perpetuallye dampned to the sensyble Payne of fyre, withoute hys owne actual faute, sith they them selfe denyed not, but that the infantes of Paintims and of the christe, ned bothe, y deceased withoute baptisme, were dampned vnto perpetual sensyble paine in hel: and yet had they none actuall synne of theyz owne, but onelye the synne originall.

D Nowe where as thys thyng myghte happily seme hard, in the hartes of some suche as direct their eye to the mercifull nature of god, and can not also perceiue by any rule of justice taught vnto man, eyther by reason or scripture, how thys thyng coulde agree w[ro]th the mercifull justice of God, these good men answer, that hell is the place for synnetfull folke, and that Payne is dewe to synne, and that those chyldren and all be synnetfull in originall synne. For al are synnetfull, that are thozowe fylthye concupisence wrought by propagation out of that sinfull stocke of our first synfull fath[er], for in that stocke were we al, and were infect w[ro]th synne in the same, in suche a certaing maner as all the sowze crabs

that euer come of the crabbe tre, do take **E** theyz sowzenes of the carnell wherof the tree grew. And if a poore potter may withoute repreh[ec]h and uncontrolled, make (as saynte Paul saith) o[ne] one selfe peece **Roma.9.** of clay, two vesseles, the one to serue in honest bse, the other in byle and sylthy, where the claye whereof he maketh the byle vessel was nothing safty but god, who shoulde bee so holde and so blasphemous, as to think that God doth wrong to make and bse al those vesseles for byle, that is to wytte, al the kynde of manne whereof the claye that they all came of **F** (that is to wytte theyz fylth father and mother) were ere they came of them, waren by theyz synne bothe iwayn very byle and nouȝt.

Besydes this (say these god holy doctours) the scripture declarereth vs, that God thus doth in deede. For saint Paul calleth al the offsp[ring] of Adam, by nature the chyldren of w[ro]th, sayinge: **Eras.** **Gphe.1.** *mus natura filii ire. We were (sayth he) by nature the chyldren of w[ro]th.* And that we became suche by the corrupcion of ours nature in oure firsste fath[er] Adam, he sheweth wel where he saythe: *Per unum hominem peccatum in hunc mundum introiuit, & per peccatum mors, & ita in omnes homines mors pertransiit, in quo omnes peccauerunt.* Wy one man synne entred into the wo[rd]le, and by synne **G** deathe, and so passed death thozow in to al men, thozow that one man in whom al men haue synned.

And after he saithe: *sicut enim viuis delicto mors regnauit per unum, multo magis abundantia gratiae & donationis & iusticie, accipientes in vita regnabit per unum Iesum Christum.* *Igitur sicut per viuin delictum in omnes homines in condemnationem, sic & per viuin iusticiam in omnes homines in iustificationem vite.* *Sicut enim per viuin hominis inobedientiam peccatores conficiuti sunt multi, ita & per viuin obedientiam iusti conficiuntur muli.* *Lex autem subintravit, ut abundaret delictum.* *Vbi autem abundavit delictum, superabundauit & gratia.* *Vt sicut regnauit peccatum in mortem, ita & gratia regni per iustitiam in vitam eternam,* *per Iesum Christum dominum nostrum.* **H** Lykewyse as by the synne of one man, deathe hath entered by one, muche moze men receyvinge the abundance of grace and of the gyfte and of iustice, shall reygne in lyfe by one Jesu Christ.

Therfore lykewyse as by the synne of one manne it went into all menne vnto condempnacion, so by the iustice of one manne also, it goeth into all menne vnto iustification of lyfe. For lykewyse as by the disobedience of one manne, many be cons-

Abe constiſte and made synners, ſo shall also by the obedience of one, many men be conſtitute and made ryghtuous.

The law trulie hath entred, that synne houldē aboued. But wher ſinne hath aboued, ther hath grace alſo moxe aboued, that likewiſe as ſinne hath reigned vnto death, ſo grace ſhoulde alſo reigne by iuſtice vnto euerlaſting life, thoroſe Jesus Chrift our Loide. By theſe wordes of wrath, of synne, of condenmacion, of death growen bi the ſinne and diſobedience of Adam into al hys offspring, that is to wiſte into al the kinde of man by natrual propagation engendred and begotten of hym, and by the contrarye

Wordes of iuſtice, of obedience in Chrift and of iuſtification, and rightuousnes in man thezowe grace growing into euerlaſting lyfe, it well appeareth (ſaye ſome doctours) that ſaint Paule ment, that the death growen to all mankynde contracted by original ſynne from Abā, ſhould be the death of euerlaſting pain. From which ſainte Paule well by all the proces of the ſame wordes declareth, that no man can be ſaued but by our ſaviour Chrift. Whiche thing ſaint Peter ſheweth yet moxe expreſſelye, where he ſaith: Non aliud nomen eſt ſub celo datum homi-
nibus, in quo oporteat nos ſaluos fieri.

There is none other name vnder heauen gtuuen to men, in whiche we muſte be ſaued. And that no man ſhal be ſaued without faith ſaint Paule declareth, where he laythe: Sine fide impoſſibile eſt placere deo, that is to wyt, either actuall or habituall infounded in the ſacrament of baptism, or otherwise if God bee ſo pleased, whose power is at liberty not ſo bounden to his holy ſacra-
mentes, but that he may beside the, giue his grace where he liſt. But with his ſacramentes he hath bi his promife bound himſelfe to doe, and without them he doth vnto fewe men, and with contempt of them to no man. And foꝝ thys cauſe ſat thole holy doctours, iſtates be receiuued to baptism, to keepe them from the peril of eternall dampnacon and perpe-
tual paine in the ſtre of hell. And of this opinion was holy ſaint Auſtine, as in ſundry plaine places of his woꝝkes wel appeareth.

Howe ſithe it is ſo (ſaye they) that by the ſcripture this point ſo plaineſlye ap-
peareth, what ſhoulde wee dyſpute the rightuousneſſe thereof, as thoughē that man might attaine to ſee the botome of Gods rightuousnes? Howe many thin-
ges be there verie wel done and rightu-

ouſlye by men, which yet ſeme vnto chil- **G**zen to be no right at al. And infinitely farther a ſunder be the wiſedom of god and the wiſedom of the wiſeſſ man, the ſe is the wiſedom of the wiſeſſ man aboue the wiſdom of the moſt fooliſhe childe. The prophet in the person of God ſaith, No enim cogitationes mee cogitationes reſtre, neque vie me vie reſtre, quia ſicut exaltanur celi a terra, ſic exaltan-
Clap.55.b reſtunt vie mee a viis reſtriſ, et cogitationes mee; a cogi-
tationibus reſtriſ. My thoughtes bee not lyke your thoughtes, noꝝ my waies be not like your waies, foꝝ as highe as heauen is a-
boue earth, ſo high are my waies aboue your waies, and my thoughtes aboue your thoughtes. And therefore ſayth the Roma, p.
ſainte Paule: O altitudo diuinitarum ſapiencie & **F**ſcientie dei, quam incomprehenſibiliſ ſunt iudicia eius, et inueſtiſabilis vie eius; quiſ enim cognouit ſenſum domini; aut quiſ conſiliarius eius fuīt? O the altitude or heighe of the riches of the wiſedom & cuſtoming of god. How incoprehenſible or
vnable to attain vnto be his iudgements? and how inueſtiſable be his waies; that is to wiſte, how vnable to be ſought and found out, who hath knownen the minde of our Lord, or who hath ben of his coū-
ſiſtle? God hathe no rule of iuſtice to bee **Pionetō,7,** ruled bi, but is himſelfe the rule bi whose wil al iuſtice muſt be measured and hal-
pen. And therefore he can do none vnu-
ſtice. And when we be discharged once **G** of this groſe corruptible bodye, that ag-
greueth and beareth downe the ſoule, &
opprefſeth the minde that many thinges thinketh vpon, then ſhall ſuche folke as
ſhal be ſaued, beholde and ſee in the glo-
rious godheade, the very cleare ſoluciōs
of ſuche in explicable problemes.

With ſuche thinges as this, and ma-
dy mo that were to long to reherſe here,
haue thole good fathers anſwered thyſ
matter, thole I ſay that haue thoughte,
that by the ſynne of Adam, euerye man
olde and yong, though he deceaſed with
none other ſinne than originall onelye, **P**
was in likewiſe and in like reaſon, da-
pened to perpetuall ſenſyble payne in the
fire of hell, as by the bondage of the fa-
ther, all hys offyngē is in this worlde
boundē vnto perpetual thralldom. How
be it to tell you the whole truthe, holye
ſainte Auſtine whiche was amonge o-
ther of this minde and opinion, foꝝ all
the reaſons with whych he anſwered o-
ther men therein, concerning the iuſtice
of God in the dampnacon of iſtates
vnto perpetuall ſenſyble payne, foꝝ that
onelye ſynne oxygynall that they con-
tracted by the natruall propagation
of the

Go of the first condemned father, wþt all those reasons I saye wþt whiche he consented other men, he coulde never yet satisfye and content hym selfe.

Fox in a certain epistole whyche he wþtterþ vnto saint Hierom, he debateth this matter at length, very substantiallye, & wþt great erudicion. And in that epistle he confesseth the defence and mayntenaunce of that opinion for so hard, that as he ther toucheth, som great cunning men forz the defence therof, haue ben drawn to the devising of a very great pernicious error. For they to maintain þ iustice of God in that poynþ, sayd that the soules wþtch euery man haue put in theyz bodies by succession of tyme, were al created at once, before the seuenthe daye in whych God rested. And of those woþdes that God in the seventh daye rested, they tooke a foundation for that error, forgetting the wordes of our Sauour:

Pater meus que modo operatur, et ego operor. My father woþketh styl yet, and I woþke stil also, but in the seventh daye God rested from the creating of any newe kynde of creature. Then sayd they that the soules offended God before they came into the bodyes, and that they were put into the

Cbodyes, some to be purged in them, and some to be damped wþt them: so that the infantes that dye wþt original sin, haue the bodyes wþtþre dampnacion, because they naturallye proceeð out of the damped stocke wþt lacke of original iustice, and the soule was worthy to come into that body, by the society wherof, it shoulde bee bounden vnto eternall Payne: the soule they saide was wþtþre for that other synne, wþt whiche it had offended God before it came into þ bodi. Thys fantasie were some sayne to finde, for mayntenaunce of Gods iustice, of those that held the foyefalde waye in the

Ddampnacion of infantes vnto sensyble Payne in hel. But this erronious opinioñ as reasõ is, saint Austin rejected & confuteth. How be it that yet notwithstanding, he confesseth him selfe to finde such difficulty, in the mainteyning of Gods iustice to stand wþt his owne opinion of condemnyng infantes to sensyble Payne in hell, that him selfe seemeth to dout, whither God create alway euery soule of new, or els that alwel the soule as the body, be produced and propagate of the father and the mother, as well as the body. For if they so were, he thought that than the answer were more easy, yf the whole person of the man, were taken

by naturall propagation of the substance **E** of our first father and mother, being subiect vnto that dampnacion. And therefoze he desyreþ saynt Hierome to consider wel that point, and searche whither it might stand with the scripture or not. And if it might, he thought it mete y saie Hierome shoulde take that way to. And if not, him selfe wold not hold it neither. Now be it if that way wold not be maintained, he then desired saint Hierome to wþtke vnto him, by what reasõ he thought that the iustice of God myghte bee maintained, in the damning of infants **F** vnto sensyble Payne in hel. Fox he sayde that hym selfe could not se how it coulde stande wþt iustice, that God shoulde create a newe soule that never offended, and put it without ani desert of it selfe into that body, by whose company it shuld contract soþwiche an infelicite, that the body dyng, and the soule departing therfro bñchisshend before it come to discretion, it shoulde be damped to perpetuall torment. And then layeth he forth there certayne reasons, with whiche hym selfe was wont to aunswere other men in that pointe for the tyme, for lacke of better. But there he requireþ saint Hierome to devise him better. Fox he playnely confesseth that those answers which himselfe was wont to make other folke in the matter, never satisfied noþ contented hym selfe. Woulde God there remayned the answer of saint Hierom agayne. But whether ever he made any or not, we none fynde.

And thus haue I god readers shewed you the mynde of some good holye doctors, which were of the opinion that original syn wþt actual adiogned thereto, damped the kynde of man naturallye descended from Adam, vnto perpetuall sensyble paine in the syze of hel. Now shall ye farther understande, that there are other whiche haue an other manner mynde therein, whereupon there ensueth noþyng so great difficultye concering the ryghtuousnesse of God. **G**

Theyz mynde in the matter is thys, that God in the creation of man, gaue to hym two states: one, competent and conuenient for hys mortal natura, a noþher, of speciall grace a farther state of speciall prerogative, that is to wþt, the possibilitye of immortalitye put in hys owne hande, and of the obtaynyng of eternall blyþe in heauen, of whiche two thynges there was neþher noþer naturallye pertaynyng to hym.

If God

- A** If God had gauen him onelye the firsste, that is to wit onelye naturall, his soule yet shoulde haue bene immortall, for god created the nature such. But vnto the blysse of heauen the fruicion of the godheade, he dyd not create it to attayne by nature, noz as it semeth angell neyther, but by a speciall gift and prerogative of hys grace. The body being made of the earth, and mixte wylch other elementes, was of nature dyssoluble and mortall, as the bodies of other beastes be. Howebeit if God had gyuen Adam no farther gift than competent vnto his nature, he had yet had a god state farre aboue all beastes, and yet a state farre vnder the state that he stooode in by Gods farther gift. For first if man had had but his natural state, albeit he shoulde haue had (as some men thinke) the rebellion of his sensuallyt against his reason, yet had he had (whyle he liued) the vse of the reasonable soule, and shoulde haue had knowledge of God, and cause to loue him, honoure hym, and serue hym, and had bene bounden to maister his sensualtie and resist the diuel, and bi the doing of the contrary, shoulde haue deserued hel, and by doing his dutie to God, shoulde haue deserued to haue after this life, not the fruicion of the Godheade that is the blysse of heauen, but a lyfe god, quiet and restful, with spiritual delite, in such knowledge of God and his wonderful woorkes, as reason at the least wytoutte reuelacion might attaine vnto. Which shoulde haue bene a pleasure farre aboue the pleasure that euer any man had, bi onely natural meanes in this wold, sith this wold first began, and suche as I suppose who so euer might attain it, wold not chaunge that state, wylch the state of the greatest kynges that euer raigned on earthe. And yet though thei cal this the natural state of man, thei meane not I thinke therby, that man was or shoulde haue bene able to haue lyued well after his nature, and haue attayned the ende of y state by his own onely natural power, without speciall ayde and helpe of God, sith there is no creature nother hys nor loue, but as it could not without God be created, no moze can it without God be conserued. And man, if he never had had but his natural state, he shoulde haue bene in daunger to do synne, moze then he was wylch the state of innocencye that God gaue him farther, and yet in that state he sinned. And therfore is not onely we which now by mo meanes than one, haue oure

naturalles viciates, but also Adam that had moze the his naturalles in paradise whole and in god plighe, had neede yet of Gods grace to helpe him thereto stadt; it must needes be as I said, that he must haue needed the helpe of Gods grace to maintaine him, if he had had his onely natural state. And if any man meruelle that God made al his creatures such, as they shuld alway nedē aide of his grace, let him know y God dyd it of hys double goodnes. First to keepe them from pride, by causing theym perceiue their seablenes and to call vpon him; & secondlye to do his creatures honour and comforthe. For the creature (that wyls so) can never chyncke hym selfe in so noble condicione, noz shoulde take so greate pleasure or so much reioyce, that he were made abie to do a thing wel enough hym selfe as to remember and consider, that he hath the most excellent maiestye of God his creature and maker, euer moze attendaunce himselfe at his elbowe to helpe hym.

If any man wil herein take a contrary part, and affirme that man in the state of innocencye, and the aungels that fel, were able of them selfe to haue standen in their former state, and by natural liberty of their wil without peculiart help of God, to haue chosen the better and to haue refusid the warse, and that theyr strength therin than, and our feablenes in this state corrupted nowe, haue theyr differences bi reason of their nature the whole and vnhurt, and ours nowe sore empayzed & wounded, and that the cause why we can not nowe wytoutte helpe of grace chuse the god, but willingly aplie the freedome of our wil to the choise of y euil, is the corruptiō of our nature growen by the sinne of Adam, and that therfore before that sin, Adā was before that fal able to chose y god or his own natural power, & angell yet more able thē he, before the fal of Lucifer, & therupon lyfē to conclude, that neither angel nor man in the state of their first creacion, nedē y vnto the resistyng of synne, none other helpe of God but onely their natural power, to him that this list to reason, mine answer will I temper thus: that thei wer of nature stroger & better able naturallē thē we, that wil I gladly graūt. But that they wer so able to resist sin of their owne nature then, that they needed for their assistance none helpe of God at al, y can I ful hardly consent. Howebeit if any man affirme styllye yes, I wyll kepe no scoles vpon the matter noz almost in nothing

Anothering els, but leane of and be contene with that that I trul he wil graut me, that is to wytte, that they were never so able to withstande synne by theyz owne natural power, but that at the leest wylle yet wyrth Gods helpe (whych was rede when they woulde aske it) they shoulde haue bene able the better.

BThus haue I somewhat shewed you, of what minde some men be, concerning the onelye naturall state gyuen by God vnto Adam. And nowe shall I farther somewhat shewe you, what mynde they be of, concerning that state whiche he had by the reason of the other gystes gyuen hym condicionally, by special prerogative aboue his natural state, which thin ges he lost by the condicion broken.

CThey say that aboue the naturall condicion and state of hys body, God gaue hym thys gyfte, that hys bodye shoule never haue dyed. He gaue him this gifte also, that his sensual partes shuld never haue rebelled against his reaso. He gaue hym also therewith, that he shuld never haue had dolour or Payne in bodye, nor haueines or sorow of mind, but al thing

Cnecessary withoute wearynes or grieve. He had farther giuen him aboue his nature, this excellent high gift very farre, surmounting al the remanaunt, that is to wytte, vndecetuable hope and abilitie, bothe bodye and soule to have grace to come to glory, the blysse I say of heauen, the joyfull fruicion of the gloriouse trinitie for euer. All these gystes God gaue hym aboue hys naturales, and not for himself onely, but for him and for al his posteritye. But all these supernaturall gystes he gaue him with the knot of thys condicion, that is to wytte, that ys hee brake hys commaundement, then shuld he leese them al. And that was vnderstan-

Dden by the promise of death, and not onely the necessitie of temporall deathe, the dissolucion of the soule and the body) by whiche the man doth indeed but half die, siche his farre better part, that is to saye the soule, by that deathe dieth not at all) but bi the losse of heauen, the whole entire man hath a very soore death, in that he is seperate and departed from the fruicion of the very sonnayne of life, almightye gloriouse God.

Now saye there as I tolde you there, soze some good men, that Adam by hys synne lost from hym selfe and al hys posteritye, all those gystes that God gaue hym aboue hys nature. And therein coulde hys posteritye haue no wronge,

nor anye cause to complayn vpon God, but vpon Adam onely. For they were al gyuen vnto vs, but vpon condicione hanging on hys hand; whiche condicione whē he brake, those gystes could by no reason belong or be due vnto vs. But yet remai ned there hyghe cause for vs to thancke God for the remanaunt. For the gystes onely pertaining to the natural state of man (whiche I shewed you before) those gaue not God vnto the kinde of man, vpon condicione to be lost by the sinne of Adam, nor no man to be perpetually dappened by sensible feeling of the fyre of hel, for originall synne contracted withoute his witting, but onely for actuall synne freely committed by hys owne vicious wyl. And tha if the trouth thus be, thys matter maye partly be resembled vnto some great good prynce, whych gyuing to a poore man for him and hys heires of hys body for euer, landes to the yearelye valure of one hundred pounde, franke and free simplicite and wythout anye condicione woulde gyue hym farther other landes to the yearelye valure of tenne thousandde pounde, with the honour of a dukedom also to him and hys said heires for euer, restrained nevertheless wyth this condicione, that if he comynt any treason agaynst this prynces mate stie, this duchye with all those landes of the yearelye ten thousand pound, shuld be forsayted and losse from him and hys sayd heires perpetually, and that yet the other landes shoule stiil remain in the bloude, and that euery man of them ys he do either treason or other great crime against the king, shoulde stand vnto his personal parcel of death or other paines, accordyng to iustyce for his personall faute, wythout the losse of the land from the fiscoke for the faute of any theyz auncesters. If nowe this mā committed treason, and lost this duchye from his heires by his deede, and yet left them this hundred pound landes of the kinges gift besyde, there were ye wot well none of hys heires, that euer coulde haue cause to blame the king for the losse of the duchi, but had yet great cause to thancke hym for their lyving of the yearelye hundred pounde, whych they stiil enioye of his liberal gifte, moze by euerye grote then euer the good king ought them.

To thus say they, that lykewylle God tooke from the posteritye of Adam, the roiall duchye, that is to wytte, the lyses of heauen, wyth the commodyties of those other gifts absiu mannes nature, whiche

A whiche he gaue Adam for hym selfe, and then vpon condicione, whiche condicione Adam brake. But yet he left the styl h̄ god honest liuyng of the verely h̄dred pound, that is to wyt the commodities of mans competent state natural, whiche I haue before partly shewed you, whyche state also man hath wþout hys deserit receiued, of the onely mere liberal goodnesse of God, and whiche commodities by affliction of perpetual Payne felt in syze, god never taketh from anye man, for thorygynal syn contracted frō his forefather, wþoutte actuall deadly synne of hym selfe. Now to that that the whole kynde of man, are called in scripture the chydren of wrath by nature, and put vnder condempnacion and death, by the synne of Adam, and such other woordes lyke, they answer that those woordes are and well maye be ment, of the losse and condempnacion of mankynde in the losse of thenheritaunce of heauen, and of those other gifues that God had conditionallly gyuen it, aboue the competent state of mans nature, for the wrath of the condicione broken by the synne of Adam, as it were a greate condempnacion to leese a duchy wþt ten thousand pounde, and retayne onely a meane mane lyuinge of

B one hundred pound. And theri farther declare, that ther are two maner of paines that is to wyt, pena dampni, et pena sensus: pain of losse, and Payne of feelyng. As a man may be pained by losse of money, or losse of hys hand. Payne of losse, may be also by two meanes, eyther by the leesing of a thyng that he hath in possession, or by dutie shoulde haue come vnto him, or by the leesing of a thyng that shoulde haue come vnto hym, and yet of no dutye but of the mere liberallye of some other man, whiche for dyspleasure gyuen, chaungeth hys wyl and wþchdaweth it. I trow say they that for actuall deadly synne, every man that impenitent dyeth thererin, is damped both to the pain of losse, and to the Payne of feelyng, that is to wyte, to the Payne of the losse of the joyes of heauen, & fruicion of the glorioius sight of the Godhead for ever, and to the perpetuall sensible Payne of feelyng the syze of hell perpetuall. But for onely original syn, they saye that no man is damped vnto the Payne of feelyng, but onely vnto the Payne of the sayd losse alone. And where as the same Payne of losse of the fruicion of the Godhead, is yet vnto those christē people that are damped for actuall deadly synne, a greater griefe than is theyr

C at mas state, and never heard of Christ, some say one and some say a nother, as I haue shewed you before. And some saye that wþout the sayth of Christ, if they come to discretion, they must beside original synne, dye of necessite in actuall synne, and be damped to sensible paine. For they say, that al the deedes that euer they do, be synne. Whiche saying me semeth hard, but I wil not dispute it here. Howe be it well I wot, that some textes of scripture that they laye therefore, notwithstanding p̄sue for theyr purpose. Yet shall I not leaue unsawed you one comforitable sayeng, that Wayster Nicholaus de Lyza toucheth vpon those woordes of

his epistle to the Hebrewes: *sine fide autem in Debet 11.* possibile est deo placere quenquam. Credere enim oportet accidentem ad deum, quis est, & inquirentibus se res numeratos suos. Whiþout sayth (sayth Saint Paule) it is impossible anye manne to please God. For euerie man that commeth vnto God, must belieue that God is, and that he is the rewarder of theym that seeke hym. Upon these woordes sayth master Lyze, that all though the people of the Jewes to whō the law was giuen, were bounden to the belief of moze then this, & the learned me of the Jewes, to the

intollerable feelyng of the hote syze of hell, because they were by regeneration of theyr baptyſme, made inheritours of heauen, and haue losse it by theyr owne fault, yet vnto those that die unchristened with none other sinne than original, the Payne of that losse is not greevous, because it was the thyng whiche though it myght haue commen to them, yet were they never entytled thereto in deede, nor were not by theyr owne faute the caufe of theyr owne losse. And thus saye some as I shewe you, concerning al folk olde and yonge, that never being christened nor nothing heartyng of Christ, carri no deadly sinne wþt the out of thyw world, but synne original onely. And as for infantes dyng vnbaptised, al be it that in manye of these thynges that I haue rehered by the way, many men wil peraduenture thynk otherwyse, yet in cheſſect and ſubſtaunce of the poynct wherewnto al the matter dwaweth, that is to wyte, that thole infantes be damped onely to the Payne of losſe of heauen, and not vnto the Payne of feelyng by anye ſenſible Payne in the syze of hel, to this poynct I thynke the moſt part of al Chriftendom both learned and unlearned agree.

Now as for ſuch as dye unchristened at mas state, and never heard of Christ, ſome ſay one and ſome ſay a nother, as I haue shewed you before. And ſome ſaye that wþout the sayth of Christ, if they come to diſcretion, they muſt beside original synne, dye of neceſſity in actuall synne, and be damped to ſenſible paine. For they ſay, that al the deedes that euer they do, be synne. Whiche ſaying me ſemeth hard, but I wil not diſpute it here. Howe be it well I wot, that ſome textes of scripture that they laye therefore, notwithstanding p̄ſue for theyr purpose. Yet ſhall I not leaue unſawed you one comforitable ſayeng, that Wayſter Nicholaus de Lyza toucheth vpon thoſe woordes of his epifle to the Hebrewes: *sine fide autem in Debet 11.* possibile est deo placere quenquam. Credere enim oportet accidentem ad deum, quis est, & inquirentibus se res numeratos suos. Whiþout sayth (sayth Saint Paule) it is impoſſible anye manne to please God. For euerie man that commeth vnto God, muſt belieue that God is, and that he is the rewarder of theym that ſeeke hym. Upon theſe woordes sayth maſter Lyze, that all though the people of the Jewes to whō the law was giuen, were bounden to the belief of moze then this, & the learned me of the Jewes, to the

Ato the beliefe of moe then the comō people, and we Christen people, & those that are the priestes and learned among vs, be ratably bounden to the beliefe of moe thinges thē were the Jewes, or thei that were learned among them, yet vnto the Paynims and Gentils, to whō the law was not gyuen, nor never had heard of Ch̄ist, it was sufficient for their saluacion to belieue thos two pointes onely which saynt Paule here rehereth, thac̄ is to wit, that there is one God, and that he wyl reward them that leke him. And

Bthose two pointes be such, as every man may attayne by natural reason, holpen soþt wyth suche grace as God keepeth fro no man, but fro him that by his own defaute, eyther wyl not receyue it or deserueth to haue it wythvawen. So that if thys be tru that master Lyre saith, thē is there no man of discretion among the Gentyls or Paynims, unsaued without hys owne defaut. And so no couloure of quarell against the iustice of god in this matter. And it is to be consydered, that mayster Lyre ther saythe, that in the be-

Cliese of those twoo poynthes, is implied the beliefe of Ch̄ist whych is the meane of our saluacion, in that that he whyche beleueth that God wyl reward the that leke hym, hath therin implied that God hath a respect vnto mans saluacion, and prouydeth a meane thereunto, and so belieueth he that there is a meane of mans saluacion and reward, though he know not that the meane is Ch̄ist. And there though he belieue not on Ch̄rist, by the name of Ch̄ist, yet belieueth he & hopeth for the meane of saluacion, whyche is in deede Ch̄rist. And that beliefe suffiseth (sayth mayster Lyre) for hys saluacion,

Dthough he think not on Ch̄ist of whom he never heard. Thus have I shewed you, concerningynge the necessite of mans redempcion, and the maner of mas fal, and the thinges that he lost thereby, and the iustice of God vnd therin, & as well hys iustice as hys mercy tempered togerher, in the merueyloous meane of mans redempcion sundry dyuers things. And concerningynge Adams gifts and his losses for hys posterity, I haue shewed you sundry thinges of divers other mens opiniōns, in whych I wyl bynde my selfe to the defensē of neyther parte. But thys thyng am I very sure of, that by the fall of Adam, every man and chylde that by natural propagation came of hym, had so berelye lost and forfaitred the blysse of heauē, that never shoulde noz never shall

any of them al attayne againe thereto, **G** without the meane of oure mediatour & sauoure Iesus Ch̄rist. The merites of whose byter passion hath redeemed vs, and thereto made vs inheritable again: as many of vs I meane, as by hys fayth wythout contempt of hys sacramentes, vse our selfe in such wyle, as by our own sin we do not wilfull & finalli fal again fro the benefite. And thus vpon this first question wythout any bold affirmaciōs or opinion that I wil hold or maintain, I haue somewhat shewed you dyuers thynges that dyuers doctours sage.

CA noþer question,

Even are there many men in had wyth a noþer question, & thererin demaunde they thys. Whyle our sauour Ch̄ist (say they) be stowed vpon the redempcion of man, all the blessed bloude of hys body, to the verū folowing of the water after, and that not onely being an innocent synesse mā and a good, but also beyng belyde that, very God to, by reason wherof the least drope of hys blessed bloud myght haue suffisid to reconþe and satissye for the synne of seuen whole worldes, wherfore be not al men by the vertue of hys suche painful death, either taken vp into heauen, gloriþyed in body, and beatified in soule soþtwyth as sone as they be borȝn, or elles at the least wyle, restored to the state that Adam by hys synne lost them before in paradise: that is to wytte, that theyr bodyes myghte be preserued from death, and the reasonable soule fro rebellion of the sensul body, and haue but the dyuel alone left hym to stryue wythal, & man discharged of al payn and vexaciō, and lyue here in suche pleasaunt plighe as we shuld haue lyued if Adam had not synned, and by scrupulge God in suche wyle, then in siche tyme or tymes after as God shoulde thinke conuenient, al me to be traslated out of earth into the ioyes of heauen. In thys question are ther moþynges than one. But for the firſte, we must marke & consider wel, that Ch̄rist wyllingly woulde by thordynaunce of the whole trinitye, ſuffer more payne for our redempcion thē was of necessitē requisite. How be it though he ſo dyd without necessity, yet dyd he it not without a great good cause. For þe pleasure of God was, that by the hydeous tormente and wyllingly taken payn of that holy blessed and almyghty person, man shoulde two thynges consider. One, how much we be bounden and beholden to him, that wold

Gwould endure and sustain such horrible affliction for our sake. The other, that we should therby consider the burden & waight o sinne, and well remember in our selfe, sithe that innocent almighty person wyllyngly suffered so soze bytter paine for the synne of other, how muche we very synneful wretches shuld of rea-son be wel content, euerie man to suffer for our owne. For vnto sufferaunce for our synne, how lothe and irkesom wold we be of our selfe, when we be so scantily tyred yet thereto, for all that wonder-ful sample. And where as our hard har-

Btes are so dispuitous, that manye for all the consideracion of Chistes bitter pa-sion and most painefull deathe, can not yet with compassion relent into teares & weape, if he had payed our ransome, but with one droppe of his blessed blood pric-ked out wyth a pinne, what dout is ther but that therat than, manye a wretche wold laugh? Now as for hysing eue-ry man vnto heauen forwth wpon his birth without any more a do, why God would not the effect of his passion to way to suche purpose, ther are mo causes the one. First that thing had bene imperty-nent to the nature of redempcio, the na-ture wherof were at the farthest, but to restoze men to the libertie and freedome of theyz former state. But mā in h state of innocence living in paradise, shoud not haue bene in that case, to haue bene forwth translatid into heauen, but shuld syrlf haue served God in paradise, and somwhat haue done therfore: and in al that while, haue standen styl vpon the wyrting or loosing of heauen after his abearing. For if he hadde abyden in paradise vntemptid manye yeares mo then he dyd, and had afterwarde before

Dhis translatio vpon the suggestiis of the old serpent the diuel, and of the yong ser-pent the woman, eaten of the fruit as he hid, he had in any time of his life had the selfe same fal. And peraduenture any of his sonnes if he had happid any to biper before his fall, myghte for him selfe and the posteritey coming after of his owne bodye, haue lost by the lyke fal, the selfe same state. And therefore I saye that to bring man to heauen by and by vpō his byrth, was nothing belonging to the na-ture of redempcio, whiche nature is to restoze him onely to the freedome of hys first estate, whiche was not as I shewe you, man to go forwth to heauen.

But then why we bee not at the least wyle restozed vnto the same state: y state

of innocence that Adam had in paradise **E** with al the comodities therunto perti-ning. To thys I aunswere you, Christe when he redemed vs, how much payn so ever himselfe toke thereabout, was yet at his owne libertye to temper the fruite that we shold take thereby. And ther-foze if we toke thereby much lesse fruite then we do, there could no man in reaso-fynde any fault therein. Howbeit as ther is no doute, but that God coulde by the pa-sion of Chist haue redemed and res-tozed vs, not onelye to the condicioneall title of inheriting heauen at length, but also to the immediate attaining of hea-uen forwth wpon our byrthe, or to the state of innocence in paradise firske, for the meane while if he had would, so dout I nothing also, but likewise as he resto-zed vs not straighi wyes to heauen, be-cause his high wisdom wilst it was not for God conuenient, so restozed he vs not to the state of innocence, because hys high wisdome well wilst it was for oure selfe not best. To be stablished in the pos-session of eternal wealth, wythout anye maner Payne taken or anye thyng done toward the deseruyng thereof, was and is so proper to God alone, the three per-sons of the gloriouſ trinitie the creator, that God woulde never communicate that thing with any other person beyng but a creature, neither man in earth nor yet angel in heauen. And therfore, man to looke for that point as the effect of hys redempcio, were ful vreasonable and farre ouer proud a request.

No we man to be restozed to the state of innocence, God saue that for man it was not best. For as the scripture saith: *Homo cum in horore esset, non intellexit.* When mā **psal. 48.** was in honour, hys vnderstanding fay-led him, he coulde not knowe hymselfe. And therefore to the keeping of hym fro synne, and specially fro pryde the roote of al synne, a moze base estate was bet-ter. And better was it also for hym to **H**haue two enemies, that is to wyt the dy-uel and hys owne sensuality both, than for to lacke the tene. For the havinge of both, is a cause of double fear, & therfoze of double diligēce, to set his reaso to kepe sure watche to resist theym, & for double helpe to cal double so much vpō almighty God for grace. And then wyth hys lo-doing, he is more able & more sure nowe to subdue them both, than with lesse lo-king for Gods helpe, he was before the tene: & hath yet also thereby for his dou-ble victory against his double enemies,

A thoccasyon of double reward.

Besides this if god shulde by his passion haue restored them that came to his saythe bothe the olde lawe and in the newe, vnto the state of innocence, soo that the chldren circumcised or christened, shoulde never haue dyed, till they were comen to discretion and had done some deadly sinne, and that than they nature shoulde chaunge, and by the sacrament of penaunce yet bee restored againe, than shoulde it (as holy saint Au-

D. Justine.**B**

stryne sayth) haue bene a great occasion to make folke come to the saythe and sacramentes, for the commodities of this present lyfe: where as god wil haue heauen so sore desyred and sought for, that he wyl haue the defyngers therof, set by the pleasures of this woorlde, not onely nothyng at all, but also feke for the contrary and suffer displeasure and Payne.

C

Moreover if it so shulde haue bene, every persons secrete lynfull state, shulde by the sodeyne open chaunge of his nature, haue bene to his open shame, detected and disclosed in the syght of al the people. And ouer this, if it woulde thus haue bene, than must there haue bene so many commen open myracles continually, that man shuld in maner haue ben drawen to the faith by force, and by that meane haue loste more than halfe the merite, whiche god woulde in no wylle of his great goodnes suffre. And yet besydes this, god y well wylste what thing the blysse of heauen is, saw that it was not conuenient, to gyue so great a gifte to every slouthfull iauell that nothyng dyd sette therby. And he well sheweth hym selfe to sette nothyng by it, that can fynde in his heart to do nothyng for it.

Spach. io.**D**

Finally god wylst that it was nothyng meete, the seruaunt to stande in better condicton than his master, as our lord sayth hym selfe in the gospell. And therfore woulde he not suffer, that whyle hee came to his owne kyngdome not without traunayle and Payne, his seruaunte shulde be slouthfull, and lyte and pyke their nayles, and be carped by to heuen at their ease: but hydder every manne that wyl be his disciple or seruant, take by his crosse vpon his backe, and therewith come foorth and folowe him. And for this cause lo, though the paynellyon of Christ payde for all mankynde, was of the nature of the thyng, much more thā sufficient for the synnes of vs all, though we nothyng dyd but synne al our whole life, yet god not wil-

lyng to fyll heauen with hell houndes, limited of his owne wisedome and godnes, after what rate and synt, the commoditye therof shoulde be employed vpon vs: and ordinarylly deuised, that the merites of his Payne taken for vs, shuld make oure laboure and Payne taken for our selfe meritorious: whiche els had we taken for our synne never so muche and done never so many good deedes towarde the attaynyng of heauen, coulde not haue merited vs a ryly. And this I saye ordynarily. For by speciall privilege, his liberall hande is yet never the lesse at libertie, to gyue remission of sin, and to geue grace and glori, where and whan soever he lytle.

And thus haue I some lwhat touched the aanswere vnto this question, wherfore the paynellyon passyon of Christ, restored not man agayne vnto his former state of innocence, that Adam before had in Paradyse.

Now albeit that sondry other questiōns, both may be moued and are, whiche myght be induced & entreated here, yet lest I shulde therwith make this workes to tedious, and the introduction lenget than the principal proces of the passion, we shall be content with these fewe, as those that mooste proprely perteyne vnto the matter of the redempcion: and besyching almighty god of his gret grace that ali curios appetitie of bayne problemys put a parte, we may with mekenes, geue our heartes, to the very frutefull learning of those necessary thinges that wee bee bounde to knowe, wee hal hast vs to to the matter of the blissey passyon it selfe.

The prayer.

O Holy blyssed sauoure Ihesu Christe, whiche willyngly diddest determinye to dye for mans sake, mollifye myne harde hert, and soule it so by grace, that thowolde tender compassion of thy bitter passion. I maye be partener of thyne holy redēption.

NHere as I have here before shewed you three pointes that is to wyte, the ruine of aun-gell, the fall of man, and the determinacion of the Trinitie for mans redempcion by meane of Christes passyon, as thre thinges that were causes going before, wherupon his bitter passion followed, I doubt not but that such as are lerned, will like also, that ere I be-

gyngne

A gynne with the lamentable stoye of the passion selfe: I shoulde first shew farther some other poyntes, that is to wyte by what meanes this determinacion of the trinitie was notisid vnto man. And also the other causes of Christes death and passion, as the malice of the Jewes, the treason of Judas, and the obedient wyll of hys owne holy manhead. And beryly these pointes might wel and conueniently haue bene declared before, and in the treatise of these. iii. other pointes, somewhat haue I made mencion of all these poyntes too. But I haue not thought it lyke requisite, to declare them before so ful as those other, because the wordes of the gospel self, giue vs more occasion to declare these points in the proces of the passion selfe, then those other thre poyntes which I haue as a preamble touched more at large before.

A warning to the Reader.

Ere I wil gyue the reader war-
nyng, that I wyl rehearse the
wordes of the euangelistes in this
proces of the passion, in latyne,
word by word after my copy, as I finde
it in the worke of that worshipful father
maister John Gerson, whych worke he
entitled Monasticon, that is to wit, one of
all fourre, as I haue declared you before
in my preface, because I wil not in any
word wyllinglye, mangle or mutulate
that honourable mans worke: but so re-
hearse it, that learned whych I haue
reade it here, may haue the selfe fame comoditie
thereby, that they maye haue by the rea-
ding of the same among his owne other
workes, as in considering such doutes as
he sometime moueth concerning the co-
text of the stoye, and in searching (if their
pleasure be) every word in his own pro-
per place, wher it was gathered and ta-
ken out of any of the fourre euangelists,
and soz theyr owne learning, lyk conser-
the place and vse their owne iudgement
in thallowing or in the controllynge of
any part of hys cōtext, in the gathering
and compylyng of hys present woozke.
But yet wil I not fully folowe the same
fashio in the rehersyng of the same thing
in englyshe. For if I shoulde, there nev-
er could any suche fruite growe there-
of, and also the context of the stoye shuld
in the eye of the englyshe reader, and yet
much moze in the eare of the englyshe
reader, seme very farre vnsauery, by reason
of the often interpcion of the smal
letters, signifying the names of the four

euangelistes, & somme sentence wthy so
little chaunge so often repeated, & in some
place þcōceri so diversly entryked in his
collecccion, þ himself vnto a note in the mer-
gine declarereth himselfe to dout and stād
vnsure, whether in that place he sygne &
link well in one, the sūdz y wordes of the
uangelistes or no. And therfore in the
rehersing of hys context in englyshe, no-
thing wil I put in of myne own; but out
wil I not let to leaue, any such thing as
I shal think to be vnto the englyshe reader,
no furtheraunce but an hindrance, to þ
cleare progresse of thys holy stoye, whi-
che we shall wthy helpe of God in thys
wyle nowe begynne.

The first chapter.

Concerning the context of maister Gerson where-
of syzyt the rubrice **D**e festo aximorum
appropinquante. M. xxvi. R. xliii. L. xxi. Io. xiii.

Propinquabat. L. autem dies festus Aximorum. Notalectio
rum, qui dicitur pascha. Erat R. autem pascha quod Marcum
cha & axima post biduum. Et M. factum est semper signat
quum consummasset Iesus sermones hos omnes. Gerson per bala-
nes, dixit discipulis suis: scitis quia post biduum pascha fit litteram R.,
et, & filius hominis tradetur: crucifigatur. Tunc cons-
gregatis sunt principes sacerdotum & seniores in atrium
principis sacerdotum, qui dicitur Caphas, & consilium
fecerunt. Et R. querebant L. summis sacerdotes & scri-
bc, quomodo eum dolo tenerent & occiderent, tunebant.
L. vero plebem, dicebant. M. R. autem. Non in die
festo, ne forte tumultus fiat in populo. Intravit L. aut
Sathan as in Iudan qui cognominatur Scariotb, mutu de
duodecem. Tuno M. abiit R. L. minus de duodecem ad
principes sacerdotum & summos R. sacerdotes, & pros-
deret eum illis. Et L. locutus est cum principibus sacer-
dotum & magistratibus, quemadmodum illum tradiceret
illis, & ait M. illis: Quid vultis michi dare, et ego vobis
cum tradam? Qui R. L. audientes gauisi sunt, & pro-
misserunt, & pacti L. sunt pecuniam illi dare. At illi con-
stituerunt ei trizinta argenteos, & spopondit. Et M. ex-
inde R. L. querebat oportunitatem ut eum oportune,
R. tradiceret sine L. turbis. Ante I. diem festum pasche,
sciens Iesus quis venit hor. eius de transcat ex hoc mundo
ad patrem, quem dilexit et suos qui erant in mundo, in fi-
nem dilexit eos.

Def the feast of the unleavened loues ap-
proching. M. xxvi. R. xliii. L. xxi. Io. xiii.

There approched neare L. the holpe
day of the unleavened loues, which feast
is called Pascha. For R. the pascha and
the unleavened loues was two dates af-
ter. R. M. And so was it, that when Je-
sus had ended at these sermons, he sayde
vnto his disciples: you knowe that after
two dayes shall be the Pascha, and the
sonne of man shalbe deliuere to be cru-

A treatise vpon the passion.

Scryed. Than gathered there together the prynces of the prystes, and the auncientes of the people in to the palice of the prynce of the prystes whiche is calld Capphas, and toke counsayle together. And K. they sought the wayes L. boch the chyese priestes and the scribes, howe they myghte with some wyle take hym and putte hym to death. For they were aferde of the people. L. They sayde therfore M. K. Not on the holy day, lest there arype some sedicions ruffie among the people. But there entred L. Sathanas into Judas whose surname is Scariot, one of the twelue. Than M. K. L. wente hee to the prynces of the prystes and to the chyese priestes to betraye hym to them. And he L. had communiacion with the prynces of the prystes and with the rulers, in what maner he shulde betraye hym to theym. And he layd M. vn to theym, what will ye gyue me, and I shall deluyer hym to you, whoe K. L. whan they heard hym, were well apaid, and L. promysed and couenantid with hym to gyue hym money, and appointed to gyue him thirti grottes. And he made the promise. And M. frō that tyme forth K. L. he sought oportuniti that he myght commodiously betraye hym oute of the presence L. of the people. Besoze I. the holy day of the Pascha Iesu knowyng that his howre came on to go out of this world vnto his fathere, 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 byster passyon with our eyen and our eares in maner of a passeryme, but that it may with compayson so synke in to our heartes, that it maye streche to theuerlastyng profyte of our soules.

The syrle lecture.

N. There approched nere L. y holi dale of the vndeuened breade, whiche is called Pascha K. for the Pascha and the vndeuened loues was two dayes after.

These wordes good chyisen readers be the wordes of saint Mathew, saincte Luke, and saynt Marke thre of the. iiii. euangelistes, whiche by the mencion makenge of the Pascha and the vndeuened bread, geue vs here in the begynnyng, occasyon to speake of the poynete whiche I before towched, that is to wit in what wile the merciful iuste and high deuised

meanes of mans redemption, the deepe secret mistery of the blisid trinite, whiche till god reueled it vnto them, noone aungel in heauen knewe or could think vpon, whiche was of goddes conforsta ble goodnes sygnifyed and declared to man. For whiche ye shall vnderstante, that albeit our fyrst parentes Adam and Eve were disobedient, and ther bi brake goddes commaundement, and were also stuppeyne in the begynnyng, wherby they rather excused their faute, and echē of them put it from him selfe to som other, than mekely confessed their faute & asked for pardon & mercy, for which de meane besyde y sentence of deth condicionaly pronounced, before mencyoned in Genesis, the seconde chapiter of Genesis, y what so euer day Adam dyd eate of the tree of knowledge he shulde dye, god as is recited in the third chapiter, declared after, certeyne other punishmentes that either of them shulde haue for them and theyz offspryng to, the one with soze traualle abou the gettynge of his dayely lyning, the other with soze traualle in bringing forth of her chilben, and eyther of them some other thynges besyde, as you haue in the le. onde poynete heard rehersed before, yet never synde we that of goddes mercy they fell into dispayre, as we find of Cain and of Judas. And therfore after their not desperat but scuteful re-pentaunce, taken vpon goddes inward moyson, and therby calyng to god for remissyon and mercy, with takynge gret wreke wyllyngly hem selfe vpon theym selfe, as well with inward heulnes and sorowe, as outwarde labour and Payne for their heynous offences commyghted agaynst god, by the holde breakyng of his hyghe commaundement, the great goodnes of god geuyng them knowlege of the meane of their saluacion, and of that mediatour, by whose deth they and theyz offspryng shuld be redemeid agayne to blysse, dyd in the sayd of the sayd mediatour, remorte and forȝeue theim the eternalite of the Payne dewe vnto theyz offence: reseruyng theyz actuall enhaunsyng into heauen vncyll the great mistery of Christes passyon shoule bee perfourmed, and thereby the rausome payed, in suche cyme as the hyghe fore syghte and prouidence of god, had from the beginning before the world wrought layd vp out of syght in the depe treasure of his vnsicherable knowlege, lyttle and lyttle at suuday seasons to bee sygnifyed & insinuate conuiently to man before. **C**And

And therefore thys greate secrete
mystery dyd God reuele in dyuers wise,
that is to witte, partieyle with inward
inspiration, partly wyth outward mea-
nes, as wel bi wordes as other outward
tokens. The first mention that we finde
made therof, is in the thirde chapiter of
Genesis, where God vnto the Serpente
saide among other thinges thus; *inimicis
as poram inter te & mulierem, & semen tuum & semen
illius. Ipsiū conteret caput tuum, & tu infidaberis cal-
caneo illius. I shall put enmitye (sayde oure
Lorde to the Serpent) betwene thee and
the woman, and betwene the sede of thēe
and the sede of her . That sede shall
treade and al to frushe thyne heade, and
thou shalt lye in awynte for hys hele. In
these wordes was there a secrete insinua-
tion and (as men might saye) a watche
wordy gauen of Christ, which shoulde be
the sede of the woman , and the onelye
seede of onely woman without manne,
which sede shuld al to treda and crush
in peeces the diuels head and his power
vpon man, and that al that euer the dy-
uel shoulde do agayne against Christ,
shoulde not be able to reache hys heade, y*

Cis to wyt his Godhead, but only to fuble
about his scote, y is to wyt his manhead:
e yet rather lie in await to hurt it , the a-
ble to hurt it in dede. For al y euer the dy-
uel (when wyth longe lyeng in awynte
therefore, he could nothing prouayle by
himselfe) causyd by hys wilye trayne the
Jewes and the Gentils to doe agaynste
his holy manhead, was yet the thing well
waied and considered , not able to doe ic
hurt, but (as the prophet saith) *sagitte parus-
lorum facte sunt plaga eorum. The wondres that
they gaue him, were lyke as they hadde
bene made with tharowes that arc shot
out of a little holes bow. For al the wo-
des that thei gaue him in his bodi, could
not so take holde, but that wythin three
dayes after, al his fleshe was riddē of al
maner paine, and in farre better health,
and incomporable better condicione af-
ter for euer, thet it was fwe daises before,*

DAnd here god redē 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 rehersed it
after the latin translation , whereof the
sentence may stand very wel, yet semeth
this letter after the Hebrew text to serue
more mete and more proper for the mat-
ter, in that by the latin text the treding
downe of the diuel semeth applyed vnto
our blessed lady, which she did in dede bi
meane of her holy sede our saviour; but

by the Hebrew text it is as you se, refert. **G**
red as moze mete is, vnto her holy sonne
him selfe. But now when this misterye
of mans redempcion was thus ther pro-
phected by God, I doute it not, but that
of this watcheworde the diuel gathered
somewhat, and ever gnawed after vpon
that bone, from that tyme to the coming
of Christ, as a matter of his griefe and
torment. But yet wyl I not warrat that
he verye well understande it. And Adam
(would I wenc) at the first hearing , un-
derstode that wordy yet much lesse. For
though God suffered the Serpent whom
he threatened therwith to his griefe and
displeasure, semewhat to gelle therat, **F**
yet whyle ma was at that tyme nothing
yet reconciled, but in his heighous of-
fence stubburnly stode at his defence,
and his sorowe shoxely after thereupon
declazed vnto him, n semeth me not like-
ly that God gave him the knowledge of
hys pardon, before the ful knowledge of
his punishment, or i he knewldgong and
repentaunce of his faul. Howe be it vpon
his repentaunce after, I nothing doute
but that God gave hym farther vnder-
standing, what was by those wordes met.
Wesydys this, he signified this misterye
to them by the sacrifice. For by the bly-
ling and offring vp vnto God the inno-
cent beast in sacrifice, was betokened the
death of our innocent saviour, and offe-
ring vp of his bodye by the hotte seruent
payne of the cross. And thus by diuers
wayes, was there reuelacion gauen of
thys great misterye, vnto other of the old
fathers, as Noe, Abrahā, Isaac, & Israel
& Joseph, bi sundry diuers tokens so long
here to reherse before the lawe gauen in
wyting. Than was ther in the law wri-
ten, expresse warning gauen by Mōyses
vnto the chylde of Israel in desert, whē
he wrote vnto them in the. xviii. chapter **D**
of the Deuteronomie: *Prophetam de gente tua
et de fratribus tuis sicut me, suscitabit tibi dominus deus
tuus, ipsum audies. A prophete of thine owne
people and of thy brethren, like unto me,
shal thy Lord God rayse vp vnto thee, &
that prophet shal thou heare. Here in
these wordes Mōyses gaue theym war-
ning of Christ, that he shoulde be a verye
man, commyng linnallye of one of theyz
owne tribes: and that he shuld be a byn-
ger of a new lawe to theym as him selfe
was, and that they shoulde therin, vpon
the payne of the vengeance of God (as
after foloweth in the texte) bee bounden,
when he shoulde come, to heare and obey
him. Howe to byng them a newe lawe* **V**
P. M. III. **as**

As Moyses dyd, God never sent none after, but onely Christ. And therfore hym were they by those wordes of theyz olde lawyer Moyses, comauanded for to heare and obey, in those wordes, *Igitur audies: him shall thou heare.* And therfore syth they so were comauanded of God by the mouth of Moyses, though there had bene before Christes comyng, no woode spoken of hys godhead, yet when himself is plainly declared it vnto them, they were I say by the said comauandement of God giuen them by Moyses, bounden to gyue therin ful sayth & credence to him. How

B be it that Christ was the very sonne of God, and hymselfe very God, besyde the sygures and prophecies of the olde lawe very playne and plentuous, the fater of heauen hymselfe present with the holye ghost at Christes baptisme, testifed and recognisid hym for hys very sonne, sayeng; *Hic est filius meus dilectus, in quo mihi complacui.* Thys is my welbeloued sonne, in whō hath bene my delighte. Besydes thys, of hys bythe, of the place and the tyme of hys doctrine, and his myzacles, and the malice conceyued agaynst hym by the Jewes, and the false treason of his familiē enemy, of his passion, hys death, his resurrecccion, and hys glorioius assencion was warnynge gyuen by sundrye wylle, as wel by the wordes of the holy prophe-
te, as by tokens and sygures of thyngs done among the chosen people, bothe be-

C fore the lawe wrytten and after, and by thynges also comauanded to be done amon the chyldren of Israel, in theyz sacramentes, rytes, ceremonies and sacrifices, comauanded them I say by God by the mouth of Moyses, in the law gyuen the by wrytyng. For as sayth saint
Paul: omnia in figura contingebat illis, al thyng

D came to them in sygures.

But soz as muche as I wotte well, no wylle man would loke that I shoulde in thys place, reherse al those thynges, whiche woulde make a longe booke alone, I wyl therfore letting all the remenant passe, onely with a wod or twoo shewe you what feast theuagelistes here speake of, in these woodes of theirs whyche I haue rehersed you, that is to wryt the fest of Pascha and of the unleavened bread.

That the chyldren of Israell were in seruitude and chaldom in Egyp under the proude prince Pharao, and that god conducted them thence in stonge and myghty hand, and made that high stubburne kyng maugry hys teeth, fayne to let them go, and that when he farther so

lowed them of hys hart burning malice **G** thowowe the red lea, the same way where God had sent hys owne people thowowe safe, thys fierce furious kyng wyth all hys whole mynre myghtye armye, was with the waves of the water (wyth wa-
ter whyle the chyldren of Israell passed **Erod.14.**
thowow, stode vpp lyke highe wailes of Christall on both sides, leauing a great brude space of drye ground all the mids) sodenly relented and fallē, and flowing shortlye togerher agayne, inuolued and cosed vpp, ouer thowwen and tamoled downe, ouerwhelmed and wretchedlys drowned, al thys proces I say that I no-
thyng nedē to speake of, as thyngs so co- **F**
monly knownen, that so, the atrocyte of the stoy, and the wonderfull woorkes of God therein, almost euerye chilfe hathe heard. And every man almost is I traxt instructed also, that though these things be no sayned tales told for parables, but were thynges verelye done in dede, yet dyd they by the prouident ordinaunce of God, serue also to signifie certain great secret misteries, cōcernyng the redemp-
tion of man. As for ensample, the chal-
dome of the chyldren of Israell vnder king Pharao and thegipcians, signifieth the bondage of mankynde vnder the pypnce of thys darke wold, the dyuell and hys euyl spirites. Theyz delivery thence vnder the leadynge of Moyses, betokeneth the deluyer of man from the dyuel and hys euyll angels, vnder our captyayne Christ. The safē passage of the chyldren of Israel thowow the red sea, and all the power of Pharao drowned in the same, sygnifieth mankynd passyng ouer of the dyuels daunger, thowowe the water of baptismē, the sacramēt takyng his sozcs of the red blode of Christ that he shed in hys byter passion, and al the diuels po-
wer blurped vppon vs before, and labo- **G**
ryng to keepe vs styll, drowned and de-
stroied in the water of baptismē, and the red blode of Christes passion. And by al the course after of the people conuayed **H** from the red sea, by the deserte towarde the land of byhest, and theyz wayward-
nes, and many punishments, with ma-
nyfold mercy shewed again by the spaco
af. xl. yeare together, ere any of the cam
there, is there sygnified and sygured, the long paynful wandering of men in the wylde wyldernes of this wretched world ere we can get hence to heauen, and the frowardnes of our selfe, that so soze kee-
peth vs from it, that wyth great helpe of Gods grace, in respect of the multitude that

A that by these euyl desert eternally perish
in thy worldly desert, very swete I feare
and with muche worke attrayne vnto it.
But soz the perciuing of these woordes
of the gospell, There approached neare
the feastful day of the vnleauened loues,
which feast is called Pascha, ye shal vn-
derstand that the Jewes among al their
feastes and holy dayes thoro wch the yere,
hadde one feaste the most solempne, that
was called Pascha, and the feaste of the
vnleauened bread, whiche God specially
commaunded them to celebrazte yarely

B for euer, as appereth at length in the rii.
chapiter of Exodi . For after that the
proude syfse necked Pharao, beyng by
Moyses in the name of God, commaun-
ded to suffer the children of Israel to de-
part out of hys lande into desert, with al
theyz wyues and theyz children, and all
theyz cattayle, woulde in no wyse suffer
it, but all bett that by the force and con-
straint of sundrye soze strokes and pla-
ges (wherwith God wonderfully smote
hym) he graunted theyz deliuerye soz the
tyme that he stode in dread, the rodde of
God layng the lashes vpon him, yet af-
ter the rodde scant remoued, euer moze

C his stubborn pride sprang into his hard
hart, and made him forbid their passage
agayne, and hold them in thraldom stil,
our Lord at the last commaunded Mo-
ses, that the tenth daye of that moneth,
they shoulde take euerye householde a
Lambe wþout spotte, and the fourte-
enth daye of the same moneth in the eue-
ning, offer it and eate it vp all together,
heade and guttes and all, so that they
shoulde leauen nothing thereof: but if a
ny thing were left, they shoulde burne it
vp. And of this Lambe shoulde they no-
thing eate rawe nor sodde, but onely ro-
sted at the fyre. And they shoulde eate it

D with wilde lettice and vnleauened breade,
and shoulde haue no leauen, neither that
night nor in seuen daies folowing with
in their house, vpon paine of death. And
they shoulde eate it haing their golnes
gird or tucked vpp about the raynes of
theyz backe, and their shooone vpon their
feete, and their walking staves in theyz
handes, and so eate it in hast, as folke
that had made them ready to be goinge,
and therfore myghte not tarye because
they were vpon theyz passage. And then
God shewed them of two passages. The
one of theirs, the other of his. For he
shewed the that the rxi. daye of the same
moneth, which shoulde be at the ende of
the sayde seuen dayes of the vnleauened

breade, they shoulde al passe and depart C
out of Egyp, ouer the redde sea.

And he shewed theym that in the nyght
of the saide fourteenth daye, in whyche
they shoulde offer in sacrificie and eate
the unsotted Lambe, hym selfe woulde
make a passage thorowe Egyp, and by
his aungel hit in that one nyght, all the
first begotten of the Egipcians, as well
men as cattell in euerye houise, from the
first begotten sonne of Pharao that sat
in his seate, to the first begotten sonne of
the poest and most simple slawe that lay
in prisyon. And he commaunded theym

F that with a bundel of Ilop, they shoulde
vþsprinkle the postes and the halwne of
their doores with the bloud of the lambe,
which bloud shoulde be the marke vnto
him, that shoulde strike these first begot-
ten that shoulde that night be slayne; so
that vpon the syghte of that marke, the
stryker shoulde passe by their houses so
marked, and not enter thereinto to doone
there any harine; but he warned theym,
that there shoulde that nyghte none of
them come out of their doores. And like-
wyse as God had promised, so perfour-
med he that great loze slaughter and ben-
geaunce thorowe all Egypt in that one G

night, so that thereupon Pharao wþth
al the egipcians wer so sore daunted, that
both Pharao and al his people, not one
lye licenced, but also requyzed and præ-
sed the children of Israel to get them out
of Egypt, into the desert about theyz sa-
crifice, and in all that they myghte, they
also haled them forward. And not on-
lye lette them carry and conuey out with
them al theyz owne, but lent theym also
so greate substance of theirs, that the
Hebrewe as the scripture saith in their
going with that plentious boþowyng,
spoyle the Egipcians: and that by the

H special commaundement of God. eyther Exod.12.

in recompence of the wþongfull oppres-
sion that the Egipcians had done them
before, or because that sythe, Domini est terra
& plenitudo eius, orbis terrarum, & miuersi qui habet
tameo; The earth belongeth to our lord,
and all thyng that is therein, the whole
roundel of the world and al the people
that dwell therin, God might wel wþth
reason take what he woulde from whom
he woulde, and giue it where he woulde,
and make theyz possession lawfull.

But nowe was thys feaste of the vn-
leauened breade yarely kept holye, the
space of the saide seuen daies, by the spe-
cial commaundement of God, and cal-
led Dier axymorum in the Greke tong; that

A It is to saye, the dapes of the unleauened
breade. And the fyfth day of theym, was
the great solempne day. And that fyfth
daye, began always the nyght before in
the euening in the feast of Pascha, wher
it was immolate and offered in lacy-
fyce the unspotted lambe. For as I haue
shewed you, that Lambe wer they com-
maunded to eate wych unleauened bread,
and so forþ from that tyme to continue
the unleauened bread seuen daies after.
B Thys feaste therefore of the sacrifice of
the unspotted Lambe, is that feaste that
is called Pascha, wherof the euangelistes
here speake. And they cal it also the feast
of the unleauened bread, because that fest
begann the same nyghte in whyche the
Lambe was sacrificed.

H Hierome. Thys feaste whyche was in the
Greeke called Pascha, and whyche
name the Latynes haue taken of the
Greekes and continued, was in the He-
brewe tongue called Phasche, and as Haim
Pierom saith, Pascha to. It was called Phas-
che, for that Phasche in the hebrewe signifieth pas-
sing or going: and the feaste was as I
haue shewed you, ordyned in remem-
braunce of gods passing thoroþow Egypþ.

H Hierome. In doing the vengeance vpon the egypþians
by the slaughter of al theyr first be-
goþtes, to compel them to suffer the He-
brewe passie out of theyr thralldome. It
is also called pasche, for that that as saynt
Hierome saþt, pasche in the hebrewe sygnyn-
yþeþ immolation, and therfore for the
immolation of the Lambe, that feaste
hath in Hebrewe that name. The greces
as I haue told you haue taken the name
pasche, and that peraduenture the rather,
for that that the same Hebrewe woord
sygnifysþ also in theyr tongue a noþer
thyng, very consonaunt and conuenient
for the sealon and the matter.

D In the grecke tongue, signifieth passion.
And because that in that nyghte of hys
maundye in whyche hee immolated the
Lambe, he began hys bytter passion, the
immolaciþ of the very unspotted lambe
hys owne blessed body, whych immola-
cion and passion he synglyþ on the mo-
re, therfore they tooke and vled the
name of pasche, wherin the Latin church
foloweth them.

Thus haue I somewhat shewed you
good Chþſten readers, the firſte poynþe
that I ſpake of ryſyng of the text, that is
to wyt, in what wyse the determinacion
of the trinitie for mans redempciþ was
notified vnto man, that is to ſay, by the

ſpiracion and prophecyes in woordes **G**
and wryting ans by figures conteined,
as well in other thynges done amouge
the choaten people, as in theyr rytes, Ha-
cramentes, ceremonies, and ſacrifices.
I haue alſo shewed you ſomewhat con-
cernyng thys feaste of the unleauened
loues and the Pascha. But as I ſaid be-
fore, al these thynges whiche then were
verely done, ſore ſygnifyed in Chþſte
and hys church, things after to be done.
For that innocente Lambe wþout ſpotte,
was a figure betokening our Sa-
uour Chþſt, the very innocent Lambe
of whom ſaint John the baptiſt witneſ-
ſed; Ecce agnus dei qui tollit peccata mundi. Lo the **Joh.**
Lambe of God whiche taketh away the **F**
ſynnes of the worlde. By whose immo-
lation and ſacrifice on the croſſe, and by
hys holpe body receyued into ours, as
that Lambe was into theyr, hys ſayth-
full folke ſhoulde bee deluyered ouer of
thralldome of the dyuels dominion. And
therfore may we to the fruſte of oure
ſoules, conſider in the foreſayde figure
by theſe Egypcians, that in Egypþ (whi-
che ſygnifysþ by interpretation darke-
nes) do labour to keepe in captiuitþ the
chylđen of Israel, the people which god
callēth from their thralldome into the li-
berty of hys ſervice, we maye I ſaye un-
derſtand by the proud king Pharao and **G**
his chief chaptaines, þ great high proud
prynece the ſowdan of Babylon the dy-
uell. And as two the ſpeciall baſawes of
that proude ſouterly ſowdan, may we
well conſider the worlde and the fleſhe.
And the whole people of the Egypcians
under them, may wel betoken, the diue-
lith people, and the worldy people, and
the fleſhy people, that folowe them and
wylynglye be governed by them. For
verely al theſe labour to draw into their
ſervyc, and to make theyr thral ſeruantes
bondmen and ſlaues, al those whom
the Goodnes of God, calleth ouer of the
darke dyueliſhe worldy and fleſhelye
ſubiection, into the lightsome liberty of
his celeſtiall ſervice. For ſurely the
dyuell hymſelfe, nor the worlde, nor
a mans owne fleſhe, do not ſo muche by
theyr owne ſtrength to the bryngynge of
god folke into their bondage, as thei do
by the meane and helpe of the dyueliſhe
worldy and fleſhelye people, by occaſions
of pride, enuy, wrath, and couetice,
glotony, flothe and lecherye: to whyche
one vice of lecherye (for an example) how
oft hath an olde wylle wretched bawd,
brought

Gbrought & betrayed a good simple malde,
whom els neyther the luste of her owne
flesh, nor the rewardes of al the wold,
nor the labour of al the dyuelles in hell,
shuld never haue drawen thereto. By
the first begotten chyldez of the Egyp-
cians, we may wel understand the syngle
motions of synne, as the subtyl inward
suggestions of the diuel, and the inward
incacion of the flesh, and the outward
occasions and prouocacions of the wold
and euyl people: by al whyche maner of
motions, good wel disposed folk be ma-
yne sundry wyse sollicited vnto synne.
B And surely kyld must ther be these first
begotten childzen, not onelye of the Egyp-
cian people, that is to wyte, the first
motions vnto suche vices as haue theyz
springing of the soule, but also the syngle
begotten of theyz beastes to, that is too
wyte the first motions vnto suche vices
as speciallye spring of the sensual beast-
lye bodye, or els it wyl be verye hard for
the childzen of Israel, the well dysposed
people, to scape well oute of bondage of
these Egypcians.

C But nowe to destroye those firste be-
gotten chyldez of the Egypcians, the
childzen of Israel are of theym selfe not
sufficient, but it must nedes be the wark
of God for them. And yet wil God, that
them selfe shal doo somewhat to. For he
will that they shal make and receive this
sacrifice of the Paschal Lambe: and the
if they do worshelie the tone for hym, he
will do the tocher for theym. And there-
fore he wyl that we shall receyue the ho-
lye Paschall Lambe hys owne blessed
bodye, both bodilye in the blessed sacra-
ment, and spirituallyl with sayth, hope,
and charitiye receive it woxthely, and in
suche wyse also virtualliy, when we re-
ceive it not sacramentally. But he wyl-

D we shal eate it with no leauē bread, that
is to witte with no soleyn cast of malyce
or synne, but with the swete vnaeuened
loues of sincere loue and berytyle. Wee
musle also wyth a boundell of the lowe
growning herbe of Isope that sygnifysyth
humilitie, mark the postes & the hawnce
of the doore of our house with the bloud
of the Lambe: that is to wyte, haue re-
membrance of hys bittter passion, and
hys blessed bloude shedde therein. And
lykewise as with a bundel of Isope, the
bitter eysil and gall was gyuen hym to
drinke in the painefull churft of his pas-
sion, whiche he so humblye suffered, we
shoulde with a bundel of humility, as it

were with a paynters pensell, dypped in
the redde bloude of Christe, marke oure
selfe on euerpe syde, and in the hawnce
of oure foreheade, wyth the letter of I.ii.,
the sygne of Christes holye crosse. And
then wyl God him selfe wyth hys holye
angels, passe by and kill and destroy for
vs, thole first begotten of thegypcians,
from the syngle begotten chylde of the
kyng that lyteth in his seate, that is to
wyte of pryde, whych is of al synne the
prynce, vnto the first begotten chylde of
the poorest prynced slave, that is cou-
etise lo, the verye eattife knaue. For he is
yet of al wretched vices the most base, hi-
setting and bindyng hys affeccion, ney-
ther vnto God nor manne, nor woman,
nor vnto hym selfe neyther, but onelye
made in the pleasure of possedynge a
great heape of rounde mettall plates,
whiche whyle he lyueth he loneth better
than him selfe, and can not fynde in hys
harte to breaue hys heape to helpe hym-
self. And when he goeth, he carrieth none
hence with him, but is while he lyueth,
in likwyse riche (as the prophet saythe) Psal. 31
as a poore manne is in a dreame, whych
when he waketh, hathe never a penye of G
al the treasure that he was so gladde of
in his sleepe. And couetise is a very pyp-
soner, for he cannot gette awaie. Pryde
wyll awaie with shame, enuye with his
enemis miserye, vrethe with sayze en-
treating, strothe with hunger and paine,
lecherye with syckenes, glotonye wyth
the belye to full. But couetise canne no-
thyng gette awaie. For the more full,
the more greedye, and the elder the moze
nygarde, and the rycher, the moze nee-
dye.

And whyle God killeth those Egyp-
cians, that marke of Christes bloudye
crosse vpon the postes of our house, shall P
defende vs, and be the marke by whiche
we shalbe marked from harme, as were
the twelue thousande marked wyth the
saue sygne of the letter I.ii., mencioned
in the chayfer of the Apocalips saynt Apoca.
John. But yet we muste remember that
in that perillous time, we may not walk
out abode, but kepe our selfe close. God
byddeth vs within our so marked house,
from al euyl outwarde occasions. Wee
must also haue our garnentes gret, and
our walking stafe in our hand, and eac
apace for token of hasse, in consideraciō
of Christes passage to kyll the Egypci-
ans for vs by hys owne bittter passyon,
and in remembraunce also that we may
not

A treatise vpon the passion.

Go not tary here long about our meate, nor
take leysour as we list at our meale, but
with our geare gyre and tucked vp so;
leitting vs by the way, and our shone by-
on our feete for silyng of our affections
with the dyre of syn, and with our wal-
king fasse in our hande the remembraunce
of Christes crosse, to stay vs with, and
beate from vs venemous wozmes, gette
vs forward a pace vpon our way out of
the Egipcians daunger.

¶ A prayer.

Blessed Lord, whych vpon the sa-
cifice of the paschal lambe, did
dest so clearly destroy the syze
begotten chylldren of the Egipci-
ans, þ Pharaao was thereby forced to let
the chylldren of Israel depart out of hys
bondage, I besech the gyue me the grace
in such faithful wyse to receve the very
swete Paschall lambe, the verye blessed
bodye of our sweete saviour thy sonne,
that the first suggestions of sinne by thy
power kyld in myne hart, I maye saf-
depart, oure of the daunger of the moste
cruel Pharaao the divel.

¶ The second lecture.

So was it that when Jesus hadde
ended al these sermons, he sayde
vnto hys discipiles: you knowe þ
after two dayes the Pascha shall
be, and the sonne of man shall be deliue-
red to be crucified.

In these wozdes we may god christe
people wel perceiue the goodnes and the
presciens of our holyc saviour Christe.
His presence in that he soze knewe the
time of hys parting by death out of this
wozld, vnto his fathur in heauen. And
how could he but sozeknowe it, sythe he
was not onely man, but God also, that
sozeknoweth al thing, and not hys own
passioun onely: whereof he gaue his dys-
cipiles warning in this wyse: two dales
hereafter, not onely shall the Paschall
feast be, whiche thing you know wel, but
also whiche thing you thinke not on, the
sonne of man shalbe delivered to be cru-
cifyed. Christ was by mo then one, deli-
uered to be crucifyed. His fathur deli-
uered hym for pity vpon markinde. Judas
deliuered hym for couetise. The p[ri]estes
and the scribes for enuy. The people for
ignoraunce and foly. The dyuel deli-
uered hym for feare, less he might leise me-
kynde by his doctrine, and then lost he

mankinde after in deede, more fullpe by **G**
his death the before by his doctrine. His
high prouidet goodnes appeareth wel in
these wozdes: Et faciem ei cum consummasset Iesu
sermones hos omnes, dixit discipulis suis: When
Matth. 26, Jesus had ended al these sermons, than
he gaue his discipiles warnynge of hys
death coming so neare at hand.

What sermons these were, appeareth
wel in the context of the gospels before,
that is to wyt hys doctrine þ 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 doc-
tryne and reuelacions he had preached
vnto them syde by daies before that time.
For sith the cause of his coming into the
earth, was to bryng man into heaven, &
syth he had also his life & his death in his
own hand, so that no man coulde before
him self wold, for se oþ compel him to die
Nemo tollerat
mam meam a me
he wold not take the tyme for his deathe,
sed ego quia
de lo pono eam,
wozdes and those thinges of heauenlye
doctryne, that he had determined to do:
& that done, as the thing finished that he
had to do first, then sped he hym a pace
toward hys death. And here is it god to
consider, that as our saviour wist when
he shold dye because he shold not nor
could not til he wold, & yet did neverthe-
lesse dylygence in those thynges that he
hadde to doe before his deathe, al be it he
myghte have dysferred hys deathe vnto
what tyme hym lyfte, & haue done in the
meane tyme every thing at ease & lassoz,
how much nedē haue we pore wretches
that shal dye ere we would, & cannot tell
the tyme when, but peraduenture thys
present day, what nedē haue we I say to
make haste about those thynges that we
must nedē do, so that we maye have no-
thing left vndone. When we be soleinlye
sent for and muste needes go. For when
death cometh the dreadfull mighty mes-
senger of God, there can no kyng com-
maund hym, there can none authoritye
strayne hym, there canne no riches byre
hym, to tarye paste hys appointed tyme
one moment of an hour. Therfore lette
vs consider wel in tyme, what wozares
we be bounden to speake, & what deedes
we be bounden to do, & say them, and do
them a pace: & leue vnsayd & vndone, al
superfluous things, and mucche moþe al
dampnable thinges: wytting well that
we haue no boðe tyme allowed vs ther-
unto. So, as our Loðde sayth, the day of
our Loðd shal stalle on vs like a theſe, &
we

Marche. 13.

A we wot not when he wyl come, whether in the morynng, or in the myd day, or in the euening, or at the mydryght. And therfore haue wee neede as our saviour saith, to watche well that the thefe breke not in at the walles vpon vs, ere we bee ware, when we be a slepe in deadly syn. For than he robbeth vs of ali together, and maketh vs poze miserable wretches soz euer. Lette vs than evermore make our selfe so ready forz deth nothing leste vndone, that where our saviour said after all his sermons ended, that after two dales he shuld be deluyered to be crucis- ed; 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 wrold so. For I haue wot nere howe lone but perauenture this day, be deluyered by god vnto the croesse of pain- ful death. From which if I dye noughe, I departe from deth to the deyyl, as did the blasphemous thefe that henge vnto his croesse besyde Chrsit. And ys I dye well, as I trust in god to do, I maye with his mercy streyght departe in to paradyse,

Cas vnd the penytent thefe that henge on his other sede. And god gene vs all the grace so to do all oure besynes in tyme, that we spende not our tyme in vanties or worse then vanties whyle wee be in helthe and dzine of the thynges of sub- stancie that we shoulde doe, vntill wee lye in oure death bed, where we shall haue so many thynges to doe at once, and euer- ry thyng so vnteady, that every synger shalbe a thombe, and we shall fumble it vp in hast so vnhandsomly, that we may happe but if god helpe the better, to leue more than halfe vndone.

D *A prayer.*

God lord gyue me the grace soo to spender my lyfe, that when the daye of my deathe shall come, though I feele pain in my body, I may feele comforde in soule: and with faythfull hope of thy mercie, in dew loue toward thee, & charite toward h world, I may thowowe thy grace, part hence in to thy glori.

C The third lecture.

Gan gathered there together the prynces of the priestes and the auncientes, into the Palice of the prynce of the prystes which is called Caiphas, and toke counsayle together. And they sought the wayes bothe the chiese prystes and the scribes, howe they myghte with some wyle take hym, and putte hym to death. For they

were aferde of the people. They sayde therfore: Not on the holy day, left there acyle some sedycious ruffle amonge the people.

Upon these wordes good chisten rea- der, ryseth theze occasyon to speake of a nother point, that I touched also before that is to wyte, the other cause of Chri- stes death, rising vpon the malycie of the Jewes. For in thele wordes is touched (as you see) their malicious assembly, in deuisyng and compasyng his deth. Howbeit before this counsayle assembled here, whiche was the day before his maundy, **F** that is to wyt the wedynsday before hys passyon, and the morowe after therfore remembred warning of his passion giuen vnto his discipiles, there was a nother counsayle gathered together among the for h selfe same purpose, wherof menyō is made in the xi. chapter off saint John.

For where as our saviour Christe had often tymes reprooued the priestes, the scribes, and the pharesties, for their pride and their ypcrisyf, their auercy and their euyll constuctiouns made vnto the commodite of them selfe, in derdgacion of the law and commandment of god,

with whiche moricions [their] parte had ben to haue amended their maners, & to haue geuen hym thanke soz his god doc- tryne, they on the other syde toke so far the contrary way, that soz his goodnes they so maliciously hated hym, that albeit they perceauid wel by the prophetyes fulyfilled in his byzth, and his lyuyngs and his doctryne, with the manyfolde maruelous myzacles whiche hee con- nyually wroughte, that he was Christe, yet so myghtye was I saye their malicie, that they labored to destroye hym. But specyally iastur that he hadde reysed La- zer from death to lyfe, the thyng so well and openly knownen, and the wonder so farre spredde, and so muche in evertye mannes mouth, and the man well knownen ones for. iiiij. dayes deade and bur- red, and so many menne leyng hym a- lyue agayne, and eatyng and draynking and talkyng with hym, for whiche the people sellis thycke vnto Christe, that the priestes, the scribes, and the phara- sties, were aferde to leese their auco- ritye, they waryed so woode therwith, that they thereuppon deuyled bothe to haue slayne Lazare, and also to destroye Christe. For without his deathe they thought it in vaine to slay Lazare, sythe hee that reysed hym once, was able to reysel hym agayne.

John.xii.

Hoc

A But because they never redde of any man in the scripture before, that euer after hys death reyled agayne hym selfe (for of raysyng other they hadde redde) therfore if they shewe Christ too, they thought they shoulde make all the matter safe. Whereupon as Saynt John in the leuenth chappyter of hys Gospele remembreteth, the Bisshoppes and the Pharysies gathered together a counsall and sayde: what dooe wee.

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

B Thus the wylle wretches lo, the mycheuous deede that they went about for the maintenaunce of their owne woldly wyunning, and in reuengyng of theyz owne pypnate malice, that woulde they colour vnder the pretext of a great zeale vnto the comon wealth of all the people. And in this layeng, they berye well wiss that they lyed. For the Romaynes nothing roughte what or on whom the Jewes beleued, whose true beleue in one God they counted for superstition. And for nothing cared they amog the Jewes, but that the Imperour of Rome shoud be their chiche temporal gouvour, and

C haue them his tributarie, and that thei shoud haue no king, but vnder him and at his assignement. Nowe that Christ went about no temporal authozity, nor would take vpon him as king (al be it indeede he was king) was wel enough knownen vnto them, by that he not onely fled fro being king when the people woulde haue made him kyng, but also refusel to be so much as a iudge or an arbitroure, in a temporall matter concerning the diuidyng of a pypnate enhcrysance betwene two brethren, saying to the one, who hath appoynted me iudge or dyuyder betwene you?

D But yet for al thys one of that counsaille called Caiphas, whiche was bisshop for that yeare, well allowed their false lyeng mocion, and was angrye that it went not farther straignt vnto Christes death: and therefore hymselfe sharpelye by thauthoritie of hys offyce, reprooued them, and saide vnto them: You knowe nothing. As though he would saye, you be fowles, you confider not that it is expedient for you that one man dye for the people, and not al the people to peryshe. These wordes as the euangelistes saythe he spake not of hymself, but like as thou-

ghe he were an enyill bisshop yet he was **G** a bisshop, so thoughe he ment but to further hys malicious purpose, yet God so framed his wordes, that vnware to hym selfe, they shoulde be a verye true pypnable prophecy: signifying that that one man oure Sauour Christ, shoulde dye for al the people, and not onely for that people, but also as Saincte John farther saith, to gather together in one, the chil-
dren of God that were dyspersed abrod. And from that daye dyded they purpose to kyl our sauour Christ. For whyche for a wylle oure Sauoure forbare to **F** walke abzode amoong the Jewes, with-
drawinge himselfe into the citye of Esse with his disciples neare vnto the desert, because the bisshoppes and the Pharysies had giuen a commaundement, that if any man myght wyt where he wer, he shoulde shewe theym that they myghte make hym be taken.

But yet for to declare that this withdrawinge of Christ, was to giue his discipules ensample, according to hys owne commaundement to flye from persecucion when they conuenientlye can, lest in temeracious and solehardyng offryng theym selfe thereto, theyz bolde pypde myght turne into cowardise, and take a **G** lowle shamefull fal, that theyz instruc-
tion was I saye the cause of hys wyt-
drawinge, and not anye feare of himself, he declared wel on Palme sonday after,
when he letted not openlye to ryde into
the citye with his discipules aboute hym,
wher wþout dread of his enemys, al
the people received hym with procesyon
and reuerence, wher all the people cry-
ed out as he went: Osanna filio David, benedic-
tus qui venit in nomine domini: Osanna in altissimis. **D** 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
Hebrewe signifieth I beseeche thee sau-
me.

But when the bisshoppes, the pypnates and the Scrybes, and the Pharysies, **P** hearde and sawe thys, and that the peo-
ple came so manye wþth hym, and amog
theym so manye of those that hadde sene
Lazare bothe quycke and dead, and tis-
dayes burped too, and after yet nowe a-
lyue agayne, they thoughte agayne vpon
the killing of Lazare and our Sauour
to. And because they durst at that tyme
not medle with him for fear of h people,
some of the Pharisies woulde haue had
hym cease þ voice of the people hymself,
and

Luke.19. And sayde vnto hym: Mayster make thy disciples here holde thys; peace, as thou ghe that crys were but the crye of hys dysciples, and not the common boycce of the people. But oure Sauoure loone aunswere them farre of a nother fashyon, and sayde vnts theym.

Though these would holde their peace, the very stones shal cry it out. And thys wodde proued true vpon the good fridaiy folowing. For when the byshoppes, the priestes, the scribes, and the Pharisisies, had made the people leue of crying out of Chrysies prayse, and also turned the

Math.27. **B** to the crying out agaynste hym to haue hym crucifyed, then after al theyr cruelle spent out vpon hys deathe, the verye stones in theyr maner cryed hym out for Chryst, when as the gospell saith: *Vclum templi scissum est a summo usque deorsum, et petre scisse sunt, et monumenta apartasunt, &c.* And the veile of the temple ryued fro the heighth down vnto the ground, and the stones brake, & the graues opened, and after that out of them rose many holy mens bodyes. But as I began to tell you, whē Chryst came ryding into Hierusalem so ryally vpon Palme sonday, hys enemies sayde vnto

C themselfe: you see we preuaile nothyng. Lo al the wrold is fallen to him. And vp on thys arose thys newe counsayle take vpon the wednesday after, wherof oure present lecture speaketh. In whych ther were gathered together agaynst Chryst, the princes of the priestes, and the auctyents of the people, into the palice of Caiaphas that was (as you haue herd) bishop for that yeare, to deuyse and studye the meanes to take and destroye oure Sauoure.

D Where the gospel saythe, the princes of the priestes, ye shal understand that it was ordeyned in the law, that ther shuld be but one prince of the priestes, byshop or chiese priest, and he to contynue hys office during hys lyfe. But afterwarde by ambition of the priestes, blarparson and couetise of the kynges, the right or der of the makynge or chosing of the byshop was chaunged, and they were put in and put out by the kynges, sometyme for pleasure, somtyme for dyspleasure, & somtyme for money to, so that in stede of one, now were they ware 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 Numerie, institute and ordeyned to be judges over the peo-

ple, and in greate causes wherein theyr sentences varued to referrre the matter vnto the chiese p̄fess, and stande to hys determinacion in the matter. This no ber was styl continued in Jerusalē, and these were theyr ordynary judges vpon the people, and these wer thosē whom he calleth here, thauncientes 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 wyses and the meanes, howe they myght by some wile take and put an innocent vnto death. So may we se that e verye greate counsayle is not alwaye a god counsayle, but as two or three be a god counsayle, that come together in Gods name, to commune and counsaille about god, and amōg them is god, witenlyng our Sauour where he laythe: where so ever are two or three gathered together in my name, there am I to my selfe in the mydds of them, so when men

Math.18.

assemble theym together, to deuyse and counsayle about myschief and wretchednes, the mo that are at it, the wretche is the counsayle, and the lesse to bee regard ed, be theyr personages in the syghte of the wrold, never so seemelye, and theyr authoritie never so greate: as these that here assemble about the death of Chryst, were the chiese heade and rulers of the people, and specially the chiese of the spirituallty: so that thole to whom it special ly belonged to prouide for an innocents surety, they were these lo, that specially gathered together to compasse an innocentes death. Out of such counsayle God keepe every god manne. For that holpe kyng and Prophet David speakeynge of blyssednesse, putteth in the begynnyng of al hys psalter for a pryncipal blessed nesse: *Batus vir qui non abiit in consilium impiorum.* **Psa.4.** Blessed is that man that hath not gone into the counsayle of wycked men: that is to wryte, that vnto theyr wycked coun sayle, hath not bene partener nor gyuen hys assent. For lykewylle as God is in the myddes of the good counsayle, so in the myddes of an euyl counsayl, is ther vndoubtedly the dyuel.

But why went they aboute so buslyng to take hym by some wyllye trayne, rather then boldlye by force? The gospel sheweth the cause. For they were afraid of the people. Hys livinge was so holpe, his doctrine was so heauenly, his mira cles wer so many & so merueilous, that though h̄ p̄fess, h̄ scribes & h̄ pharisisies, that

A treatise vpon the passion.

A that bare the rule, deepeley desyred hys death for theyz malitious anger and enuye, yet the people of their own myndes so highlye dyd esteeme him, that if he had bene take in theyz compayne, they wold not haue sayled to figh for hym. And therefore agreed thys greate assemble, that they wold not take hym on the holi daye, *se forte tumultus fiat in populo*, leaste there shoulde aryse some sedicious busynes among the people. The people they feare, but God they feared not at all. And as h prophet sayth: *Illitrepidauerunt tunc, ubi non fuit timor.* There trembled they for dread, where the dread was not. For

Bas for the people, thei mought percale by pollicye haue founden the meane to maister: but God myght they never master. The wauering people, they founde the mean on the morow so to turne agaynst Christ, that as fast as they honored him and lauded hym wychin syus dapes before, and not long afore that, wold fain haue made hym king, as fast on the morowe they mocked hym, and cryed oute to haue him crucified. But God when al this greate counsayle had done theyz vittermost, the Godhead I say of Christe himselfe (for hys father and him self and theyz holy god), are al thze but one God rayzed by his deade bodye agayne: and maugry theyz menne whom they set to keepe his graue, he rose and went oute thowte the harde stone, and after sent suche a vengeance vpon them all, that from theyz myngleusd libertye, they be fallen ever synce in euerye parte of the woylde into perpetual thralldome.

And on this greate assembled counsayle against Christ, that thought them selfe so stonge, and theyz wyly deuices so wyse, that they woulde wth the prouision of that assembled counsayle, bterly destroy the innocent, are also well verified the woordes of the prophet: *Qui habet in celis iridebit eos, & dominus substanabit eos.* He that dwelleth in heauen, shal laughe them to scorne, and our Lord shal make them a mowe. For sone after was theyz counsaile dyssolued, and theyz counsaile house diauen downie, and al the city destroyed, and he whom they killed wthy their counsaile, in dispise of theyz counsaile lyueth & reigneth in heauen, whyle the follysh wretched wyly counsaylours (suche as dye in theyz synne) lye weeping and waylyng the diuels burning prisoners, in the deepe dungeon of hel.

The prayer.

Racious god glorie me thy grace ¶ so to consider the punyshement of that false greate counsayle, that gathered together against thee, that I be neuer to thy dyspleasure partener, nor giue mine assent to follow the sinful deuice of any wicked coulail.

¶ The. lxxii. Lecture.

But there entred Sathanas into Judas, whose surname is Scariot, one of the xii. Then went he to the princes of the priestes, and to the chiese priestes, to betray him to them. And he had comunicacion with the priestes of the priestes, and wth the rulers, in what maner he shoulde betray him to the. And he said vnto them: what wil you giue me, and I shal deliuere him to you? And they when they heard him, were wel apaid, and promised and couenant wth hym to giue him money, and appointed to giue hym xxx. grotes. And he made them promise, and fro that tyme forth, he sought oportunitye howe that he might at most commodly betral him out of presence of the people.

Upon these wordes (god chyden peopple) is there giue vs the occasio to speake yet of the third 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 perceling wherof, we must here repeate you one thing that was don a few dates before. As it is remembred in the. xxvi. chapter of saint Mathew, & in the. xliii. of saint Marke, and in the. xii. of saynte John, our Sauour. bi. dates before the feaste of Pascha, went into Bethania where he had before rayzed Lazarus fro death to life. Thet 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 gestes that sat at the supper. Then cam there Mary Magdelene sister vnto Lazarus and Martha, and she tooke a poud weight of ointment ofnardus truelye made and berye deare, and therewith a noynted thee Christes feie, and wyped them wth the heares of her head. And ouer that she brake the alabaster in whiche she brought it, and poured all the remenant on hys head. And al the house smelled sweete of the sauoure of that sweete oyntment. Then Judas whyche after fel to the treason, and betrayed hys mayster, grudged therewith, and was wrothe therewith and sayde: where-

Awherefore was not thys oyntment solde for thre hundred pence , and gyuen to poore folke: it myght haue bene sold for a great deale, ye more than for thre hundred pence and gyuen to poore folke.

And thus sayde the chese , not for anye thing þ he cared for poore folke, but as the gospel sayth, because he was a these and bare the purse, into whiche he wold faine haue had the pryc of that oyntment , so that he myght therof after his custome able maner haue stollen out a part. Oure saviour myldlye aunswere for Marpe Pawdleyne, and said: why reproue you

Bthys woman? As for poore men you shall haue euer with you : but me shall ye not euer haue. And then opened he the misse ry secrelye wrought by God, in the opē wsozke of her god affeccion, that whare she did it to shewe howe glad she was of hys presence there, as the manner was, that folke at feastes with pleasant swete odours used to glad theyz gesses , God wrought therein as our Saviour ther declared, the significacion of hys burieng. For the manner then was in that countrey, to anoint the dead corps with swete odsurs, as we dresse the wynding shete here wylch swete herbes & flowers.

CAnd then where as the rude grudginge wordes of Judas, were spoken to her reprove, and in maner of her rebuke: oure launce on the other syde, even there openly shewed, that for that dede shoulde he for ever, wylch the preachinge of that gospel, be renouned and honoured throuw out al the wrold: so pleasaſt is to god þ god affecciō of þ hart, declared by the frank outward dede. For hym must we serue, though specially wylch the myndes (whych if it be not god, diuinateh all together) yet ars wee bounde to serue hym

Dalso wylch body and goddes and al: for al haue wee receyued of hym . But Judas the concurous wretche, when he saw that thys oyntment was not solde, so that he might seale a peice of the pryc, & than saue our saviour allowe her deuocion in the dede, and dysallowe hys finding of that fault, as myldly as hys master touched hym, yet could not the proud beaste beare it, but besyde hys couetise, fel unto malice to. And the diuel toke his time and entred into hys hart, and therunto dyd put the suggestyon of hys horryble treason, and made hym to devise and determine, that the money whiche he lost by chanoynting of hys mayster, he woulde get it vp agayne by the bryrayng of his

mayster. And thereupon came he to this **E** assemblerie that woe speake of nowe, and bnsent for, presented hym selfe unto the, to helpe forward theyz ungracious counsayle.

And therefore god reader , here we maye well consider, that when men ars in deuice about myschief, if they brynge theyz purpose properlie to passe, caule haue they none to be proude and prayse theyz owne wyttes. For the dyuell it is hymselfe that bryngeth theys matters about, much moze a greate deale the thei. Ther was oncca yong man fallen in a leud mynde to warde a woman, and she was such, as he coulde conceiue none hope to get her, and therefore was fallynge to a god poynt in his own mynde, to let that leude enterprize passe. He mysshapped neuerthelesse to shew hys minde to another wretche, whiche encouraged hym to go forward and leave it not. For beginne thou once man the matter quod he, and neuer feare it, let the dyuel alone with the remaunt, he shall bryng it to passe in such wyse as thy selfe alone cannest not deuise how. I trow that wretche had learned that counsayle of these prystes and these auncients, assembled here together against Christ at this counsayl. So here you see that whyle they wer at theyz wyttes ende, howe to bryng theis **F**purpose about in the takyng of Christ, and were at a poynt to dysferre 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 bryraye hym forþwylch out of hande.

And therfore at hys first commynge, he went roundly to the matter, and sayd unto them: what wyl ge gyue me and I hal deluyer hym to you? Here shall you see Judas play the toylie marchaunt I trowe. For he knoweth howe sayne all thys greate counsayle wuld be to haue hym deluyered. He knoweth well also, that it wil be hard for anye man to deluyer hym, but one of his owne discipiles. He knoweth wel also that of all the dysciples, there woulde none bee so falle & traptoor to betrare hys master but him selfe alone. And therfore is thys ware Judas all in thyne owne hande. Thou hast a monopoly thereof. And whyle it is so soughte for, and so soze desired, and that by so many, and them that are also very ryche, thou mayest nowe make the price of thyne owne ware thy selfe, even at thyne own pleasure; & therfore þe shal good

A treatise vpon the passion.

A god readers se Judas war now a great riche manne wþþt thys one bargayne. But nowe the p̄ieses and these iudges were on the other side couetous to: and as glad as they were of thys ware , yet whyle it was offered theym to sell , they thought the marchaut was nedye, & that to such a nedye merchant, a little money would be welcome, & money they offred him, but not much. For xxx. grotes they said they wil gine, which amouȝteth not much aboue tenne shillings of our englis̄h money. Now wold we loke that the sole wold haue set vp his ware, namely being suche ware as it was, so precious in it selfe that al the money and plate in the whole w̄rld were to little to give for it. But now what dyd the sole? To shew him selfe a substanciall merchant and not an hukster, he gently let theim haue it even at their owne p̄ice. 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 tert sayth *migata 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 Ro maines at that tyme bled stamped in siluer, in which ther expressed the image of thumperous visage, and the supercription of thumperous name, and was in greeke called *dragma*, being in waight about the eyght parte of an ounce. For of such coyne there are yet many remayning both of Augustus dates, and Tiberius, and of Nero to. So that if the coin were that (for greater syluer coyne I nowhere finde that thumperour coyned at that tyme) then was Judas rewarde the *valure* of tenne shillings of our english money, after the oþo usual groces bled in the tyme of king Edward the third, and long before and long after.

The oyntment was of Nardus of the true making, as the gospel declareth in thys w̄rde, *nardi p̄fici*. 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 counterfeite ointment of Nardus. But this was of the true makyng, and was as the gospel saith the precious, & that so farforth that Judas baledwed it at þe hundred deniers, which I take for three hundred peces of the selfe same coin that was called *argenteus*. For if it were but a

coyne (as some take it) that were wþþt 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 Engangelist wold haue called precious. And therfore I reken that oyntment to haue bene esteemed by Judas at an hundred shyllinges. And nowe was hys rewarde ten shillinges, whitch is the tenth part of that hundred shyllinges, as. xxx. grotes is the tenth part of þre hundred. And thus hath he bi the betraying of his masters body, the tenth part of the valure of that ointment, wherof he lost his auantage by the anointing of hys masters body.

Nowe if it be as some doctours reke, that he minded to wyn as muche by hys treason, as he rekened for his owne part lost in that oyntment, than semeth it after this count and reckening, that of such as came in hys keping, he was after hys customeable manner, wont to steale the tenth. And then was Judas a figure of two false ch̄ewes at once. The one the parishen that stealeth his tithe from his curate, to whom hys duty were to pay it in Gods seide: the other yet the worsse theefe of them both, the evyl curate hym selfe, whitch when he reciueth it, mylē spendeth vpon him selfe such substance thereof, as aboue his own necessary spending, god putteth him in trust to bellow vpon the pore nedye people.

It is a wþþde also to marke and consider, how the false wþþle diuel, hath in every thyng that he doþe for hys seruaþes, euer moþe one poynþ of his envious property, that is to wþþt to prouide (hys owne purpose obtayned) that they shall haue of his service for theyz owne part, as lytle commodity as he can, euen here in this two:lo. For like as he gaþ here vnto Judas, no more aduaantage of hys heighnous treason (thoccaſion of his final deſtruccioñ) but onely thys pore ten shillynges, wher as if his master Christ had lyued, and he stily carayed hys purse, ther is no dout but that he should at sundry tymes, haue stolen out for hys parte farre abone fyue tymes that, so farerh he wþþt al his other seruauntes.

Loke for whom he doþ most in anve kynde of sylthy fleshly delight, or false wþþlewynnyng, or wþþched worldly worshyppe, let hym that attayneth it in hys vnhappy seruycce, make hys reckynyng in the ende of all that fealle, and counde well what is come in, and what he hath

O he hath payed therfoze, that is to iuytte, laye all his pleasures and his displeasures together, and I dare saye he shal synde in the ende, that he hadde bene a great wyunner if he had never had a ny of them both: so muche grefe shall he synde hym self to haue felte, farre aboue all his pleasure, even in those dayes in which his fantasyes were in their flowres & prospered, besyde the pain and heauynes of hert, that now in the end grudgeth and greueth his conscience, when the tyme of his pleasure is passed, and y feare of hell foloweth at hande.

Let vs therfoze leue the deuylls false deceyfull seruice, and take nothyng at his hand. For he nothyng geueth but **B**tryfles: nor never gyueth halfe an ynce of plesure, withoute an whole elle of Payne. And yet had Judas not the wyt to disdayne theyz syngle nygardonous rewarde, but contynued soz it in his treason syll, till he had wretchedly done it. And from that tyme of that reward promised him, with whiche yet as it semeth, they wolde not trusse hym till they had the ware in their owne hant, he studid and sought the tyme in whiche he might **C**peasibly deliuer our lord, when the people were out of the way.

In this as the great clerke Origen declareth, ihis Judas was a figure also of many another Judas. For in many places whan the people be out of the waye, and gone a syde from the faith, than shal there come false wretche that hath bene with Chrise many a fayre daye, & hath ben his disciple, and amonge other true disciples, hath faythefully preached the trouth, come forth in the devils name among y people, and for wretched wroldlywynning to be gottē by their fauour, shal falsely betray the trouth, and cause to be spytefully kyllē, the faithfull true doctrine of Chrise. But woe may that wretche be by whomie the trewth is betrayed.

A prayer.

SMy swete sauour Chrise, whō thyne owne wycched disciple entangled with the deuyll, thowow byle wretched couetyce betrayed, inspyre I beseeche the, the manayle of thy maiestye, with the loue of thy goodnes, so depe into mine hert, that in respecte of the lesse poynete of thy pleasure, my mynde maye sette all waye, this wohle wretched wo:ld at nought.

The fyfth lecture.

BEfore the seafte of the Pasche, **C**Jesus knowyng that his houre came on to go out of this wo:ld unto his father, where as he had loued those that were his, unto the ende he loued them:

In these wordes the holy euangelyst saynt John, whome Chrise so tenocly loued, that on his breste he lened in his laste supper, and to hym secrectly he betred the false dissimuled traytour, and into whose custody he comended on the crosse his owne deere heuy mother, and whiche is for the manyfolde tokens of **F**Christes special fauour, specially called **J**ohn.19. in the golspell, *Discipulus ille quem diligebat Iesu;* The disciple that Jesus loued, declarereth here what a maner of faithful louer our holy sauour was, of whiche hym selfe was so beloued. For unto those wordes he putteth and furthwith ioineth, the remembryng of his bitter passion, begynning with his maundy, and therin his humble wchlyng of his disciples frere, the sendyng forth of the traytour, and after that his doctrine, his prayer, his taking his iudgyng, his scourgyng, his crucifying, and al the whole pitous tragedy of his mosse byter passyon. Besoze all whiche thynges he setteth these soze reherled wordes, to declare that all these thynges that Chrise dyd, in all this he dyd it for very loue. Whiche loue he wel declared unto his disciples by mani manner meanes at the tyme of his maundy: gyueng them in charge, that in louyng eche other, they shulde folow ther example of hym selfe. For he chose that he loued, he loued unto the ende: and so wolde he that they shulde. He was not an unconsciente louer that doth as many doe, loue for a whyle, and than vpon a light occaſion leue of, and tourne from a frystende to an ennemy, as the false traytour Judas did. But he styll so persecuteth in loue unto the very ende, that for very loue he came to that paynfull ende: and yet not onely for his friendes that were already his, but for his enemys, 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 y gospel sayleth in this place and dyuers other, that Chrise shoulde go out of this wo:ld unto his father, as where he said: *Poorc mcnne shall re alwaye haue, but John.6. me shall you not alwaye haue, it is not ment that he shal be no more with his churche here in the wo:ld nez come no more here till the dñe of dome.* For **D.D. i.** hym

Hym selfe promyzed and sayd, I am with you all the dayes euen vnto the ende of the woorde. He is here in his godhead, he is here in the blyuid sacrament of the aualter, and sundry times hath here since his assensyon appered vnto divers hol- ly menne. But those other woordes as sainte Hierom sayth, and saint to, are vnderstanten, that he wyll not bee here in corpozall conuersacion amonge vs, as he was before his passyon among his discipiles, with whom he comenly

Byd eate and drinke and talkes.

Lette vs here deepe consider the loue of oure sauoure Chrise, whiche so loued his vnto the ende, that for theyz sa- kses he wyllyngly suffred that paynfull ende, and therein declared the hyghest poynte of loue that canne bee. For as hym selfe sayeth: *Maiorem huc amorem ne- mo habet, quam si animam suam ponat quis pro amicis suis.* A greater loue no manne hath, than to geue his lyfe for his frendes. This is in deede the greatest loue that ever anye other manne had. But yet had oure sa- uour a greater. For he gaue his, as I sayd before, both for frend and foo.

C But what a difference is there nowe, betwene this saythfull loue of his, and other kyndes of false and syckle loue b- led in this wretchede woorde. The slaterer sayneth to loue the, for that he fareth well with the. But nowe is aduersarie so mynysh thy substancialle, that he finde thy table vnlayde, farewell adewe, thy brother slaterer is gone, and getteth him to some other borde: and yet shall turne somtymeto thyne enemye to, and waite the with a shrewde woorde.

D Who can in aduersarie be sure of ma- ny of his frendes, when our sauour him selfe, was at his takyng leste alone and forsaken of his? when thou halte goe hence, whoe wyll go with the? If thou were a kynge, wyll not all thy realme sende the swch alone and forgette the? Shall not thyne own flesh let thee walk awaie naked sely soule, thou lyttle wo- test whether? Howbeit if thou dye in the deuylls daunger, some fleschly louer of thyn, may soone after hap to folow thee, som such as in lecherous loue hath bo[n] thee filchy company. But if such a louer of thyne, happen there to come to the, there wil ther be no loue touches betwenn you, but cursyng and bannynge shall you lye together wretchedly burnynge for ever, where eche of you shall be an hooce fagotte of fyre to yours fylchys felowe.

Lette vs euerye manne therefore in C lyme, lerne to loue as we shoulde, god aboue althyng, and al other thyng for hym. And what so cuer loue bee not referred to that ende, that is to wytte to the pleasure of god, it is a very dayne and an vnfrutefull loue. And what so euer loue we bee to any creature, wher- by we loue godde the less, that loue is a lothsom loue and hyndereth vs from he- uen. Loue no chylde of thyne owne so tenderly, but that thou couldest be con- tent so to sacrifice it to god, as Habza. Gen. xii. 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 otherwyle to goddes seruyce. For what souer thyng we loue, wherby we breke goddes commaundement, that loue we better than god: and that is a loue dede- ly and damnable. Nowe syth oure lordes bath folowes vs, for our saluacion, let vs diligenty call for his grace that a- gayne his great loue we be not founde vnkynde.



A prayer.
My swete sauour Chrise, whi- che thyne vndeserued loue to- warde mankynde, so kyndely woldest suffer the paynfull deth of the crosse, suffer not me to be cold nor luke warme in loue agayne toward the.

The seconde chapiter.

Of the sendyng of sainte Peter and sainte James, the firste day of the unleuened loues, specified in the xxvi. of saint Mathew, the xxxii. of sainte Marke, the xxii. of sainte Luke, and the. xlii. of saint John.

POn the first M. X. day of the unleuened loues, whan K. the Paschall lambe was osred, in whiche L. the Paschall lambe muste needes be kylled, there came P. the discipiles to Jesus, and P. K. saye to hym: whether wylte thou that we goe and make ready for the, that thou maist eate the pascall lambe. And he sendeth of his discipiles Peter, L. and John, sayng. Go you and make ready for vs the pascall lawbe that we may eate it. But they sayd: where wilt thou that we shal make it ready? And he sayde vnto the: Go you P. into the citye K. to a certen man. G. Lo L. as you shalbe entryng in to the citie, there shall mete you a man bearing a pot of water, folow you him into the

Ginto the howse into whiche he entreth. And ye shall saye to the goodman of the howse. The nialster saith to the P. my tyme is nere, with the I make my Paschall, where R. is my refecion: where is my place L. R. where I may eate my paschall with my disciples? And he shal shewe you a great supping place paued, and there make you it ready. And R. his disciples went, and came in to the citie. And as thei L. R. went they fowd as Jesus hadde sayde vnto them. And they made ready the paschal lambe. When the euening R. was come, he came with the. rii. And L. when the houre was com he sette downe at the table, and the. rii. apostles with him.

C The omely or lecture vpon the seconde chapiter.

Gauie before good chyfsten readers, shewed you in therposecion of the fyfte chapiter, the ordinaunce and institution of the feaste of the paschal lambe, and of the feaste of the vnleuened breade, and how the offryng of that lambe, was a sygure of the offryng vp of Christe, the very vnspotted lambe, that shoulde be offred vp to clese and welthe awaie the spottes of our synne, with the innocent bloude of hym selfe that had no spot of synne of his owne. The paschal lambe was commaunded to be sacrificed and eaten, after the Equinoctiall in vere, the. riiii. daye of the moneth. And on the morow, and so forth seven dayes after, that is to wite, begynnyng the. xv. daye, was the feaste of the vnleuened breade, during which space they were commanded that they shuld haue no leuen in their house. We mufte vnderstande also, that though the fyfth day of the feaste of the vnleuened loues, was the. xv. daye, yet lykewylle as we begyn every feaste from the none before, so dyd the Jewes begyn that first daye of the feaste of the vnleuened loues, in the cuenynge before, when they might see the moone; the sterres appere in the element. And so though the eatynge of y paschal lamb was the. riiii. daye of y moneth, and the fyfth day of the feaste of the vnleuened loues was on the. xv. daye, yet by reason that the same first daye of the feaste, began at the cuenynge before, that is to wit in the euening of the. riiii. daye, in whiche cuenynge the paschal lambe was to be sacryficed and eaten, these two feastes were as you see coincident together. For the tyme fell in the

begynnyng of the other. And for this G caule were ech of them called by the both names, that is to wyt by the name of the feaste of the paschall, and also by the name of the feaste of the vnleuened breade. For sythe the feaste of the paschall lambe was the chyfse feaste, and was also the begynnyng of the other, al the feaste of the vnleuened loues was called the Paschall. And agayne bycause the fyfth daye of the feaste of the vnleuened loues, though it were the the. xv. daye of the moneth, yet sythe it began I saye in the cuenynge of the. riiii. daye, at such P tyme as the Paschall lambe was sacryfyced and eaten, the feaste of the paschall lambe was also called the feaste of the vnleuened breade, and the fyfth daye of the feaste of the vnleuened breade, and for this cause do bothe sainte Mathew and sainte Marke, call the Sherehursday in whiche Christe made his maundy, the fyfth daye of the vnleuened loues saying: The fyfth daye of the vnleuened loues, in whiche the paschal lambe muste bee kyld and sacryfyced, the discipiles 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 vnleuened breade the feaste of paschall. And specially they called and hallowed by y name of paichall, the fyfth daye of the vnleuened breade, whiche was the morowe after the eatynge of the Paschall lambe. And after that in aner of their naming that date the feaste of Paschal, sainte John in the. riiii. chapter of hys gospell: Ante diem festum Pasche, scilicet Iesus quia venit hora eius ut transeat ex hoc mundo ad patrem. &c. Before the holy day of Paschall, Jesus knowynge that his tyme was come that he shoulde go out of this worlde unto his father and so forth. Here lo saynt John calleth Sherehursday, in the cuenynge of whiche daye the paichal lambe was east, he calleth it I say by the name of the day before y feastral day of the paschall, because the Jewes dyd celebreate the morow after the Paschall eaten, betyme solempnly: and called as I haue tolde you that feast, the feaste of the paschall. And therfore saynt John here saynge, Ante diem festum pasche, and calling Sherehursday the day before the feastral day of Paschall, because the Jewes so vled to cali the fyfth daye of the vnleuened breade that began in the cuenynge before, in whiche the paschall lambe was gilled, vsed siche a maner of speare O. D. ii. kyngs

and saint Luke.

Akyng, as wee myghte call Chistmas
euuen the daye before the feastefull daye
of Chistmas.

I wold not good readers sticke so long
vpon the declaracion of this poynte,
(as a thynge wherein some shall perad-
uenture take lyttle fauour) sauyng that
I thought it not a tym all losse, to lette
you knowe that vpon the scripture in
this poynte mylle taken, the churche of
Greece fell fro the churche of the La-
tyns in a poynte or rwayne. For v-
pon theyz owne wronge construyng
thys place of saynt John, they saye that
Christe dyd anticipate the tym of ea-
tyng his Paschall lambe with hys A-
postles, and wheres the very day was the
xiiii. day after theyz bernall Equinoctiall
in the evenynghe, hee dydde it (saye
they) the daye before.

For the vnderstandinge wherof, ye
shall note, that amounghe the Jewes Pe-
omena the fyfthe daye of the new moone
nerte after the Equinoctiall in xere,
that is to wytle, after the entrynge of
the sonne into Aryes, whiche is the. xi.
or the. xii. day of Marche, the day of the
nerte chaunge of the moone after that,
is the fyfthe daye of the yere with the Je-
wes. and the. xiii. daye after, whiche
is *Quattuordecima luna*, is the eatyng of their
Paschall lambe at nyght: and that day
is not holy daye till nyght. And on the
mozowe is theyz great feast daye, that
is to wytle, the fyfthe daye of the vna-
uened breade; but it beginneth in the eue-
nynghe before: and so do all their feastes
and their sabbat dayes begynne in the e-
venyng, and endure to the evenynghe so-
lowynge: *A respere ad resperum seruabit sabata nostra*: The peare in whiche oure sauour
was crucifyed. *xliii. Luna sive feria quinta*,
that is to wytle, vpon the thursdaye.

And therfore in the evenynghe of that
thursdaye, Christe made his maundye:
and so dyd all the Jewes. For that was
the very daye appoynted by the scripture
in Crodi. And on the mozowe whiche
was good fryday, and whiche was *quinta
decima luna*, was the fyfthe daye and the
thyfthe daye of the vnauened breade.
Whiche feaste beganne in the evenyng
before, that is to wytle on therethurday
whan the eatyng of the Paschall lambe
was. And therfore was it eaten with
vnauened breade. And so consequent-
lye Christe dydde consecrate in vna-
uened breade. For in that evenyng be-
gan: *Primus dies aximorum*, as appearethe
plainely by saint Mathew, saint Mark,

But the posterfour Greekes saye,
that Chylste dydde not eate his Pas-
chall lambe in the daye appoynted by
the lawe, that is to wytle, *in respere. xiii.
luna*, but they saye that he dydde preuent
the tym by a daye, and dydde eate it in
respere. xiiii. luna. But yet they said not that he eat it on the
wedynsday. But they say that the thurs-
daye was. *xiii. luna*, and that. *xiii. lunam* in
whiche the Paschall shulde be eaten by
the lawe, was on good fryday, and that
the Jewes dyd eate it than, and that in
that euening vpon good fridai in which
daye Christe dyde, than the Jewes dyd
eate the Paschall lambe. And that on *¶*
the mozowe whiche was the sabbatday,
was. *vb. luna*: and so therefore on that
daye was theyz greate feaste, that is to
wytle, the fyfthe daye of the vnauened
breade, whiche beganne they saye on
good frydaye in the evenynghe at the ry-
lynge of the moone. And so that cause
they say that Christ did consecrate in le-
uened breade, because he consecrated on
the thursdaye, whiche was they saye not
xiii. luna but. *xiii.* and that the vnauened
breade came not in, bntyll the evenynghe
in. *xiii. luna*, that was (saye they) not tyll
good fridai in the euening. Which they
proue by the wordes of saint John. *xliii.*
Ante diem festum pasche. And they say, *festum pas-*
che was the feast of eating of the paschal
Lambe. And so our Lord they say made
his maundye before the feaste of the ea-
tinge of the Paschall Lambe, that is to
wytle the daye before. *xiii. luna*. And so
therethurday was they saye. *xiiii. luna*.
And therefore they saye that the verye
daye thereof, that is to wytle. *xiii. luna*,
was they saye on good frydaye, and the
Jewes they saye dydde eate it that daye
after Christes death, and that therefore
they woulde not come in pretorium *ut non con-*
taminarentur, sed ut manducarent pascha. And that
Christ because he knewe that he shoulde
that daye be crucifled, didde preuent the
daye, and did eate it the daye before, and
therfore (saye they) he had none vnauened
breade. And you shall vnderstande,
that this is the cause for whiche they con-
secrate the bodye of Christe in leuened
breade, contrarye to the Latine churche,
whiche consecrate in vnauened breade.
For they saye and truthe it is, that the
feast of the vnauened loues began the
fiftith daye. And then (saye they) he con-
secrated his blessed body at his maundy
on the. *xliii. dape*, that was saye they
here.

G Herethursdat, and therfore he consecra-
ted than with leuened breade. Nowe
to this wee haue shewed you, that the
firſte daye of that feaſte of vnleuened
breade, began the feaſte in the euening
before, that is to wyt, on Herethursday
at nyghte, and that Christe made than
his maundye in the very tyme that was
by the lawe appoynted to the eatynge
the paschall lambe. And syth he enten-
ded to fulfyll the lawe, soo was it moſte

B conuenient that he ſhoulde, and moſte
lykely that he woulde, and ſo of trouthe
he dyd, as the thre euangelyſtes, Saint
Mathew, Saint Marke, and Saint Luke,
playnly do declare. For they thre agree
together, that it was in the fyſt daye of
the vnleuened breade, and in whyche
daye the paschall lambe must be kylled.
And ſo it appereth by them, that though
the fyſt daye of that feaſte was the xv.
daye, yet the feaſte of that xv. daye, be-

C gan in the eueninge before, in whiche
the paschall lambe was eaten, and eaten
as it appereth plainly with vnleuened
breade. And verely me thyngketh that if
it ſo had bene (as it was not) that Christ
had made his maundy (a day before the
time, yet wold not that ſufficiently ſerue
for the profe of their purpose, that he con-
ſecrated in leuened breade. For though
it be a good profe that he conſecrated in
the feaſte of the vnleuened loues, he con-
ſecrated not in leuened breade, because
the lawe forbode them to haue any leue-
n in the house, yet if he had conſecrated v.
dayes before that feaſte began, it wolde
not proue that he conſecrated in leuened
breade. For they myghte than and at
all tymes haue vnleuened breade,

D lyche that was at no tyme fo z boden.
*An die festum pasche, is ment by the fyſt
daye of the feaſte of the vnleauued
loues, whiche was on good frydaye, that
was. xv. luna. And that feaſte was cal-
led feſtum pasche, because it beganne in the
euening on Herethursday wherein the
Paschall lambe was eate, Quod abſtinebant
a prætorio et mundi manducarent pascha vppon
good frydaye, was for the vnleuened
breade, whiche was also called by the
name of Pascha and contynued ſeven
dayes. Burgensis maketh an other
maner of rekenyng, with whiche wee
hall not neede to medle. This muſte be
perpler inough.*

But surely the church of Greece was
farre ouer ſene in this poyncte and dy-
uers other, in which they partly know-
ledged their errours after, and were re-

fourmed in general counſales, and yet C
retournd of frowardnes to their er-
rors agayne, and in conclusyon we ſee
wherto they be comen.

But ye shall vnderſtande, that when
I ſpeakc of the churche of Grece in this
errour; I ſpeakc but of the poſterious.
For the olde holy doctours of the Gre-
kes, were of the contrary mynde, as
appereath in this poyncte by the playne
wordes of ſainte Eusebius and ſainte Chroſtſom
Eusebius
Chroſtſom bothe. And that you may
tell it was vnto them, to fall to an opi-
nion contrary to the churche, by con-
ſtruyng the scripture after a fewe fol-
kes fantasyes, thole Grekes that be-
ganne this oppinion, were ſayne in
conclusyon for the defence of their er-
rour, to ſay, that ſainte Mathew,
Sainte Marke, and Sainte Luke, wroote
in that poyncte wronge all thre. And
that therefoze ſainte John wroote other-
wyſe, and coorrected them, whyche vnto
we ſayinge of theiris is ſo farre out of
all frame, that it is amoung Chryſten-
men moze then shame to ſay it, that any
of the four Euangelyſtes ſhuld in the G
ſtorye wryte any thyngē false, for than
whiche of them myghte we trusſe, syth
wee can be no moze ſure of the one than
of the other.

But nowe lette vs proceſſe foorth the ſi-
the letter.

Whan his diſciples hadde asked him,
where his pleaſure was that they ſhuld
make ready the Paschall for hym, hee
ſente two of his aþoſles, that is to wyt
Peter and John, and layd vnto them:
Go you and prepaſc the Paschal lambe,,
for vs that we may eate it.

Dure ſayour whiche ſayde of hym
ſelue, Non rem ſolueret legiſed adimplere: I am
not come to breake þ lawe but to fulfiſ it,
lykewiſe as he wold be circumſiſed firſt
before he chaunged that ſacrament in
to the moze perſyt ſacrament of baptiſm,
ſo for the fulfylling of þs olde lawe, be-
fore he woulde offer vp his owne blessed
body, the very unſpoſted lambe vpon the
crosse, and before alſo that he woulde
inſtitute the eatynge of his owne blessed
body in forme of bread and wyne, in the
blessed ſacrament of the auſter, he woulde
ſyke fulfyll the precepte of the lawe, by
the eatynge of the paschall lambe in time
and maner appoynted by the lawe: and
ſo fulſy and ſyniſhe the fygure, and in-
ſtitute in the ſeede therof, the ſacrament
of hyghest parfection, the blyſſed ſacra-
ment

Ament of the Aulter, and offer vp for the sportes of oure synne, his owne vnspotted bodye, as the mooste swete sacrifice vnto the father vppon the aulter of the croesse.

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. Lo as you be entryng into the citye, there shal a man mete you barynge a potte of wafer, 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 discipules eat the pascall? And he shal shewe you a great suppyng place an hygh paud, and there do you make it ready,

In these wordes is appeareth wel that oure lord when he sente sainte Peter & sainte Joha vnto the howse where they shoulde prepare his maundy, he woulde neyther name theym the dweller of the howse, nor tell them any knownen token of the howse: Of which thyng dyuers of the olde doctours coniect and tel diners causes. Some saye he sente theym to a manne not named, in token that godde wyl come, not onely to menne that are in the wrold famous and of gret name, but also to folke of none estimacion in the counte of the wrold noz of no name. Some other saye (and bothe twayne maye well be trewe) that soz as muche as dure saupoure (to whome nothyng was vñknowen) knewe the promyse of the false traytour Judas made vnto the Jewes vppon the daye before to betraye hym, and that he wente aboute euer after that, to seke a tyme sytte therfore, 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 dysciples to bee taken, befoze his maundy made, and his holy bodey conseruated in the blessed sacrament. And therfore albeit that if the traytour had come and all the whole towne with him, oure saupoure could haue kepte theym all of wytch one worde of hys mouthe, or wytch one thoughte of his holy heart, yet thys wase lyked his hyghe wypes dome, as the mooste mete and conuenient, by whyche he woulde kepe the traytour from the accomlyshment of hys traytozous purpose, tyll the tyme shuld come in whyche hym selfe hadde detter-

myned to suffer it. And therfore our **E**sauoure vled hym selfe in thys poynte wonderfullly. For albeit that the two disciples whome he sente, were of al his apostles the mooste specyall chosen, and mooste in trusfe and fauoure with hym, saynte Peter whyche (as it appereth in scripture and as the doctours saye) specyally loued hym, and saynt John whyche (as the scripture sayeth and the doctours thereon) specyally was beloved of hym, yet woulde he not take theym aside and tell them the name of the man, leste he myghte thereby haue giuen occasyon of enuye or suspicion to Judas, or peradventure grefe to the remenant, if Chrysste shoulde haue seemed to trusfe them with that errande secretly, with **R**whiche he woulde trusfe none of theym, he gaue hym therfore their errande in so straunge a fasshyon, that neyther theym selfe nor any of the other tenne, coulde wytte what to thyncke therein. For he aunswere theym as though he woulde saye, where you shall prepare I wyll not tell you, nor whos shall bryng you thyther, I wyll not shewe you, but to lete you see what I canne doe whan me lyf, liche a token shall I tell you to bryng you thyther, as neyther no man knoweth noz no manne can knowe, but **O** my selfe that am able at the tyme to make it so.

Than it foloweth: And his discipules wente forthe, and came into the citye, and they founde as Iesus hadde sayds vnto theym, and prepared therethe pashall.

Here had hys apostles, and by theym we to, a prose of hys glorious godhead, secretaely coueryd and vnsene, vnder the cloke of his semynge feble manheads. And that not in this thyng alone, but in thys amongemany mo, some of other kynde of myzacle, and some also lyke vnto this. For as he dydde here shewe hys dysciples where they shoulde meete the manne with the wafer potte, and than what he woulde haue theym do further, and that his byddyng shoulde surely be fulfilled and obeyd, so dydde he on the palme sonday before, when he sente hys dysciples, and toide theym wheres they shoulde synde the alle and the colts tayed, and bid theym take them bolde-ly without any leue of the owner, and whoe so euer wouide saye oughte vnto them therfore, they shoulde saye that their maister muste occupy the. A much lyke maner of message he gaue his two apostles

A apostles newe, tellynge them where they shulde mete with a straunge man, and so for the what they shoulde doe therer.

Now who but god coulde surely send meyne on such maner messages, in whiche they shoulde be sure to fynde suche thynges as are vnto all creatures vnsure and vncertayne, as thynges accompted to fall vnder chaunce and hap. And therefore wylle they founde every thyng come to passe as he hadde before tolde them, they myght and we maye, surely knowe hym for godde. For whos coulde tel that the manne with his potte of water walkyng on his errande, and the two apostles goyng forthe on their, neyther parte lokynge for other, shoulde so begynne to sette forthe, and in suche wylle hold on theyr way, that they shuld at a place whiche neyther of the bothe partyes appoynted, so tustely mete toghether.

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 forthe in tyme, suche as shoulde serue therforze, and to moderate and measure theyr pacys hym selfe, in suche wylle as them selfe wylle not why, and by his sure prouidence semynge to them selfe happe forture or chaunce, so deynly to mete together. This thyng can there of hym selfe none other do, but he that hath the actes and the dedes of al creatures in his own hande, that if two sparowes beyng bothe not wox the an halfe peny, not so muche as the tone falleth as our saviour saith vpon the ground, withoute hym. Than it soloweth ther, when the eueninge was come, Christe came with his twelue. And whā the howre was come, he sat hym downe at the table, & his twelue apostles with hym.

Not withstandyng that the bisshops and the pharysyes, hadde before gyuen commandement (as appereth in the xi. chapyter of the gospel of sainte John) that if any manne wylle where Christe were, he shoulde gyue them knowledge that they might take him, and not withstandyng alss that his owne disciple Judas hadde promised them to do that traiterous dede hym selfe, yet oure saviour sythe his tyme came on, in which he was determinyd wyllwngely to dye, leetted not to come into the cytē, and came also not alone, but with his. iii. apostles waytyng vpon hym, wherby

his commynge was well lykely to bee noted. But he wylle well though what woulde befall, and that vpon any markeynge of that commynge, he shoulde not be taken. For he woulde not so be taken, nor woulde not so preuent his traſtoure of his purpose, nor so disturbe him of his promyse, nor so make hym leese his reward: but benyngly sufferinge hym & takynge pacience with him, and yet of frysinge hym grace and kyndnes to wyn hym, brought hym to the maundy with hym. And therfore sayth saint Mark, he came and his twelue with him. Wherby it shoulde seeme, that sayncte Peter and sayncte John after theyr errande done, resorted vnto Chryſt agayne, and made hym reporte of their spedē, and so came in company with the other tenne vnto the maundy with him.

Judas the traytore, in such places as the euangelystes make mencyon of his goyng to the counsaille and assembly of the p̄iess, to offer them his service in the treason, both sainte Mathew, saint Marke, and saint Luke, make specially mencion that he was one of the. iii. And here we se therfore 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 traytore wrought, yet was the traytore Christes apostle Iſayll. And this poyncte theuangelistes agayns and agayne reherce, not onely to the shame of his traiterous falshed, in betrayage suche a mayster with whom he was soo taken forthe to bee so nere aboue hym, one of that fewe chosen number, and so specially put in cruse, but also that we shulde note well and marke therby, that the vice of a vicious personne, biciateth not the company or congreacion. For Christe with his. iii. apostles were an holy company as a companie, thought he one companion of the companie was a very false trayterous wretche. And so all his falshed bothe before that in theste and than in treason to, Christe abode stil with him among his other apostles: and his vngraciousnes leetted not, but that of that companie (as euill as hee was) yet one he was. Nor now lyke wyse the vices of vicious folke in Christes church, can not leete, but that hys catholike church of which they be part, is for all their vnholynes, his holy catholike churche: with whiche he hathe promyſed to bee vnto the ende of the ¶¶.iii. world,

Aworlde.

Upon this chapter among many thinges that me may take occasyon to note, I specially twayne. One, thensam ple that oure sauour here genceth vs, to be diligent and studious in the kepyng of his newe lawe, whiche he hath ordeined to endure in this worlde as longe as the worlde shall laste: whyle hym selfe was so diligent in the obseruyng of the olde lawe, whiche gyuen vnto Moyses hym selfe, came to chaunge into so farre the better, and to delyuer vs fro the soze pocke therof. But surely I feare me soze,

B that with a great parte of Christen people, the lawe of Chylde is woorse kepte a greaete deale, then was with the Jewes the lawe of Moyses at the com mynge of Chylde whan it was kepte woorlde.

As: for the soueraygne ryghte, poyntes, of pacience, and chara- and contempte of the worlde, wher- in oure sauour saþeth in the syrte cha- pyter of laynte Mathew, that hee woulde haue his new church farre passe

C and exel the olde synagoge, he as farre I feare me le tyllype and forgotten, that euin in the very playn preceptes, we be more neglygent then they. The Jewes were in the kepyng of the spypye of the lawe so neglygent, that god therfore by the mouthes of his prophetes Davyd and Isaye, shewed hym selfe to reiecte and sette at noughe, their outwarde ceremonies, sacrificys, and obseruances of theyz lawe: wherein he confessed the dyligent, and sayde that with so lyttle as they vseth of the other, hee hadde of theym so muche, that he was full there- of, fastidous and wery. Not that those thynges myselflyked hym, eyther doone of theyz pzyuate deuocion, or for the ful- fyllinge of the lawe: but for that they

D rested and satylfyed theyz hartes in the, and bothe leste the better thynges vndoone, and also dydde muche eyull to, trustyng that those outwarde woorkes of theyz ceremonies and sacryfycys, shoulde recompence it, and afore godde beare it out. Whiche erronius minde of theyz, oure lord by the prophetes reprooved, declarynge that on theyz sa- synge dayes, they woulde whyle they falle[n] fro meate, not falle[n] fro synne, but frysse and chyde and syghte, and sharp- ly fewe theyz detours. He bode them amende those fautes, and be charitable and forȝeue and gene: and than wold he better alowe theyz bare offryngs and

sacryfyc by woordes, than nowe with **C** these sallyors bled, hee woulde theyz sacryfyc in offeryng vppre of theyz bea- stes, vnto theyz no lyttle coste. This tale that I tell you doeth well appere vpon the xiiij. psalme of Dauid, and vpon the. lviij. chapyter of Isay, whose **psal.49.** **Isa.58.** wordes to reherse here were very longe:

But nowe me shyncke that we chy- sen folke ware in woxecase. For in the deedes of charitie, we walke I feare me nothyng afore them. And in those eyull thynges, wee be nothyng behinde them. And yet in the outwarde cere- monyes also, I wene wee be nothyng matches with theym. For surely they **F** dydde muche moze coste, and bled moze deuocyon than we doe. Of the coste, there can no man denye, but that theyz offerynges and theyz sacryfycs, were besyde theyz rythes, farre more charge- able and costely to theym, than the ry- tes and ceremonyes of Chylyndoms ar vnto the chylyen people. Of theyz diligence and deuocyon therin, we may wel perceyue, boche by the places that I haue spoken of (in whiche oure lord relecteth theyz diligence therin, because of theyz negligence of charitie, and their frowarde malycouse maners besyde) and also by many other places in the old **G** lawe, where the commendable deuocyon of their costely ceremonyes and sa- cryfycs appere. Their sallynges were also verye payneli and precyple: and ours neglygent slacke and remiss, and nowe almost worne awaye. Their sa- battaynes and their feastes kepte they ver- ty solempnes. Howe slakely wee kepo- oures in many places, and in what man- ner fashyon, I can not for sozowle and ver- y shame reherse. As for their sayth, from thole that amoung them helde on the truthe, the Jewes were fallen in to secess one b; swayne. But nowe if wee shoulde counte and recken, the sundry secess, whiche from the crewe sayth are fallen aboute in dyuers partes of Al- mayne, I feare me wee shoulde fynde almoste as many scoze. I can no moze but praye god therfore, that we may haue the grace to folowe the example of our saaponre, and obserue his newe lawe whyche we be bounden to kepe, as he obserued the olde law: whiche though he came to chaunge it, yet he wold first fassyll it, for all that he was not bounde to kepe it. The other thyng that I note in this chapiter is, that it appereth there vpon

Gypson, as Theophilactus and saynt
Theophilactus¹ Bede saye and saynt Chrysostome also,
S. Bede.
S. Chrysost.
Luke. 9.
Heb.13.

that Christe had nons house of his own,
nor none of his apostles neyther, as him
selfe sayd of hym selfe in the ix. chapiter
of saynte luke: *Filius hominis non habet nisi
caput suum reclinat.* The sonne of manne hath
not where to laye his head. And ther-
fore hys apostles asked hym, In what
house he woulde eate his Paschall. And
oure saviour agayne, to lette them se,

Bthat who so for goddes sake is concerte
to lacke an howse, shall not be dyspoyn-
ted when they shoulde rede it, sent them
to an other mannes howse, they ney-
ther wylle whiche nowhere, and yet were
they there welcome and wel received.

In this we may take ensample also,
that those that wyll bee the disciples of
Chrysse and folowers of his apostles,
shoulde not longe to be greate possesso-
ners, and bylde by great palices in thys
wretched wylbernelle of the worlde.
Whereto shewe that we haue as saint
Paulie sayth no dwellynge citie, oure sa-
uyour and his apostles woulde haue no
dwellynge howse. One of the moste spe-
cial thinges to moue vs to the contempt
of this worlde, and to regarde much the
woorde to come, is to consider that in
that worlde wee shal be for ever at home,
and that in this worlde we be but waye
farynge folke. And verly thoughte it
bee (as in bede it is)ethe knouge for any
manne to saye the woerde, 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 against
that woerde slayghtely spoken ones in a
vere, blysch to reioice and booke manye
times in a day, by the space peradventure
of many veres together, what goodly
places in this worlde he hath of his own,
in every of whiche contynually he cal-
leth hym selfe at home. And that suche
folke recken theym selfe not for pylgry-
mes here, they feele full well at su-
che tyme as oure Lorde calleth theym
hense. For then synde they theym selfe
muche more lothe to parte from this
worlde, than pylgrymes to go fro their
Inne.

The prayer.



I myghtye Jesu Chrysse,
whyche wouldest for oure
enample obserue the lawe
that thou camest to chaung,
and beyng maker of the
whole yerd, wouldest haue

yet no dwellynge howse thererin, grue
us thy grace so to keepe thyne holy
lawe, and so to recken oure selfe fro no
dwellers but for pylgrymes vpon
yerthe, that wee maye longe and make
halfe, walkyng wyth saythe in the
waye of vertuous woorkes, too come
to the gloriouse countrey, wherein
thou hast boughte vs inheritaunce
for ever wythe thyne owne precioule
blonde.

The thirde chapster.

COf the welsynges of the feete,
specyfied in the thirde chappter
of the gospell of sainte John.

Ad whan souper was done, "whan the deuyll hadde putte" into the hearte of Iudas the sonne of Symon of Scary, "oth to betray hym, Iesus" knowyng, that hys father "hadde gyuen hym althynges into hys handes, and that hee was come from godde and goeth to godde, aryleth fro supper, and puttech of hys clothes, and toke a lynnenn clothe and dydde gyarde" it aboue hym. Than he dydde putte water into a basyn, and beganne to weshe the feete of his dylscypples, and wyppe theym with the lynnenn cloth that hee was gyarde wyth all. Than com meth hee to Symon Peter, and Peter sayeth vnto him: Lordewalsshesh thou my feete? Iesus aunswere and sayde vnto hym, what I doe thou knowest not nowe, but thou shalte knowe after. Peter sayeth vnto hym: Thou shalte never washe my feete. Iesus aunswered vnto him: If I weshe the not, thou shalte haue no parte wyth me. Symon Peter sayde vnto hym: Lordenone ly my feete, but my handes and my heade to. Iesus sayeth vnto hym: hee that is wesched, needeth no more but that hee weshe hys feete, but is all cleane. And you be cleane, but not all. For hee knewe who he was shulde betraye hym. Therefore he sayd, you be not cleane all. Than after that he had wesched they feete, he toke his clothes agayne. And whan he was sette downe agayne at the table, hesayd vnto them, wote ye what I haue done to you? You call me mayster and Lorde. And you saye well, for so I am. Therefore ye haue

Shane welsched youre feete besyng youre
 „lorde and youre myster, you owe also
 „one to welthe an others feete. For I haue
 „gauen you an ensample, that likewise as
 „I haue doone to you, so shoulde you
 „doe to. Verely verely I saye to you,
 „the bonde manne is not moare than his
 „lorde; nor an apostle greater than hys
 „that hath sent hym. If you know these
 „thynges; blisfed shall you be if you doe
 „these thynges.

The exposition.

His holy euangelist saint John, in the begynnyng of the. xiii. chapiter, begynnyng to speake of the last supper of oure lorde, sheweth that oure sauoure, *Quoniam dilexit*, set suos qui erant in mundo, in finem dilexit eos: Where as he loued those that were hys whyche were in the wold, hee loued them in to the ende, that is to wytte as some doctours saye, he loued them to the bittermoste. For well ye wote the ende of every thyng is the bittermoste. And Christe loued his to the very bittermost, that is to wytte unto that extreme poyncte of loue, beyande whiche no mane could go. For he sayde hym selfe: *Maiores et nomen nemo habet, quam ut animam suam posat quis pro amicis suis.* Greater loue can there no manne haue, than that a man gyue his lyfe for his frendes. This kynde of extreme kyndnes had Christe, not to hys frendes onely, but to his enemyes to. For hee gaue hys owne lyfe for bothe swayne. And therfore those that he loued he loued unto the end, that is to wyte unto the very bittermost.

Dome doctours expowne those woordes: he loued them to the ende, that is to wytte, not for a whyle and than caste away as many folke loue in this wold: but he loued them to the ende, so that when he shoulde part out of this wold, by a deathe so painefull that the thynkyng therof woulde make a manne for gette all hys frendes for heauynes dzedre and feare, he the nerer he drew toward that painefull terrible death, the more he remembred his twelve apostles who he hadde specially loued in the wold, and the more tenderly toke he thoughte for them, whan he was partyng oute of this wold. And for to shewe that as hym selfe sayde: *Qui ad me venit non eligitur a me, he that commeth to me, I will not caste hym awaie, oure sauour wold*

not caste oute Judas the traytor, tyll he caste out hym self, but for all his traitorous purpose, tenderly wente aboute to mende hym, and broughte him to the supper with hym.

Some expowne also thole woordes, he loued them into the ende, to sygnifeye that the loue that he bare them, was not such a kynde of loue as woldely mynded folke use to bearre eche to other, that is to wytte; either for theyz owne commodite to take pleasure by theym, whyle that in this passage towarde the ende: that is to wyte, the wold to come, they be by the wye walkyng with the, or elles to do theym some suche kynde of commoditie as maye serue theym and stonde theym in some stede for theyz use in the wye. But oure sauoure, those that he loued in the wold, he loued not into the wye, that is to wytte, not onely unto theyz worldly commodities that are transitory and shal passe from them, whiche they shall leue behynde them in the wye: but he loued them into thende, that is to witte towards the brynginges of them to the ende that he by his precious blode bought them to.

And thus you see howe all these expostions of the olde holy doctores, are very mere for the matter, whiche saynte John here begynneth to treat, whyche in this. xiii. chapiter begynneth to enter towarde the treatyng of Christes passyon: by whiche oure lorde declared well that he loued unto the ende, that is to wyte, as I tolde you to the bittermost. And first he begynneth therin to treat of his last supper, wheris he declared by many thynges as shall after appere, that he loued hys apostles to the ende: that is to wytte, that the nerer he drew to hys deathe, the more tenderly he remembred them. He declared also at that supper, that he loued them into thende, that is to wytte into the wold to come to the blyffe of heauen, the ende that he by his deathe prepared for theym. This he declared specially at the last supper, bothe by the institution of the blyssed sacrament, and by the godly doctrine that he taught them to conduite them thither warde: Of whiche the very entre and open gate, oure sauoure shewed theym in these woordes of the gospel that: I haue here before rehered you, as you shal well perceyue by perusynge of the letter, whyche in this wyle begynneth.

Whan.

S Whan the souper was doone, whan
the deuyl had put into the hart of Judas
the sonne of Simon of Scarioth to be-
tray hym. &c.

In these woordes, whan the supper
was doone, it is not to bee taken that it
was all done. For (as you se here) our
lorde and all his apostles after their fete
welshed, satte downe at the table again.
But you shall vnderstand, that the sup-
per of the paschall lambe was doone.

B For that was than eaten, before that
our lorde rose fro the table to go aboue
the weshyng of the apostles feete.

Where as the deuyll had putte in to
the hert of Judas the sonne of Simon of
Scarioth to betray him.

By this that the deuyll dydde patte
that treason in his herte, is mente the se-
crete suggestion of the deuyll, by which
he styrred the traytour Judas therunto.

C By whiche we be lerned to knowne and
consyder, that whan an vngracious
purpose falleth in oure mynde, we may
well thyngke that the deuyll is than e-
uen bely aboue vs, and not as it is com-
menly sayde at our elbowe, but even at
our very harte. For into the fleshly bo-
dy can the deuyll enter, and cast imagi-
nacion in our mynde, and offer vs out-
wards occasions also, to illecte sytre
and drawe vs to his purpose.

Judas was callled not Scarioth, but
Iscariorh, that is to wit Iscariotes of a
place named Iscariorh.

D Jesus knowyng that the father had
gyuen hym al thynges into his handes,
and that he was come out fro god, and
goeth to god, riseth from the supper, and
putteth of his garmentes, and tooke a
lynnen clethe and gyrded it aboue hym,
and than put water in to the basyn, and
beganne to washe the feete of his dysci-
ples, and wype them with h lynnen cloth
with whiche he was girde.

We nede I truste to putte no manne
in remembraunce, that oure sauouire
Christe was as verily god as man. And
therefore where the euangellyst sayeth,
that he came out fro his father and goth
agayne to his father, it is not ment that
his godheade was at any tymē departed
fro the father: but by his goinge fro the
father, was nothyngement, but his be-
yngie incarnate in the worlde: and hys
goyngie agayne to the father, the takiyng
up of his manhead into heuen with hym.

For by his commynge into the yerth he
leste not heuen, but euer was, and euer
is, and euer shall be, with his father and

their holy spirite, both in heauen, and in **E**
yerth, and every where els at ones. For
by that he saith his father had geue him
all thinges into his handes, is not ment
that god the father gyueth any thyng
vnto the egall god the sonne. But lyke
as he hath bene eternally begotten of
him, so hath he had eternally egal domi-
nion of all thynges with him. I meane
not onely as muche dominion, but also
the selfe same dominion, in lyke maner **F**
as he is egall godde with his father and
the holy ghoste: not by beyng an other
godde as greate, but by beinge, albeit
an other distincte person, yet the selfe
same godde that they be. And therfore
the father hath nothinge in tymē geuen
the sonne, but eternally before all tymē
gave him all (if a manne may call it gi-
vinge) by his onely begetting. Now be-
it Christe as man might receiue of god-
des gifte in tymē, as he was created in
tymē. And therfore is therin these wo-
rdes expredded, chrisstes maruelous excel-
lent humilitie, as though heuangelist
had in mo wordes declared it in this ma-
Gner: Our sauouire Christe, where as
Judas hadde by the suggestion of the de-
uyll, made promyse to betray hym, and
contynually perseuered in that trayto-
rous purpose, notwithstanding that he
was very god and descendyd from hea-
uen to be incarnate, and shoulde ascend
thyther agayn in the gloriouse body and
soule of his blissted manhood, and that his
godhead had euer hadde of his father by
his eternal generacion, and to his man-
hood by the untie of person with his god-
head, belonged also of all thyng the hole
dominion, so that with the traytour and
all those to whom he shulde be betrayed,
he was able to doe what hym lyffe, yet
wold he, not onely to his other apostles,
but also to that very traytour to(wherby
he shulde geue his highe stubborne herte,
ocasyon to relent and repente amende
if it wolde be) so farre humble himselfe,
that beyng theyz mayster, theyz lorde,
and theyz god, he woulde bouche safe to
do them lowly seruice, in the weshyng,
not of their heade or theyz handes, but
even of their very feete, and wype them
to his owne handes. And therfore he
woulde haue no body helpe him therin,
nor doe a pece hym selfe as for a counte-
naunce, and lette an other doe the reme-
naunt: but he woulde putte of his ouer
garmentes hym self, put the water into þ
basyn hym selfe, weshe all theyz feete
hym selfe, and wype theyz feete all
him

A hym selfe.

Then foloweth it in the letter.

¶ Chee came then vnto Simon Peter, and Peter sayth vnto hym : Lorde welshest thou my feete?

Sainte Peter hauyng our sauour in such estimacion and honoure, as it well became hym to haue, thought it in hys mynde vnmetely, that his lorde and master shoulde welche his feete. And therfore hee sayde vnto hym. Lorde welshest thou my feete? To whom our sauoure sayde: That that I doe thou

Bknowest not nowe. But thou shalte knowe afterwarde. As though he wold saye: though thou thyngkest not convenient, bycause thou cannest not se for what cause I doe it, yet I (all whose dedes are of such perfection that I do nothing for noughe) knowe a great cause necessary and convenient, for whiche I do it, whiche thou cannest not conieete. But when wee haue doone, thou shalte knowe it and therfore suffre me firste to do it. But sainte Peter hadde so deepe

Cimprented in his breast, the inuaruelouse byghe maiestye of the person of Christe, beryng the very sonne of god, and with his almyghtye father and his holy ghost egall and one God, and therfore insynnitely moare in dignite aboue hym, than the heauen is in dystaunce aboue the yerth, coulde not for all that woordes of oure sauour, synde in his hearte so suffer hym do such symple humble seruice vnto hym. And therfore with playne refusyng therof, he withdrew his feete, and answered our sauour in this wise: Thou shall never welche my feete in this worlde. Our lorde then, as he somtyme dydde in other thinges, touche and temper the zeale of Peter, thozow seruoure and hete somwhat vndiscrete, so to shew

Dhim here that there coulde no vertue stande in fede without an humble obediency, but that it woulde woroke vnto damnacion (seind the thyng neuer so good) if it were toynd with disobedience against the wil of god, spake sharply to hym and sayd: But if I welche the, thou shalt haue no part with me. Then sainte Peter herde that woord, hee caste of his vndiscrete curtesye, and turned it vnto perfecte obedience, submyttinge hym selfe whole vnto the will of Christ, and sayde, lorde not onely my feete, but also my handes and my heade to. As though hee woulde saye, though I woulde for myne vñwoorthynesse, bee lothe to haue thy molke excellent per-

Esonne do such symple seruice vnto me, ¶ yet lythe I see that for cause vñknowen vnto me, of whiche it becometh me not to askke the a rekenyng, thou hast soe determyned to welche myne vñwoorthynesse, that yf I therein obeye not thyne hyghe pleasure, I shall by dysobedience fall in thy displeasure, and bee departed fro the and lese my parte of thy glori, I rather wyll be contente to suffre thee, not onely lorde to welche my feete, but ouer that myne handes and myne heade to.

Jesus answered and sayde vnto him, hee that is welshed neverth not to welche, but hys feete, but is all cleane.

¶ For as muche as saynte Peter offred hym selfe to suffre to vs of Christes hooly handes welshed, not hys feete onely that are the lowest parte, but his handes also that are abouete the middes, and his heade to, whiche is the hyghest part, by whiche thare he sygnysyd hym selfe contente that Christe shoulde welche all hys whole body, Christe answered him that that thyng were moare then neded. For hee that is welshed ones already by baptisme, is so clene welshed al together from all synne bothe actuall and ozymall, that hee never needeth to bee all welshed agayne, nor ouer shall bee all welshed agayne by baptisme: For baptised shall no manne be but ones, the character and spirituall token, by baptisme imprinted in the soule, is vndelible and never canne be putte out. But in them that for theyr vnfaythfulnes or for their euyll lyuyng, after their baptisme shall syually bee dampned, that token shall in theyr soule perpetually remayne too theyr harme and shame, by whyche it shall evermoare appere, that they be neyther paynymes, Jewes, nor Saracens, but (whyche worse is of all) false and vnykynde chysten menne. But there is none welshed so cleane by baptisme, but that (if hee liue) he shal have neede to haue hys feete welshed often. For by hys feete are mente his affectiōns. For lykewylse as our feete beare oure bodye hyther and thyther, soo doo oure affectiōns carye vs to good woordes or badde. For looke whyche waye that oure affectiōns leede vs, and that waye commonly walke wee. And therfore sayde oure sauoure to saynte Peter, whan hee offered to bee all welshed agayne bothe feete handes and heade, hee that is welshed is al cleane, and

Grand needeth too haue no more washed, but hys feete, that is to wytte hys affections, and then is he all cleane. And wyt that our saviour considering the traytoure Judas (the sylthy feete of whole wretched couerous affection, had carryed hym to the couensayl of the Jewes, to offer the hys master so mony to sel, & from whiche traitorous affection, Christes great merueylyous humanity washing the traytours sylthy feete, hadde not cleansed hym) he sayde vnto them all:

" You be cleane: but yet al you be not cleane
" for he knewe who it was that shoule be
" tray hym. And therfore he said: al you be
" not cleane.

BUpon the foresayde wordes of Christe vnto Peter, he that is washed needeth but to w Ashe hys feete, and those wordes, You be cleane, it appeareth as the olde holy doctours say that the Apostles wer before that all baptised and cleane. But Judas had by hys sylthy affection of his wretched couerice, defyled hymselfe by hys false treason agayne.

Then after that he had washed theyr feete, he tooke hys clothes agayne, and when he was set at the table agayne, he layde vnto them: Wot ye what I haue done to you?

COur saviour here geneth vs in these wordes a good occasion to perceiue that hys outward woorkes, had besyde those visible apparent thynges whiche every man myght behold and see, suche secrete spirituall misterys ment and signfyed, & not onely sygnifyed but also wrought and done in theym, that those spirituall thynges vnseene, were so much the moze pryncipall partes of hys dede, that who so knewe not them, though they knolle his outward dede, yet mai it be said that they knowe not what he dyd.

So wherre our saviour healed a man in hys body outwardly, and inwardly also in hys soule, wherreof it is said: *Totum dominum suum fecit in sabbato.* He made all the man whole in the sabbat daye, that is to wyt not the bodye onely, for the bodye alone is not al the man, but the soule too: they that looked on, thoghe they wylle what he had outwardly done in the healyng of the bodye, yet was that inwardre wolke of hys in healyng of the soule, so farre passing that, that it maye well be sayde, they wylle not what he did. And so was it in hys woorkes that he wroughte in the blessed sacrament. As when he consecrated hys blessed bodye and blouds in

the fourme of breade and wyne at thys **E** hys laste supper, had he not tolde them that poynte hymselfe, who coulde haue tolde what he dyd? And therefore here in the washynge of hys discipiles feete, albeit that they coulde not but bothe see and feele what he didde, yet because his outward woolke therein, was not in such a speciall maner hys dede, as was the inwardre misterye that he dyd and mens therein, he asked them:

Knowe you what I haue done to you? " As though he woulde saye, I haue done more then you knowe. For by the oute **A** warde washynge of your feete, I haue gyuen you ensample of humility: whiche thyng he declared vnto them wytth most effectual wordes. For syste to thentent that they shuld consider of what weight and authoritye, bothe hys dede and hys woorke shulde be wytth them, he playnlye declared, taking occasion vpon their owne confession, that he was theyr very Lord and theyr very mayster. And therfore he sayd vnto them: You cal me master and Lord, and you saye wel. For so **G** I am indeede.

He was ver ye Lord of them as of hys creatures he was very mayster of them as of hys discipiles. Nowe puttyngh thys syrst in theyr remembraunce for a sondacion, therupon he bulded them a mervelous fruteful lesson, wytth the deciation of hys former dede, saying vnto them: Therfore if I haue washed your feete being your Lord and your master, you must also wash one anothers feete. Then goth he farther & declareth wherfore he washed theyr feete, as he before said to saint Peter, that he shoulde know it afterward. And therfore nowe he telleth that he dydde it to gine ensample by his owne dede vnto them, that they shuld echo to other doe the lyke. And therfore he sayde:

A sample haue I gyuen you, that lyke **D** wyse as I haue done to you, so shoulde you do also, that is to wyt, do ech of you to other as I haue done to you all. " Then goth our saviour further yet, and enforceth hys doctryne and hys ensample wytth a strong myghtye reason saying:

Verely verely I tel you, the bond man is not greater then hys lorde, nor a messenger more then he that hath sent hym. " As though he would say: With the bond man is no better then hys Lord, and I that am your creatour, am moze hyghly lordes

Alorde ouer you that are my creatures, than any earthly lord is ouer his bondman, how shoule you disdayne to welsh your felowes feete, when I your highe lord haue not disdained, to welsh yours? And sith the messenger is not better thā hee that hath sent hym, and al you bee but mine apostles, that is to wyt but my messengers to do my message in preaching my woordre aboue the worlde, syrche I that send you and therfore so farre your better, and yet haue not disdayned to **B**welsh your feete, there can none of you without verye synfull and shamefull pryde, disdayne to welsh the feete of his felowe. And synally Chyſt knitteth vp all the whole matter with a ver yhoerte ſubſtantiall lesson.

" If you kno we theſe thynges, blyſted
" Shall you be if you do theſe thynges. In
whiche woordres our ſauour wei declarereth, that the blyſte of heauen wyll not be gotten by knowyng of vertue, but by the vſe and doyng thercoſ . For as no

Cmanne can come at Canterbury by the bare knowledge of the waye thither, if he wyll ſytte ſtill at home, ſo by knowyng y waye to heauen, we can neuer the moze come there, but if we wyll walke therin. And therfore ſayth our lord by the mouthe of the propheete: Beati immaſculati qui ambulam in legi domini, Non enim qui operantur iniquitatem in viis ciuium ambulauerunt. Blessed are they that are vndeftyled, that walke in the lawe of oure lord. But they that work wyckednes, walke not in his wayes. And oure ſauour ſayeth his owne mouth, that the knowledge withoute worke, not onely doeth no profitte, but also cauſeth encrease of a mans punishment, in respecte that his punishment ſhoule be: if without his wilfull igno-

Draunce, his knowledge had bene muche leſſe. For thus ſayeth oure lord: The bondeman that knoweth not the will of his lord and doth it not, ſhall bee beaten with ſew stripes. But the bondman that knoweth his lordes wyll and dothe it not, ſhall be beaten with many ſtripes. And therfore with this neceſſarye ſtrutfull doctrine, our lord dyd knyſte vp al, and ſayd: if you know theſe thynges, that is to wytte, that my welſhyng of your feete is done for your example, that ſith I am in deede (as your ſelfe doe call me) your lord and your maſter, and that the bondman is not better than his lord, nor the messenger moze than his maſter that ſente hym, you ſhoule not be ſo prouide as to disdayne to doe as

lowely ſeruantes che of you to other, as C I haue doone to you all. If you know this & do it in deede, than shall you bee bleſſed: or elſe for the bare knowledge, ſhall you be but the wroſe.

Upon theſe woordres before rehersed, hadde betwene oure ſauour and ſainte Peter, that refuſed for reverence the thynges that oure lord woulde doe to hym, hooly doctours note that no man lawefullly maye for any p̄ſuade mynde of reverence or deuocyon to godde, doe the thynges that godde forbyddeth, nor leue the thynges bidone that goddes byddeth. For it is an vndiscrete deuocion, and an vnbreuerent reverence, and no ryghte humilitie, but an vnceyued pryde, to ſtanke ſyffe agaynſte goddes wyll, and diſobey his pleasure. For as the scripture ſayth, better is obediency than ſacrifice. Nor never ſhall goddes preceptes be obeyed, if enery manne i. Regum. iii. maye boldely frame him ſelſe a conſcience, with a gloſe of his owne making, after his owne ſantaſye puts vnto goddes woordre. For of ſuch maner dealing, wherby folke will of their p̄ſuade deuocions, agaynſt the commaundement of godde, folowe their owne waye, maye theſe woordres of the scripture be veriſied: Eſt via que videtur hominibus iusta, et nouissima ei. ius condit ad infernum. There is a waye that vnto men ſemeth iuste, and the laſte end therof ledeth vnto hell. Proverb. 14.

Bynge Saule thought after his own mynde, that he dyd verye well, when he kepte and ſpared the goodly Oren for ſacrifice. But while he brake in his ſo doyng the commaundement of god, this false framed deuocyon holpe hym not, but that hee loſte his kyngedome therfore.

Saint Peter here thought he did wel, whan hee for reverence toward Chyſt, woulde not ſuffer hym welch his feete. But oure ſauour ſhelved hym, that yf hee woulde for anyſe ſuche framed reverence of hys owne, ſtanke obſtynately diſobedient vnto goddes pleasure, hee ſhoule haue no parte with hym. And therfore whyle Chyſt was preſentely conueriant with hym, hee was the interpreter of hys owne precepte. And bynge Saule ſhoule not haue followed his owne wytte, but ſhoule haue asked the propheete by whome that precepte came to hym. And in lyke wylle yf a manne doubtte of the ſentenge and vnderſtandynge of any chyngewritten in the scripture, it is no wyledom for him

Psal. viii.

Luke. ii.

S. Augustine. **A** than to take vpon him sache auctorite of interpretation hym selfe, as that hee shal therin boldly stand vnto his owne mynd, but lene vnto the interpretacio of the old holy doctoz & saintes & vnto that interpretacion that is receyued and allowed by the vnyuersall church by whiche the scripture is come to our handes and deliuered vnto vs, and with out which, we coulde not (as saint Austin sayth) knowe whiche bokes were holy scripture. Our sauyour here saith: I haue geue you a sample, that likewise as I haue doone to you, so shoulde you do also.

B Woulde god that all the prelates, and all curates, and all preachers, yea and fathers and mothers, and all maysters of houssholdes to, wold here of our sauour take ensample, for to gyue good ensample. There are many that canne be well content to be preachinge, some to shewe their cunnyng, and some to shew their auctorite. But woulde god they wold be the fashyon that oure sauour bled, that is to wyte, the thynges that they byo other men do, do it firste them selfe. The scripture sayeth of oure sauour: Cepie Iesus facere & docere: Jesus began

Cum ieiunatis nolite fieri sicut hypocriti. **E** to do and to teache: so that he not only taughe men to doe this or that, but hee gaue them also the sample, and dyd the thynges firste him selfe. To sypre vs to fasse, he not onely caught vs what fasshion we shoulde vs in fasshyng, but also for our ensample fassed fasyng bayes him selfe. To stirre vs to wake and praye, he not onely caught vs by woorde, but bled also by night to goe soorth into h moun of Olivete, and there to wake and pray by nyght hym selfe: by whiche custome the traitour knewe where to finde him.

D To sette noughe by the roialte of the world, he not onely caught vs by woorde, but also by his pore byrthe: and all the course of his pore lyfe, he gaue vs then-sample hym selfe. To stirre vs to pacience and suffering of tribulacion, he not onli caught vs and exhortez vs bi woorde, but gaue vs the ensample by his owne croesse, his owne passion, and his owne paynfull death. And surely albeit that the best is for him, that hath a god ching caught him by one whō he seeth do h contrary hym self, to do as he is wel caught, & not folow the lewde sample of his euil deede, yet is our comen condiccion such, that where as woorde and deede bothe be scantable to drawe vs to do good, every one of the bothe is able inough to draw

vs to noughe. And therfore he that bydeth other folke do well, and geueith euyll ensample with the contrary deede him self, farcth even lyke a foolythe weuer, that wolde weave a parte with the tyme hande and bweweave as faste with the other.

F Then sample of Christ in welsyng the apostles feete, with his exhortacion unto them by his ensample to do the lyke, byn eth not men to folow the literall fasshion therof in welsyng of folkes feete, as for a rite or a ceremony or a sacrament of the churche. Howbeit muche it hath ben ever synne, and yet in every country of christendome in places of religyon vsed it is, and noble prynces and great estates vsle that godly ceremony veri religiously. And none I suppose no where more godly than our soueraygne lord kynges grace here of this realm, both in humble maner welsyng and wyping and kyssyng also many poore folkes feete after the noumber of the yeares of hys age, and with right liberal and prynce-ly almes therewith.

G And surely if the interpretacio of the scripture, were not by the spyzice of god put in the whole corps of the catholyke churche, he that woulde vpon his owne head, sticke vpon the letter of the gospel, and his owne expencion thereto, myght coniede, that the welsyng of the feete were a sacrament, vnto whiche our sauyour bounde his churche of necessitie. But as the vnyuersall churche beleueth, so is it not. How be it in tyme and place conuenient it is (as saint Austin saith) **S. Augustine.** a thyng of the more perfection, yf wee not onely do not disdayne in our hartes, but do it also in deede with oure handes as our lord did with his.

H When our lord sayde, you be cleane, but not all, hee ment that the congregacion and company of his. xii. apostles, as a congregacion and a company, was a cleane company, though Judas one of the compayne was not cleane. For many a ryght honest compayne is there, that hath yet some not honest amoung them. And so is the catholyke churche called sancta ecclesia: Holye Churche, because that out therof there is none holynesse, and for those that are holy therin: whyche are always many bothe prylses and lare menne to, though there bee therin besyde many badde of bothe sortes also.

I Fynally where oure sauour sayth: si bee scitis, beati critis si feceritis ea: If you knowe

A treatice vpon the passyon.

Acknowle these thynges, you shall be blessed ys you do them: two thinges in those wordes he geueth vs waruyng of. The one, that without sayth there can be no god wroke that can be meritorious cou- chyng the blyffe of heauen. The other, that haue we the faith never so gret, yet ys we wil not wroke wel, our sayth shal fayle of the blyffe. And therfore to gyue vs waruyng of the necessite that wee haue of sayth, he sayde not these wordes alone, If you do this you shal be blessed: but he began with these wordes: If you knowe these thynges.

Roma.10. Now the knowe-

ledge of thole thynges that pertaine to such kynde of well doyng, as shal stand vs in stede toward salvacion, that know ledge haue we not but by saythe. As the apostles there, though they sawe hym washe theyz feete, yet that he dydde it to gyus them a samble of humilitie, and that suche humilitie shoulde be requisite to helpe them to heuen, and to be rewar ded there, this knewe they not but by the faithe that they gaue therein vnto Chri stes wrode.

Cayth sayth saint Paule co mecth of hearyng, and the hearyng ther of is by the wrode of god. Therfore as I saye, oure lord began theyz blyssednes with saythe. For saythe is the very gate and syrte entre towarde heauen.

Accedens ad deum oportet credere: He that is coming to god muste geue credence and beleue.

For if a manne that beleueth not, do the selfe same thyng eyther by chaunce or of some other affection, whiche thing done by a saythfull manne in sayth were meritorious, that dede doue by hysaythlessis is not meritorius at al. But yet though saythe be the syrte gate in to heauen, he

Dthat standeth shal at the gate, and wyll not walke forthe in the waye of good woorkes, shall not come where the re warde is. And therefore oure sauyour leste not with these wordes, si feceris beatis: If you knowe these thynges you shall be blyssed: but went ferther, and to make vp his tale perfyt, he added, si feceris iei, if you do them.

I feare me there be many folke that for delyte of knowledge, or for a foolythe bayne gloupe to shewe and make it knownen howe muche them selfe knowe, la bor to knowe the lawe of god & knowe it ryghte well in deede, and canne well preache it out agayne, that shall yet see many a poore simple soule with a groce playne saythe, with no lernynge but good deuoute affection, walkynge the

ways of good woorkes in this wrold, sic ¶ after full hygh with our lord in heuen, when those gret clerkes wandryng here in euyll woarkes, shal for all their great knowledge, and for all gaye preaching in the name of Christ, here our lord say to them, as in the. riiij. chapiter of saynt Luke he sayth he wyl say to suche: discide a me operari iniquitatis: walke you frome me you workers of wyckednes.

Luke.13.
And for conclusyon, al the woroke with this ensample of his and all his declara tion therpon, oure sauyour instructeth & exhorteth his apostles to, is the woroke ¶

of humilitie. For lykewylle as pryde therewide downe the deuyll out of heauen, so shall there never noone ascende but with mekenes thyther. And sythe the deuyll that fell hym selfe by pryde, is euer inoocke bely to tempt every manne to the same synne, and spesially those that he seeth aspire towarde anye excellency in spirituall kynde of vertue, or that he espych put in prelacy amb auctorite over other men, wherby he hath to sond a gate open to enter, our sauyour therfore to kepe agaynst the ghostly enemy that gate well warded and sure, in sundrye places agayne and agayne geueth his apostles (whome he made prelates and spirituall gouernours of his flocke) speciall counsayle agaynsse the prickes of pryde, and with woordes and with this ensample of welching their sete his owne handes, exhorteth them by mekenes and humilitie, to come and reken and vse them selfe as farre vnder other, as him selfe doeth in order and au thorite preferre and enhauince them above: and wolde that we shulde of dute for their degree, do great honour vnto them: and that they shuld them selfe of mekenesse, as faste agayne putte it fro them.

CThe prayer.
 Linighyte Iesu my swete sauyour Chryst, whiche woldest bouche sauе, thyne owne almighty handes to welch the fete of thy. riiij. apostles not only of y good but of y very traitour to, bouch safe good lord of thyne excellent goodness, in suche wylle to weshe the sowle feete of myne affections, that I never haue suche pryde enter into myne heart, as to disdayne eyther in frende or foe, with mekenesse and charitie for the loue of the, to file mine handes with welching of their feete.

CThe fourth chapiter,

A Of the institution of the sacrament, written the. xxii. of saint Mathew, the xxiij. of saint Marke, and in the. xxxi. of sainte Luke.

C The first lecture upon the blessed Sacrament.

C The forth chappter.

A And as they were sittinge at the table and R. eating, Iesus saith with desire L. have I desired to eate the Paschall wylth you before I suffer. I saye to you that fro thys time I shal not eat it, til it be fulfilled in the kingdom of God. As M. they were at supper Iesus tolke breade, gaue thankes, L. and blessed, M. and brake it, M. L. t gave it to his disciples, & saith: take you and eate you. Thys is R. my L. body, R. the which for you shall be delyuered. This do you for the remembraunce of me. Lykewise takynge the chalice, after that he had supped, M. gaue thankes and gave it theim sayinge: Take L. and deuide it among you, and drinke M. of this al. This is my bloude of the newe testament. This L. is the chalice the newe testament in my bloud, L. which for you and M. for many shal be shed for remysyon of synnes. I say verely to you, that I shal not drinke from hence sooz the of this generacion of the byne, bntyll that daye when I shal drincke it newe wþ: you in the kingdome of my father God. And they dranke al therof.

All be it good readees that I haue rehersed you this chapiter, in luche wyse as the right famous clerk Maister John Gerson rehearseth in his woþke called Monacheron, gathered of the woþdes of al the three euangelistes, saint Mathewe, saint Marke, and sainte Luke, and in a conuenient order, linked and cheined enswinglye together, yet seemeth me that for the beginning, the thinge shal somewhat the better appeare, if we rehearste the woþdes of saynte Luke somewhat moþ ful, whiche woþdes he writh vpon the ende of the eatynge of the Paschall Lambe, and before the institution of the blessed Sacramente of the auiter.

For in his. xxii. chapiter thus beginneth he this matter: Et quum facta esset hora, discubuit et duodecim apostoli cum eo. Et ait illis: Desiderio desideravi hoc pascha manducare vobis cum antiquam patrum. Dico enim vobis quia ex hoc non manducabo illud, donec impleatur in regno dei. Et accepto calice gratias egit et dixit, accipite et dividite inter vos. Dico inimicos vestris quod non bibant de generacione vestris, donec regnum dei veniat. And when the houre was come he sat downe at the table and his twelve

apostles with him. And he saith unto them: Wyth desyre haue I desyred to eate thys, Paschall Lambe with you before I suffer. For I tell you that fro thys I shal not eate it, tyl it be fulfylled in the kings dome of God. And the cuppe taken, hee gaue thankes and sayd: take you and divide you it amog you. For I say to you, that I shal not drinke of the generacion of the vine, till the kingdom of god come.

These woþdes hath saint Luke whole together of the synglyng of the olde Paschall, before he entereth into the resyng of the newe Paschall, whereof the olde was a sygure: that is to wit, before he beginneth to rehearse the institution of the blessed sacrament of the auiter, of whyche he begynneth to speake foorthwyth after these woþdes endyd.

In the begynnyng of these woþdes wþþten in the. xxii. chapiter of Haynte Luke, our sauour expresteth the greate desire that he hadde to eate the Paschall Lambe at þtyme wylth his apostles, sat eng: Desiderio desideravi hoc pascha manducare vobis cum antiquam patiar. With desyre haue I desyred to eate this Paschal Lambe wylth you before my passyon. These woþdes wyth desyre haue I desyred, are spoken after the maner of the Hebrew speache, in whiche speache our sauoure spake at the tyne him selfe. For the Hebrewes to expresse a thynge vehemently, vse often tymes as it appeareth in sundry places of scripture, to double a word, sometime by the participle and the verbe, sometime by the nowne, and the verbe: as our Sauoure dydde here, saying: Wyth desyre haue I desyred; that is to wite, very longe haue I desyred, or very desirously haue I longed for to eate this paschal Lambe wyth you.

Two causes ther were for whiche our Sauoure so soþe longed at that tyne to eate the Paschall Lambe wylth his discipules. The one appereþ vpon that I haue shewed you before, that is to wþþ, because that (as saynte John sayth) quoniam dilexisset eos qui erant in mundo, sicut in finem dilexi eos: where as he had loued hys that were in the woþde, he loued them to the ende. And therefore sythe he was now so ner drawing to hys passion whiche he hadde determined to suffer on the morrow, he like a moþe tender louer, longed wylth that last supper, to make theim hys farewell at hys departing fro them.

Wherein as I before haue sayde, appeared hys wonderfull louing hart. For had he bene after the maner of other me

A treatise vpon the passion.

A (syth hymselfe saw his passion drawynge to nere, to which he shoulde be so byolte-ly taken, so shorly vpon his supper, and that passyon so bytter as hymselfe well wylt it shoulde, of which he was so ferd, and for which he was so sorowful with-in so few houres after) he wold haue ta-ken lytle pleasure or comforc in the com-pany of his apostles, nor lytle to make them a supper at that tyme.

B But he loued them so tenderly, that all the Payne, soowe, dread and feare that was to warde hym, could not so ma-ker and overwhelme hys kinde louyng affection towarde them, but that the de-syre and longyng to make his laste sup-
per with them, so much encreased grea-
ter, as he surely saw that his bitter pas-
sion dwelle never. And that was ther-
fore as I say one of the causes, for which he sayd vnto them at the eating therof, with desire haue I desired, that is to say soze haue I longed to eate this paschall lambe with you before my passion.

C The other cause for which he longed so soze to eate that paschall lambe wyth them, was because that he longed for the tyme, in whyche he shoulde wyth hys bytter passion pape the price of oure re-
dempcion, and rekeze the kinde of man
vnto thenheritaunce of the kyngdom of heaven. And because that he woulde be-
fore the offeryng vp of hys owne blessed body, the very Lambe innocent and im-
maculate, vnto the father, institute the newe Paschall, the verye eatynge of the selfe same holye vnspotted Lambe hys owne blessed body and bloud, to be con-
tinually sacrificed, offered vp vnto the father, and eaten in remembraunce of hys bytter passion under the fourme of breade and wine, he wold as was con-
uenient, before the instituciō of the new
verye Paschall, reverentely synishe the olde Paschall that was the figure ther-
of.

D And therfore at the last supper, to de-
clare hys desyre that he hadde so to do, that is to sayre, to institute hys newe Pas-
chall by the synisheing of the olde, he said vnto them: Wyth desire haue I desired to eate thys Paschall Lambe wyth you before my passion.

E And so to declare the moze clearelye, that the cause of his desyre, was to then-
tent that he woulde synishe it, and offer vp hymselfe the verye Lambe, whereof the other was the figure, and woulde by that pleasant sacrifice hysng the na-
ture of man into the kyngdom of heauē,

he therfore said farther vnto thē: Dico vobis, quia ex hoc non mānabo illud, donec impletur, in regno dei. I saye therely to you, that from this tyme I shal eate that no moze, tyl it be performed in the kyngdome of God.

F The fulfyllinge or performing of the sacrefice of the Paschal Lambe beyng a sygure, was the offering of hys owne blessed bodye in sacrifice, by whiche the nature of manne was restored vnto the kingdome of heauen. And by that newe offeryng vp of that innocent Lambe so offered, which offering was the veritye, was that olde offeryng of the Paschall Lambe in Jerusalem that was the sy-
gure, fully performed, and thereupon tooke his ful perfeccion in the kingdom of heauen.

G But here must we consider, that once Sauour in saying that he woulde eate the olde Paschal Lambe no moze, tyl ic were perfourmed in the kyngedom of heauen, dydde not meane that after that the sygure were perfourmed and hadde hys perfecccion in heauen, he wolle than vse or haue vsed the same sygure agayne in earthe: but he ment that he woulde no moze eate it at al. For thys woordes dōces in latyne, that is to saye, vnyll in Eng-
lyshe, when it lympeth a tyme before, whych it denyceth a certeyn tyme to be done, doch not alwaye meane or implye (thoughe sometyme it doe) the doyng of the same tyme after that tyme. As whā the gospel saythe, Non cognoscit eam, donec p[ro]p[ter] natus filius suus primogenitum. Joseph knewes not her, tyl she hadde brought forth her firste begotten sonne, meaneth not that he knewe her after. Nor where the pro-
phet speakest as in the persone of the fa-
ther vnto Chist, sede a dextris meis, donec po-nani nimicos tuos scabellum pedum tuorum: Syl on my ryghte hande, tyl I putte thyne ene-
mipes for a footestoole vnder thy feete. The Prophette there meaneth not, that when the enemipes of Chist be throwen vnder hys feete, he shal than syste on the fathers righte hande no lenger. Here in lyketwysse our Sauour meanted not, that after the veritye fulfylled and per-
fytid in the kyngdome of God, he wold vse or haue vded the sygure here vnyll in earth,

H And that appeareth playne by twoo things. One, by thys woordes impletura, til it be fulfilled. For siche it was but a sy-
gure, and he sayde hee woulde vse it no moze tyl it wer fulfilled, he must needes meane that hee woulde vse it no more at all.

All. For besyng but a sygure, it hadde no cause of vse after that it was by the vertye fulfylled.

And therefore as touchynge the Paschal Lambe, when our Sauour sayde, I wyll from henceforth eate thys no more tyl it be fulfilled in the kyngdome of God, was as muche as to saye, after this I wil never eate it moare. After such maner of spekyng as one myghte saye that looked for too dñe, or that were entering into the charter house, I wyll never eate fleshe moare in thys wold: Dz thus, I truste to be in heauen ere I eate anye moare fleshe, or suche other kynde of spekyng lyke, not meanyng that hee

Bwoulde eate fleshe in a nother wold, but that he woulde eate none here, and consequently never eate fleshe moare.

The other thyng, by whyche it appeareth playne that our sauour entended not to haue the figuratiue olde Paschal Lambe anye lenger continue, is that he soorthwyth instituted the verity thereof, the newe sacrifice hys blessed bodye and bloude, the blessed sacrament of the auiter.

CBut before the institution of his own Christen Sacramente, to thentente it shoulde appere that hee woulde fullye finishe the olde Paschall of the Jewes, and as who saye walthe it a waye, hymselfe wyth hys Apostles as soz a synall ende thereof, after the eatynge therof, dranke thereunto. Wherof Saynte Luke procedereth farther and saythe: *Acto ecclie gratis egit & dixit: scripto & dividito inter vos*, He tooke the cup and gaue thankes and sayde: Take and dyuide amonge you.

Our Sauour as man gaue thankes vnto God the father, that the olde sacrifice of the Paschal Lambe, was nowe come to an ende, and that he was nowe come to the institution of the newe sacrifice, hys owne blessed body in the holye Sacrament of the auiter.

DThan our Lorde commauded them to take and dyuide the cuppe of wyne amonge them and dryncke all thereof, as the farewell of the olde Paschall. And then saide he farther vnto them: *dico enim vobis, quod non bibam de generatione vestris, donec regnum dei veniat:* I saye to you that I shall not dryncke of the generacion of the byne, tyl the kyngdome of God come.

The kyngdom of god he calleth here, the state of his glorie after his resurrection, in whiche he rose immortall impasseable and gloriouse. Afore whiche time

he sayde here vnto them, that he woulde drynke no wyne. As though he woulde saye, suche dryncke as I nowe dryncke with you to the olde saerilice of the Paschal Lambe, will I drynke no moare tyl I aryse agayne in my gloze after my passion.

But after hys resurreccyon, he dydde verelye eate and dryncke with them againe, as appeareth plain by the Euangelistes, and as saint Peter beareth witness where he sayth: *Quia manducavimus et bibimus cum illo postquam resurrexit a mortuis*, we haue eaten and dronken with him, after that he was arysen fro death.

After this done, our Sauour Christ by and by in the stede of that olde saerilice of the Paschal Lambe so ended, dyd institute the newe sacrifice, & the onely saerilice to be contynued in his church, the blessed Sacramente of the auiter. Which newe sacrifice in stede of that old sacrifice, and of al the old sacrifices whiche amoung the Jewes soz sygured the verye fruitfull sacrifice of Christes blessed bodye vppon the croffe, shoulde in his owne churche of Jewes and gentilles togidher, contynuallye wyth the selfe same bodye and bloude offered in the masse vnder the fourme of bread and wyne, represent that sacrifice in whiche on good fridai Christ once for evet, offered the selfe same bodye and bloude in their proper fourme, to the fether bypon the croffe.

And therefore after the olde sacrifice of the Paschall Lambe clearelye spynched, as ye haue hearde, ere ever they role fro the boorde, our Sauour soorthwyth went in hande wyth the institutyng of that that shoulde be the newe sacrifice, the blessed Sacramente of the auiter, hys owne holye bodye and bloude vnder fourme of breade and wyne.

The maner of whyche institution in the gospel of Saynte Matthewe, Saynte Marke, and Saynte Luke, is rehearsed in thys wypse.

Jesus tooke breade, gaue thankes and blessed it, and brake it, and gaue it hys discipules saying: Take you and eate, This is my bodye, whyche shall be delivered for you.

Sayste oure Sauoure in the begynnyng of thys excellente woorke, gaue thankes and blessed the breads, to gyue vs ensample as sayth Saynte Bede, that in the begynnyng of euery good woorke, we shoulde gyne thank to God. Then

Actes.10.

A treatise vpon the passion.

A Then he brake it and gaue it unto them himselfe, to signifysa the sainte Bede, that he gaue hym selfe to his passion of his owne freewill. But to thentent they shoulde well understande, that thys hys sacrement that hymselfe instituted in hys owne holye person, wonderfullie farre passed the olde sacrifice of the paschal Lambe, instituted by the ministry of Moyles in the olde lawe, leastrē they might peraduenture take it for a farre lesse thinge then it was, as they shoulde haue had a great cause to do, if it hadde beene none other substance than the substance of breade, as to theyz even it seemed (for then had the Lambe whiche **B** was a living sensible creature, bene of the proper nature muche more excellent then the vn sensible substance of bread) sure Salvior therefore to gyue theym sure knowledge, howe great a gyfte it was that he there gaue them, and howe incomparably farre above all the mercye of man to receyue, that they shoulde thereby consider howe deeplye they were bounden and beholden to hym therfore, and with devout thankes inwardlye remember his inestimable bounte therin, he gaue them knowledge that though he it was breade when he tooke it in hand, **C** and that to theyz bodelye sensē seemed yet bread still, yet it was nowe hys own very bodye in deede. And therefore he said vnto them: Take you and eate you, this is my bodye. As though he myghte saye: Thyngke not that for my speciall newe sacrifice that I institute, to represente for ever in myne owne churche (yl I retorne to the general iudgement) my most precious passio, I give you a thing of more base nature then was the thing that was wont to be sacrificed to foreshew it in the shox and sone passyng synagoge, whiche you might think, ys my sacrifice of represētacion were but vn sensible breade, where theyz forcsygyryng sacrifice was celebratized in a lyving creature a sayze unspotted lambe. But I wyl that you shall vnderstande and know, that the thyng which I gyue you here to eate, is of a nature aboue all measure more excellent. For though it seeme breade, yet is it flesh. And though it seeme dead, yet is it lyuing. The lambe though he was gyngke taken to the sacrifice, yet was it eaten deade. But thys shal you eate quicke, and it shal rest and abide quicke in you. And the Lambe did feede and nourishe your bodies: but this

hal feede and nourishe your soules. For **G** thys is myne owne bodye, and not my deade body, but animated and lyuynge with my soule. And myne owne bodye shal never be seperated fro my godhead: so that if you recceive and eate vertuouslye the tone into your body, you receiues the tother graciouselye into youre soules.

In these fewe compendious wordes of our Salvior, this is my bodye, is al thys longe tale included, and manye a longe holye proces more. And albeit that in those wordes alone, he told them **F** the thing plaine noughe, and notwithstanding that he had also declared them before, that he woulde gyue theym hys owne bodye to eate, inculkyng that point into them with many woordes at lengthe, mentioned in the syxt chapter **Joh.6.**

of Sainte John, yet to make theym the moxe clearelye perceiue, that thys was the thinge that he then tolde theym of, he saide not onely, This is my bodye, but he farther also added thereunto, whiche shal be deluyered for you. As though he woulde saye, if anye woulde be so farrs fro beleuyng of the truthe, that rather then believe thys to be my very body, he woulde seeke a glose against myne own **G** woerde, and saye that by this woerde, my bodye, I ment but a sygne or a sygure or a token of my bodye, to putte al suche folke oute of doubte, I saye that thys whiche I gyue you here to receive and eate, is that same selfe bodye that shall be deliuised for you to the Jewes and to Gentiles, and by them to the crosse and to the deathe.

Powe to thentent that it shoulde appere playne, that he gaue them not hys bodye for that onelye tymē, as a specyall shewe of kindnes to their owne persons **G** alone, but that they shuld perceiue, that he did it to begynne and instisce a new sacrament in steede of the olde Paschal, which shoulde endurē in his churche in the sevre of the tother ther synyshed, he said vnto them, *hoc facit in meam commemorationem:* This do you in the remembraunce of me. As though he woulde say to them: Likewise as the synagoge of the Jewes, haue hytherto bled for a sygure of my passion, the old sacrifice of the Paschal lambe, so do you ble in my church from hence forzthe in remembraunce of my passyon, thys newe sacrifice of myne own body, that shall suffer that passion, and besacrificed once for ever vpon **the**

¶ the crosse.

Whiche sentence of our Sauitours woordes is also declared by Saynte Paule, in the eleventh chapiter of hys fyre epistle to the Corinthis, of whiche we shal speake hereafter. But first shal we peruse the woordes of our Sauitour hymselfe.

After that he had thus gyuen them hys owne blessed body to eare in the fourme of bzeade, he gaue them lyke-lyche his blessed blonde to dyncke in the fourme of wyne, wherof it foloweth in the gospel:

¶ And likewise taking the chalice after supper, he gaue thankes, and gaue it to them saying: Take you and drinke all you of thys. Thys is my blonde of the newe testament. Thys is the chalice the newe testament in my blonde, which for you and for manye, shall be shedde into the remissyon of synnes.

Our saviour at the conuerting and turnyng of the wyne into hys owne pretious blonde, whiche he shoulde so shottelye after shed for our synnes vpon his paynfull crosse, murmured not nor grudged not at hys remembraunce of hys btyter passion: but was gladde, and gaue God the fater thanks, that he vouchesafed to suffer hym, by hys Payne to paye our rausome, and bye our soules from Payne, as sayte Saint Remigius and Sainte Christolome. And our saviour in his so doing (faith saynte Christolome) teacheth vs what paine so ever we suffer, to suffer it in such wylle, as wee gyve God thanks therfore.

¶ And after hys thanks given to god, he gaue the chalice to his Apostles, & commaunded them all dyncke thereof, sayinge, Thys is my blonde of the newe testament: Thys is the chalyce of the newe testament in my blonde.

¶ In these woordes our saviour shewed hem, what thyng it was that he gaue them to drinke in the chalice, that is to wytte, that it was his own blood, saying: Thys is my bloud of the newe testament, as saynte Mathew reherseth it: or thys is the chalyce the newe testament in my blonde, as saynte Luke reherseth it: either for that our Savyour spake bothe the one woordes and the other, or els for that bothe of the one woordes and the other, the sentence is al one. For in the xxxiii. chapter of Exodus, is it specified howe that

L.Copin.II.

Remigius.
Christolome.

Exod.23.

Moyles in the confymacion of the olde lawe, put halfe the blonde of the sacrifice in to a cuppe, and the other halfe he shedde vpon the auiter, and after the volume of the lawe redde, he belpynckled the blonde vpon the people, and sayde vnto them: Hic effans-guis federis, quod peperit dominus vobiscum super cuncis sermonibus huius. Thys is the bloud of the leage, that oure Lord hath made with you vpon al these woordes. And so was the olde testament ratyfied and confymed wyth blonde. And in likewise was the newe testament confymed with blonde: sauyng that so to declare the great excellencye of the newe testament brought by the sonnes of God, aboue the old testament broughte by the prophet Moyles, where as the olde testament was ratyfied wyth the blonde of a bryte beaste, the newe testament was ratyfied with the bloud of a reasonable man, and of that man that was also God, that is to wytte, with the blessed blonde of our holy sauitoure hym selfe. And the selfe same blonde gaue oure Lord here vnto his Apostles in thys blessed sacramente, as he playnelye declared hymselfe sayinge: Hic est sanguis meus noui testamenti: This is my blonde of the newe testament, or bic est calix nouum testamentum in meo sanguine, qui pro vobis et pro multis fundetur in remissionem peccatorum: Thys is the chalice the newe testament in my blonde, whiche shall be shedde for you and for many for remissyon of synnes.

Here you see, that by the woordes of our sauitour rehersed by saynte Mathew, and vpon hys woordes rehersed by saynte Luke, our Lord very plainlye declared vnto hys Apostles, that in that cuppe was the same blonde of hys owne, with whiche he coulde ratyfy hys newe testament, and whyche blonde shoulde be shedde vpon the auiter of the crosse for the remissyon of synnes, not of them selfe alone but also of many mo.

Whan our Lord said: Thys is the cuppe of the newe testament in my blonde, whiche shall be shedde for you and for many into remissyon of sinnes, he declared therein, cheffiracye of the newe testament aboue the olde, in that the olde lawe in the bloud of beasts, coulde but promyse the remissyon of synnes afterwarde to come. For as saynt Paul sayth: It was impossible

¶ p. iii, that

Heb. io.

Gthat sinne should be taken away with the bloude of h[oly]te beautes. But the newe lawe with the bloude of Christ, perfourmeth the thyng that the olde lawe promised, that is to wytte remission of synnes. And therfore our Sauoure sayde: Thys is the chalyce the newe testament in my bloude, that is to wytte, to be confirmed in my bloude, which shalbe shedde into remission of synnes.

BHys wordes also declared, the wonderfull excellencye of hys newe blessed sacrament, aboue the sacrifice of the Paschal Lambe, in these woordes: pro ratis et promissis, s[ic] p[ro]z many. For in these wordes our saviour spak (saith saint Chrysostome) as though he wold say: The bloude of the Paschal lambe was shedde onely for the first begotten among the children of Israel: but this bloude of myne, shall be shedde for remissio[n] of synne of al the whole world. And so was it accordyng as Saynte Chrysostome sayth, shed for the synne of the whole worlde. For sufficient it was for the synne of the whole worlde and as many mo to.

CBut it was effectuallye shedde for those oneli that shal take the effect therof, whiche are onely thosse that shal be sauued thereby, which shalbe as saynte Remigius saith, and as the truthe is, not the Apostles onely, but also many other of manye regions, accordyng to the foresaide woordes of our Sauoure: Thys is the chalyce the newe testament in my bloude, whiche shall be shedde for you and for manye into remission of synnes.

DThen lykewyse as he hadde before sayde as you haue hearde rehearsed by saynte Luke, that when he had wyth hys dysciples d[omi]ncken after the Paschal Lambe, hee woulde dyncke no more of the generacion of the byne, til the kyngdomme of God were come, so sayde he here agayne to them after the institution of hys holye blessed sacrament: Dico enim vobis quia non bibam a modo de hoc genitine ritus, usque in diem illum quem illud bibam nouum vobiscum in regno patris mei dei.

These wordes dyuers doctours doe declare dyuerslye. Some take this sayinge of ours Sauoure rehearsed by saynte Mathewe and saynte Marke, to bee the selfe same that saynte Luke rehearseth, and that they were spokent onely after the institution of the sa-

cremente, and that saynte Luke obserued the veritye of the sayinge, and not obserued the tyme. And of thys mynde semeth master Gerson to haue Geeson, as appeareth by hys rehersyng of the matter.

But dyuers other doctours take them as spoken at dyuers tymes, the one after the Paschall synylched, the other after that at the institution of the blessed sacrament. And so seemeth it mode playne to appere vpon the woordes of saynte Luke. And albeit that the firste woordes rehearsed by Saynte Luke, and these other rehearsed by Saynte Mathewe and Saynte Marke, maye be bothe understanden in one sentece, and as one thyng twise sayde, that is to wytte that in both the tymes of that sayinge, oure Sauoure ment that he woulde no moze dyncke wyth his Apostles, after that tyme in which they shoulde than departe after that supper, vntyll hym selfe were risen agayne fro deathe, and his bodys for euer immortall and impassible, which glorie of his he called the kyngdome of his father, after whiche entred therinto by hys resurreccyon, he wold bothe eate and dyncke wyth them agayne, and so woulde dyncke wyth them the wyne newe in the kyngdome of hys father, that is to wytte hymself beyng in the kyngdome of hys father, shoulde dyncke the wyne wyth them in a newe manner, that is to wytte, when he shoulde be for euer immortall and impassible, and that he woulde no more dyncke of that kynde of wyne of whiche he consecrated, and whiche he turned into hys blessed bloude, vnyll his passion were passed and hys newe lyfe commen, albeit I saye that I desyre not but that thus they maye be taken, and by some of the olde holy doctours thus are declared in dede, yet are they by dyuers other of thysse olde holye doctours, expouned dyuers otherwise, and as it seemeth may well be declared thus.

In the woordes rehearsed by saynte Luke, when oure saviour sayde: Dico enim vobis quod non bibam de generacione ritus, donec regnum dei veniat. I say verely to you that I shall not dyncke of the generacion of the byne, vnyll the kyngdomme of God come, our saviour went in these woordes, that not onelye not after the supper, but also not after the tyme of

Athat draught there dranken to the passall Lambē, hec woulde dyncke no more of the generation of the byne, till the kyngdome of God were come: that is to wyte, that he woulde before his resurreccion drinke no myre wine after that draught of wyne, whiche he dranke next before those woordes spoken. And so dydde he than by those woordes also, teache theym to knowe and perceyue well afterwarde, that the wyne which before hys other woordes that Saynte Mathewe and sainte Marke rehearste spoken at the institution of the blessed sacrament, was in the chalyce, and whiche wine he there conuertert into hys owne precyous bloude, was at the tyme of the dynckinge thereof, not wyne, but his own holy bloud vnder the fourme of wine: whiche ihunge they were I saye (besydes hys other plaine woordes: This is my bloude of the newe testamente whiche shall be shedde for you and for manye into remission of synnes) well shewed and taughte; in that hee tolde them before the dynckynge of that (of which as I shall after shewe he dranke hymselfe wþt theym) that before hys resurreccion, whiche was not then commen, he woulde dyncke no wyne.

Howe in hys seconde woordes rehearsed by Saynte Mathewe and Saynte Marke (whiche woordes bee spake at the institution of the blessed sacrament) when that after the wyne turned into hys bloude, and taken to hys Apostles, he sayde: *Dico autem vobis, quia non libam a modo de hoc genimine vini, usque in diem illum quem illud libam nouum robiscum in regno patris mei dei.* In these woordes gathered together in one, oute of the gospel of the twoo foresayde Euangelistes, oure Sauioure ment, that hee woulde after that draughte, no more dynke wþt theym of hys owne blessed bodye whiche he dranke wþt theym than vntyl hys bittre passion and hys gloriuous resurreccion were perfourmed.

For after hys gloriuous resurreccion, it is verye probable, bothe vpon these woordes and some other places of the scripture to, that hec not onelye didde eate with them commen meat, but also dyd consecrate and eate with them the blessed sacrament also.

Nowe that he shoulde call here hys owne blessed bloude, by the name of

the generacyon of the byne, is nothyng to be merueyled. whyle wee see it the common manner of holye scripture, too call hys blessed bodye and bloude, by the former names of the thynge whiche hee conuertert into them. As God in the scripture sa: leth Adam earth, because he was made of the earthe, saying: *terra es & in terram reuerseris.* And the scripture calleth the Serpent *Gene.3.* into whiche the rodde of Aaron *Exod.7.* was turned, by the name of a rodde or a parde, whyle it was not a rodde but a serpent. *Virga Aaron, devoravit virgas magorum Egypiorum.* And ouer this oure Saviour in those second woordes as some holye doctours declare, by the byne ment himselfe, whiche afterwarde vnto his Apostles he declared hym selfe, sayinge in the xvi. chapiter of Saynte John.16. *Ego sum vitis vera.* I am the verye byne.

And so maye euery way, these woordes of our Sauioure spoken after the conuersion of hys wine into hys blessed bloude, bee well thus vnderstante: I saye verely to you that I shall not fro this tyme in whiche I dyncke nowe thereof wþt you, dyncke agayne of the generation of the byne, that is to wyte, of my bloude whiche I haue here consecrated, and into whiche I haue here conuertert and tourned the generation of the byne, that is to saye the wyne that came of the byne, and was in the chalyce besoze vntyll that daye whan. sc.

Deals after those other holye doctours that expounde the byne to bee himself, they may be wel understande thus: I saye verely to you, that I shal not fro this tyme in whiche I dyncke thereof wþt you nowe, dyncke anye more of thys generacyon of the byne that we nowe dyncke of, that is to saye of myne owne bloude of the newe testament (as I haue told you) whiche is the generation of that vine, of whiche these other woordes of myne are verifyped: *Ego sum vitis vera,* I am the very byne (for of myne owne bodye is mine owne bloud) of thys generacyon of the byne wyl I no more dyncke after this tyme, vntyl that day in which I shall dyncke it wþt you newe, that is to wyte, when it shall be newe in the kyngdome of my father God, that is to saye, that I beyng in the kyngdome *PP.iii.* of

A treatise upon the passion,

G of God my verye natural father, that is to wryte after my resurrection whē my bodye shall be for euer immortall and impasseable and in eternall gloxy, bntyll that daye wyl I not after thys tyme drinke any more of thys generacion of the byne, that is my felse, whiche am the verye byne. And then after that wyl I drinke it againe with you, at which tyme it shalbe newe.

Nowe that with those wordes, thys exposition by whiche they bee vnderstanten, not of wyne but of hys blessed blonde, moste properly shoulde agre, it appeareth both by dyuers other thinges that well maye bee gathered

B vpon the circumstaunce of the matter, and also vpon thys latter saying of our Sauoure compared wþth the former. For in the former, he said that he woulde after that dranke of wyne that he dranke to the Paschal Lambe, dyncke no more wyne tyl after hys resurrection. And nowe had he dyncken wyne agayne after that and before his resurrection, if that whych he dranke the seconde tyme hadde bene wyne, as it was not, but was onelye hys owne blessed blonde. And theresoer is it verye probable, that in hys seconde saying by these wordes, thys generacion of the byne, he ment not any wyne, but the blessed blonde of hym selfe.

Also in the wordes that he spake before of the Paschall Lambe, when he sayde, hee woulde eate the Paschall Lambe after that no more, tyl it were fulfilled and perfited in the kingdome of God, he mente that the Moylaicall sacrifice of the Paschall Lambe that was the onelye fygure, he woulde never eate more.

D But the very Paschall Lambe that was the verypie of that fygure, that is to wryte hys owne blessed bodye and blonde, after that the fygure were by hys newe sacramente instituted, and by hys passyon suffered, and by hys gloriouse body rysen againe fro death, fulfylled in the kyngedome of God, that woulde he than eate again wryth them in the blessed sacrament vnder the forme of breade, as he nowe woulde when he instituted it, and as he dydde after in deede.

And so are these wordes of the chalyce, vnderstanten in lyke wylle of hys blessed blood in the sacrament, whych

it semeth that he by those wordes in lyke wylle promyse to dynke agayne wþth them after hys resurrection.

Fynally for thys expostion I note thys word Nouum, that is to say, new. Where our Sauour in the sayde latter saying sayth; Dico autem vobis, quia a modo non bibam de hoc genimine vitis, usque in diem illum quum illud bibam nouum vobiscum in regno patris mei dei. "

I saye verelye to you, that from hence foorth I shal not dyncke of this generacion of the byne, vntil that daye when I shal drinke it with you newe in the kyngedome of my father God.

In these wordes I saye I note and marke this word, nouum, newe. For albe it that dyuers doctours expounde it, nouum id est novo modo, newe, that is to wryte in a newe maner, because our Lorde after hys resurrection, dydde bothe eate and dyncke wþth hys dysciples suche common meate and drinke as he was before wont to do, but yet in a newe maner, that is to wryte nowe immortall and impasseable, and not for the necessarie food of the bodye, but for the strooke of that he was rysen wþth hys brewe bodye, albe it I saye that some doctours expound that word nouum thus, yet semeth me that the other expostion is muche more apte & consonant thereunto. For thys word nouum, seemeth not there to bee putte for an aduerbe, but is a nowne adiectiue: and therefore it signifieth some kynde of newenesse in the drinke it selfe, whereas by that expostion, all the newenesse is in the dyncker, that is to wryte in the person of Christe, and in the act of drynkinge, as done for a newe cause, but no manner of newenesse in the dyncke it selfe at all.

For in the common wyne that oure Sauoure dranke wþth theym after his resurrection, was ther none other manner of newenesse then there was therein before. And theresoer as I sayde, thys other expostion that I haue here shewed, semeth muche more agreeable vnto the teext, that is to wryte, that after that tyme he woulde no more dyncke wþth them his owne blessed blonde whiche he dranke with them than in the blessed sacramente, bntyll that daye when he shoulde in the

A the kyngedome of God hys father, dyncke that bloude wytch them new. For after hys gloriouse resurreccyon, that holye bloude of hys and all hys blessed bodye was waren newe, that is to wytte of a newe condicyon, other than it was at that tyme, in whiche they receyued it in the blessed Sacrament.

For albe it that his bodye so delyred them at that tyme, suffered not, nor by theyz eatynge and receyuyng into theyz bodies was not payned, yet was it such, that afterwarde it dydde suffer Payne and deathe vpon the crose.

But when they receyued it a gayne sacramentallye after hys resurreccyon, then was it in eternall glorie so confirmyed, and in such wise immortall and impasseable, that it shoulde never dye, nor never suffer Payne after.

And so thoughte there were in hys blessed bodye and hys bloude gyuen theym in the Sacramente before hys passyon, such a secrete wonderfull glorie of impassibilitie for the tyme, as was in his bodye for the tyme a visiblie open glorie at hys marueilous transfiguracion, yet in the sacramental receyuyng after hys gloriouse resurreccyon, it hadde that poynte of newenesse, whiche it hadde not actuallie before, that is to wytte, wþout losse, mynishment, or infermyllion, eternall enduryng of impassible and immortall glorie.

C And so shoulde as I saye that generation of that byne, that is to wytte the blessed bloude of hys owne holye person whiche he dranke with theym, consecrated of the generacyon of the common byne, and in the lykenesse and fourme of common wine, be new after hys gloriouse resurreccyon: before whiche tyme he there tolds them, that he woulde dyncke no more therof after that tyme, in whiche at hys maundye in the firste institucion, he and al they did dynck therof together: of whiche theyz dynckynge wþth hym, Saynt Marke maketh mencion sayinge: *Et biberunt ex eo omnes*, and they dranke thereof all: that is to wit, all the twelue Apostles.

That all the Apostles drank thereof, appeareth well by these woordes,

at the leaste wyle as manye as were presente at the cyne, and that were they all twelue. For thoughte some haue doubted, and some also thoughte, that Judas was gone before, yet is it the most comon sentence of al the old holye men, and mosse received for the truthe amonge all Christen people, that the traitour received it to: wherof we shall haue occasion to speake after in other places.

But nowe that oure Sauoure dyd receive and eate his owne blessed bodye, and dyncke hys owne blessed bloude in the blessed sacrament at his maundye with his Apostles himselfe, if anye man doute, it seemeth me that his owne holye woordes afore rehersed wyl well declare it, in whiche woordes he sayde, that himselfe would dyncke no more thereof, tyl he would dyncke it wþth theym newe in the kyngedome of God, that is to wytte, in hys glorie as I haue before shewed you.

And that hee called hys glorie the kingdome of God, appeareth bothe by other places of scripture, and also by hys owne woordes, where entendinge to shew to some of his disciples, that is to wytte Saynte Peter, sainte James, and Saynte Iohn, a syghte ^{Matth.16,} and shewe of his glorie in hys transfiguration, he sayde: *sunt quidam de his stantibus qui non gustabunt mortem, donec ridebunt regnum dei*.

There bee some here standyng, that shal not taste the deathe tyl they shall see the kyngedome of God.

Wsydes thys, like wyle as he dyd hymselfe, both eate & dynck wþth the of the olde Paschall Lambethat was but the sygure, so is it none other to be thought, but that in the instituyng of thys newe blessed sacramente, the verytye of that sygure, he dydde hymselfe eate and dyncke wþth theym to.

And that he so dydde in deede, holye Saynte Chrysostome declarereth, whiche in an homelye vpon thele woordes of Chrysostome: *Bibite ex hoc omnes: Dynke you of thys all*, saythe thus:

Ne autem hoc audientes turbarentur, primum ipse sanguinem suum bibit, inducentes eos sine turbatione in communionem misteriorum. Lealte that they hearing that woord shoulde be trou

A treatise upon the passion.

S. he troubled therewith, he dranke his bloude firske hymselfe, inducyng them into the communyon of the Sacramentes wþout abasement or trou-ble.

S. Hierome. Holpe Sancte Hierome also in hys booke agaynst the great heretike Helvidius; wþyeth in this wyle: sic iugur dominus Iesus fuit conuictus & conuictum, ipse comes dñs & qui comeditur; So therfore was our Lord Iesus boþ the gest and the fess. He was boþe the eater, and was also he that was eaten.

S. Powe soþ as muche as wee shall somewhat farther enter into the treat-
ing of this blessed sacrament, lette vs
praye him that hath instituted it, that
we maye in such wyle create therof,
that it maye boþe in the wryter and
the reader, stretche to the fruit of their
soules.

The prayer.

Cre moosie deare Sausoure Christe, whyche after the fy-
mulynge of the olde Paschall
sacrifice, haste instituted the
newe sacrament of thyne own blessed
bodye and bloude, for a memorall of
thy bitter passion, gyue vs such true
sayth therein, and such feruent devo-
cion thereto, that our soules may take
fruitfull gostlye foode thereby.

The second lecture upon the bles-
sed sacrament.

DExcellenth is (good Chriſten
readers) thys holpe blessed sa-
cramene aboue all other, that
neither is there anye man able
to enter, pearce, and perceiue so many
greate wonderfull thynges as are to
be noted therein, nor those that of the
olde holpe doctours are alredy noted,
and of all Chriſten regions alredy re-
ceiued and beliēvd, able as (the digni-
tē of the thing requyret) we li to de-
clare or worthele to speake of. For in
this holy sacrament, is the verye bodye
and the verye bloude of hym, of
whom all other sacramentes receyue
theyr vertue and strength. For it is (as
you haue heard of Chriſtes own wo-
rdes) the selfe same sacred bodye of

Christ, and the selfe same blessed blōd
of his, that was deluyered and shedde
for our synne.

Howe albe it that there are in dy-
uers countries of Chriſtendome, som
(and harde it is to fynde anye countrey
so fortunate, as to be cleare and clene
wþout) that labour in this blessed sa-
crament to subvert the very true chri-
ſten saythe, and woulde make menne
wene that thōse playne woordes of
Chriſte, This is my bodye. &c. were o-
therwise ment then they were in dede,
and that our saviour in his so saying,
dydde not affirme noþ enten, that the
thing whyche he gaue his Apostles to
eate and to drinke, was hys verye bo-
dye or his verye bloude, but that they
were stille breaðe and wine, whiche he
called then (saye they) by the names of
his bodye and his bloude, because hee
woulde institute them soþ to stand as
tokens of hys bodye and hys bloude
soþ perpetuall remembraunce of hys
passion, albe it there lacke not I saye
some that labour to bring good sayth-
full folke oute of the true beliefe into
this erronious minde, yet is it not my
present purpose to dyspute the matter
with hem, but to shewe and set soþ the
the trouthe before the eyen of the rea-
der, that he may rather of the trouthe
reddē, encrease in faith, and conceiue
deuotion, than wþth muche tyme be-
fowed in the reading of their erroni-
ous fallacieſ, nisse occupy his eares,
and heape vp in his hart a donghyl of
theyr dyuslyshe vanities.

Howebeit somewhat of theirs is it
good readers in my mynde necessarye
that you knowe, to thentent you may
the better beware of theſe wylynnesse.

Three ſpecial engines vſe theſe ma-
ner of folke, with whiche they buselye
with all theiſt mighte, oppugne the in-
expugnable perſon of oure Sausoure
Chriſte, enforcyng themſelvſ by force,
to put out his glorioius bodye oute of
the blessed sacrament.

Firſt vſyng the name of sacrament
of Chriſtes bodye wþth vs, wherby
good ſymplic folke woulde wene they
mente as wee doe, they myſſe vſe the
meanyngē of that woord agaynſte
vs, and in cozners corupte ſome well
mynded menne, before they perceyue
the trayne of theyr crafty purpose.

For they make them wene, that
ſythe

Athat siche we call it all, the blessed sacrament of Christes bodye and bloud, therefore it is none other but a bare sacrament onely, that is to wytte a token, a figure, a sygne or memoriall of his bodye and hys bloude crucified and shed, and not his owne very body and his bloude in deede,

Secondlye they say that those woordes of Christ, maye be well and conueniently expounded in such wylle, as they maye serue to proue the sacrament a sygure. And bpon that they conclude, that siche they maye be so expounded conueniently by an allegorye,

Bthere is no necessitie to expounde them otherwyse, nor that those woordes shoulde not be so taken and declared, as to say that they signifie, that in the sacramente is Christes blessed bodye in deede.

Thirdlye they enforce that reason with the expositiouns of old holy men, which haue expounded those woordes in an allegorye sece, and haue in their writinges called this blessed holy houself, by the name of a sacrament, a signe, a memoriall and a figure. By which woordes of those olde holy saines, those newe folke laboure to bleare the unlearned readers eye, and make him therewith wene, that those old holyclye men in that they called it a sygne, a token, or a sygure, didde wel declare that they tooke it not for the verye bodye in deede, for that bodye can not be (they saye) by no meane a sygure of it selfe.

CThese three are I saye good reader their thre speciall darres. For I deny not but that they vse mo: as the woordes of scripture, whereby they would proue Christes bodye not in earth, because he saide before hys ascencion to heauen, that thei shold not haue him here still in earthe (but he ment of hys corporall conueracion as they hadde hym before.)

DAnd where they woulde also by the woordes of scripture, proue the blessed sacrament heade. But the eftyme of the scripture is so comyd in that point, to call a thyng, not as it is, but as it was, or as it seemeth (whereof I haue told you a sample or two before) that al the holde they can take thereof, slippeþ out of their hande.

I denye not also, but that they laye against the sacramente, and saye that

Christes blessed bodye is not there, because they saye it can not. For it can not be they saye in so manye places at once. But nowe sythe the trouthe is, that him selfe saith it is there, and in his so saying so ment in very deede (as bothe before is proued and yet shall hereafter) al that reason of theirs (that it can not be so) hath to anye Christen man (that taketh Christ for God) no manner taske of anye reason at all. For it standeth you se wel vpon this grounde onely, that God is not able to perforne his wylde.

Therefore albeit that as I saye they say such other thinges to, yet are thole thre thinges that I haue rehersed you, the speciall thinges, and in effecte the onelye thinges with which they haue theyr speciall hope to deceiue unlearned folke:

Nowe purpose I not yet in this present treatise vpon the passion, to enter much in dispictons with them vpon these thre poyntes neither. For that thinge woulde requyze an whole volume alone (the laboure whereof if God hereafter geue me tyme and opportunity thereto, I purpose not to refuse) but I wyl in effecte for thy whyle onely, rehersse you some of those thinges, that holy cunning men besyde my dayes, haue of thys holye blessed sacramente concernynge thys matter, lefte vs behinde them in wryting. Which thinges if the reader diligenty consider, shall I trust be able somewhat to serue and suffise hym, to spyre the fallacies, and soyle the subtylties, of all thole folkes false argumentes and obiections by hymselfe.

Consider nowe good readers, and remember, that sythe thys excellente high sacrament, vnder a fourme and lykenesse so common and so simle in lyghte, couertlye conteyneth in it, a wonderfull secrete treasure, and sygnifiseth and betokeneth also manyfold merueilous mysteries, the holyclye cunninge fathers afore sure dayes, haue hadde muche a doe to fynde names ynough and convenient, with whyche they myghte in anye wylle insynuate and shewe, so manye suche manner thinges of this blessed sacrament, as are partly conteined therin, & parlye signified thereby. And therloze by the secrete instincte of the spiryle of God (by

A by whyche the catholyke churche of Christ is in such things ledde and ruled, the olde holye vertuous fathars, haue not onely called (vpon effectuall causes) thys holye sacramente by sundrye dyuers names, to signyfe therby sundrye synguler thinges thereof, but haue also for the same entent (vpon diuers effectuall respectes that they sawe and considered therein) called somme twoo sundrye thynges bothe by one commune name.

For the better percluyng wherof, we muste marke and consider, that in thys blessed sacrament, there are two thinges actuallye and reallie conteyned. **D**yne, that is a verye bodelye substance, and that is the verye blessed bodye and bloud of our Saviour himselfe. The other that is not anye substance but accidentes, that is to wit, those accydentes that were before in the breade and wyne, whyche breade and wyne are conuerted by the almighty power of God, into the verye bodye and bloud of Christ: those accidentes I saye of whytenesse, rednesse, hardinesse, softnesse, weyghe, sauour and taste, and such other like, remaine and abyde in the blessed sacramente,

Cand by the myghtye power of almighty God, they remayne without the bodye of which they be not accidentes. Whiche whyle they be now neither accidentes in the breade and wyne (for the bread or wyne none is ther) nor accidentes unto the blessed bodye and bloud of Christ (which two thinges are the onely copozall substance that are there) and accidentes are not naturally, nor the mynde of a lyuinge man can not well ymagine how any accident canne be but in a bodely substance whereunto it is accident, and whereupon it dependeth, muche foly were it therfore to mucbe to muse thereupon, howe, and in what wise, and wherein, these accidentes abyde and are conserued. But that question with manye suche other mo, wherwith a pround curiosus mynd hath caried manye a man out of faith, lette vs remytle vnto God. For as he onely can make those myracles, so can he onely tell howe.

Nowe albeit that an accident by a general maner of speaking, is a thing (lych it is not nothyng) i in such wylle I meane by this wylde a thing, when I saye there are in the blessed sacra-

ment two thynges, yet soz as much as **G** the name of sacrament properlye signyfie a sygne or token, whiche betokeneth an holye thyng, the thyng of a sacrament, is properly called that holye thinge that the sacrament betokeneth. As in baptisme, the washynge of the bodye wylch water, signifying the washinge of the soule by grace, is proprelye the sacramente. And the washynge of the soule fro synne, is called the thing of the sacramente, that is to saye, the thyng that the sacrament or sacramentall sygne, I meane the washynge in the water betokeneth. **P**

Nowe in thys holye sacramente of the aualter (whiche hath as reason is aboue all other sacramentes sundrye speciall prerogatiues) there are twoo sacramentes or sacramentall sygnes of sundrye kyndes. The tone, an outwarde sacramente or sacramentall sygne sensyble (as baptisme hath, and confirmacio) and the other sounre, the other, an inwarde sacramente or sacramentall sygne unsensible, whyche none of the remnaunt haue.

The outwarde sensyble sacramente or sacramentall sygne, is the forme of breade and the forme of wyne.

The inward sacrament and sacramental sygne unsensyble, is the verye blessed bodye of Christe vnder that forme of breade, and the verye blessed bloude of Christe vnder the forme of wyne. **G**

Nowe are there lykewyls, in thys blessed sacramente (aboue the nature also of al the other syre) two thynges of the sacrament, or two sacramental thinges: that is to wyte, two thinges that are by the twoo sacramentall sygnes betokened. And those two thinges, though they be bothe secrete and unsensible, yet are they of dyuers sundrye kyndes to. For the tone is both by the sacrament, that is to wyte by the sacramental sygne signified, and also in the sacramente conteyned. The other is onely by the sacrament signified, but in the sacrament it is not conteyned. **H**

The thyng of the sacrament that is bothe signifid and conteyned, is the verye bodye and the very bloud of our saviour hym selfe, therein actuallie and really present.

The thing of this blessed sacrament is signified thereby & not conteyned therin,

Atherein, is the bnytys or societys of all good holye folke, in the mysticall bodye of Christe.

For this mlys we nowe firsste vnderstande, that the firsste kynde of Sacrament that wee speake of, that is to witte the outward sacramental signes, bee sacramentes (that is to witte signes and tokens) of both these two sacramentall thinges, that is to wyte of the very natural body of Christ that is in the sacrament conteyned, and also of the societys of all Hayntes in the mysticall bodye of Christe, that is not conteyned in it, but signfyed and betokened by it.

BFor the outward sacramental signes, that is to witte the sourme of bread and wyne, betoken the verye natural bodye and bloude of Christe beinge in the Sacrament. For as the holye doctours declare, lykewyse as bread speciallye refresheth and susteineth the bodye (wherof the scripture saith: *panis confirmat cor hominis; Bzeade strenketh a mannes harte*) and wyne gladdeth the hart) wherof the scripture saith also: *vinum letificat cor hominis* to the verye blessed bodye and bloude of Christe in the Sacramente receyued woxthelye, dothe speciallye aboue all other sacramentes, refresh, make strong, and confirme the soule in grace, and so fulfilleth in some good folke the soule, wþth spyrituall consolacion, that the soule is in a certayne maner of an heauenlye dronketesse.

JIn proofo wherof, our sautour sayth of his bdye in the sacrament: *panis quem ego dabo eato mea est: qui manducat hunc panem, vivet eternum. The bdeade that I shall gyue is my fleshe: He that eateth thys bdeade, shall lyue everlastingly.* And of his blessed bloude in the sacrament, he saith by the mouche of the prophet: *Calix meus in te: an quoniam preclarus es: My cuppe that maketh men dronke, how noble it is!*

DThese outward sacramental signes, the sourme of bdeade & wine, do also signifie and betoken unto vs, the other sacramental thing, or the other thinge of the sacrament, that is to wit, that thinge of the sacrament that is signified by the sacramente but not conteyned therein, that is to witte, the societie of al saintes in the mystical body of Christ. For like-wyse as the bread whiche is in this holys sacrament turned into Christes verye bodye (of which bdeade the sourme stll remaineth) was made of manye cornes of wheate into one loafe, and the wyne

that is conuerted into his blessed blood, (of whiche wine the sourme remaineth) was made of manye grapes flowing into one wine, so be at holye saintes gathered to gether in one, into the bnytys of Christes holye mystical bodye, as saint Paule toucheth in hys epistole to the Corinthies saying: *mus panis et num corpus muli. Corin. 1. Cozim. 5. tisumus. Omnes qui de uno pane, et de uno calice participamus, We many be one bread and one body: as many as bee partakers of one bdeade and one cuppe.*

Sainte Austin also bypon the syrte chapter of saint John in his. xvi. treatise saith thus:

Propterea quippe sicut etia ante nos hoc intellexerunt homines dei, dominus noster Iesus Christus corpus, et sanguinem suum in eis rebus commendauit que ad unum ex multis rediguntur ex multis. Namque aliud in unum ex multis granis conficitur, aliud in unum ex multis acinus comfitatur. Denique ian exponit quomodo id fiat quod losquitur, et quid si manducare corpus eius et sanguinem bibere. Qui manducat meam carnem et bibit meum sanguinem, in me manet, et ego in illo. Hoc est ergo mansueta illam escam et illum bibere potum, in Christo manducare, et illum manentem in se habere. Ac per hoc qui non manet in Christo, et in quo non manet Christus, procul dubio nec manducat spiritu alteram carnem eius, nec bibit eius sanguinem, licet carnaliter et visibiliter premat densibus sacramentum corporis et sanguinis Christi, sed magis tantum rei sacramentum ad iudicium sibi manducare et bibit, quia in mundus presumpsit ad Christi accedere sacramenta, que aliquis non dignus sumit, nisi qui mundus est de quibus dicitur: Beati mundo corde, quoniam ipsi deum videbant.

Therefore verelye, as also before vs the menne of God vnderstoode this, our Lorde Iesus Christe commended, or leste his bdye and bloude in suche thinges as of manye are brought vnto some one thyng: For of manye cornes or graynes together, there commeth one other thyng, and one of manye grapes or beries ther foloweth one other thing. Fynallye he declareth how it may come to passe that whiche he speaketh, and what it is to eate hys bdye and drinke his bloude. He that eateth my fleshe, and drinketh my bloude, dwelleth in me and I in hym. Then, this it is to eate that fleshe and to drinke that drinke, to dwel in Christ, and to haue Christe dwelling in hym. And by this thing, he that dwelleth not in Christe and in whom Christ dwelleth not, without dout he neyther eateth spyrituallpe hys fleshe, neyther dryncketh hys spyrituallpe hys bloude

A blonde, though he do carnally and visiblye teare or gnawe with his teeth the Sacrament of the bodye and blonde of Christe, but rather he eateh and dinceth the sacrament of so worshippy a thing vnto his owne iudgemente or condempnacion: the whiche no man receiueth worthelye, but suchs as are cleane and pure, of whome it is wryten: blessed are the cleane of harte, for they shall see God.

The other kynde of Sacrament or sacramental sygne, that is to wytte the Sacrament or sacramental sygne secrete and unsensible, is I saye the very natural bodye and blonde of oure Sauioure in the fourmes of bread and wine.

B For hys very bodye, and hys very bloud in these fourmes so knownen and seene vnto vs, not by oure senses, but by the truthe of oure fayth, da bytken and represent vnto vs, the selfe same bodye and the selfe same blonde, crucifyed and shed vpon the crose. For oure Sauioure at hys laste supper at the institution of the blessed Sacrament, dydde ordeyne, institute, and appoynted them, to sygnifysye, bytken, and represent vnto his church vnder thole fourmes, the selfe same bodye crucifyed, and the selfe same blonde also shedde for remission of mans sinnes at his bitter passion.

And therefore when oure Sauioure gave hys blessed bodye in fourme of breade vnto hys Apostles, sayinge vnto them: *Hoc est corpus meum, quod pro vobis tradetur; et, sic est sanguis meus qui pro vobis & multis conatur in remissionem peccatorum.* This is my bodye whiche shall be deluyered for you, This is my blonde whiche for you and for manye shalbe shedde into remyssyon of synnes, hee sayde vnto them farther, *Hoc facite in mem commorationem.* This do ye in the remembraunce of me.

D So that there me may se, that he there instytuted the same bodye of hys, that shoulde be deliuere for vs vnto deathe, and the same blonde that shou'd be shed for oure synnes, to be in his charch continuallye consecrate and celebrate, as a monument and a memorypall representynge to vs hymselfe.

Nowe in what wylle those secrete invisible sacramentes, his owne very naturall blessed bodye and blonde vnder thole visible sacramentes, those formes of breade and wyne, shoulde signfy, betoken and represente vnto vs hym selfe, that is to saye the same body and blonde in theyr proper forme, the Apostle expla-

neth in the eleventh chapiter of his syg^e epistole to the Corinthishes saying: *Quoniam ergo Corinthus u. cumque mandatis panem hunc et calicem bibit, mactem dominum annunciatum donec venias.* As often as you shal eate thys brcake and drynke thys cuppe, you shal shewe the deathe of our Lorde tyl he come.

Here we see, that where as our Sauiour in hys owne woordes ordyned hys owne veryc bodye and blonde in the sacrament, to signfy, bytken, and represent hymself vnto our remembraunce, Saynte Paule sheweth here, that it is the remembraunce of him as in hys passion: and so betoken hys bodye and hys blonde in the Sacrament, the selfe same bodye in hys owne lykenesse hangyng on the crose, and the selfe same blood in the proper lykenesse on the same shedd for our synne.

The selfe same unsensible sacrament also, the natural bodye of Christ that is vnder the sensible Sacrament of bread, signifieth and betokeneth, the other aforesayde sacramental thing, that is to wytte the societie of Sainctes. For lyke as the natural bodye of Christ, is manye members in one natural body, so is that societie of Sayntes, many lyuelys members in the unite of Christes mystrall bodye.

And thus we see good Christen readers, that the ouwarde sensible Sacramentes, the fourmes of bread and wine, be in such wylle sygures, tokens, and sacramental sygnes, that they bee onelye sacramental sygnes and not sacramental thinges.

And on the other syde, the secrete sacramental thyng, whiche is both by the ouwarde sensible Sacramentes, and by the secrete unsensible Sacramentes signfyed and not conteyned, that is to wytte, the societie of Sainctes in the unitie of Christes bodye mystical, is onelye the thyng of the Sacrament or the sacramental thyng, and not a sacramentall sygne, neither sensyble nor unsensible. For it is signified onelye and signifieth not. But the verye naturall bodye and blonde of Christ in the forme of brcade and wyne, be bothe sacramental sygnes, because they sygnifys, and also sacramental thinges, because they be signified.

Yet muste wee farther knowe, that albe it wee speake onelye of the blessed bodye and blonde of Christe, that are verelye presente in fourme of brcade and

And wyne, yet is there wþt theym, the soule of our sapientie also. For hys blessed bode and bloude in the sacrament, though they semed dead, for the more full representacion and sygurynge of the same bode and bloude remaynynge deade on the crosse, after hys holye soule givene by to the fater, wherby his bitter passion was fully performed & finished, yet be they not deade in the sacrament, but quycke and animated wþt his blisful soule, whiche after the retorne thereto and copulation agayne wþt his immoreall and impassible bode never departed after from it noz never shal.

BThere is wþt it also belyde his blessed soule, hys almyghty Godheade. For the Godhead from the synt tyme of hys incarnation, neuer departed nether fro the soule noz fro the body.

But when they two were by death departed and seuered a sunder, the Godhead, that is to wyt the almyghtye natural sonne of the almyghty fater, the second person in trinitie (of whiche fater and sonne, the thysd almyghty person of the coeternal trinitie proceded) was stll in unyty of person, both wþt the blessed soule deluyeryng the old fathers in hell, and wþt the body lyeng dead in the se-

Cpulcher to.

Moze ouer, albeit that the blessed blood is consecrate selerally vnder the forme of wyne, to sygnifys and represent vnto vs, that in the passyon (of whiche the blessed sacrament is a memorial) the bloude was seuered fro the bode, yet is there in the blessed Sacramente, bothe the bloude wþt the bode, that is in the forme of brede, and the bode wþt the bloud that is vnder forme of wyne, that is to wytte, the bode vnder the forme of bread immediately, as by the fourme of bread most specially signifysyd, and the bloude by concomitaunce, because the

Dbody is never wout it. And likewise vnder the forme of wyne, the blessed bode immediately, because ther by that forme of wyne the bloud is chievely signifysyd, and the whole blessed body is therewyth it by concomitaunce, because y the bloud synce hys gloriouse resurreccyon, never was noz is noz never halfe seperate fro hys whole blessed body.

If men aske then the questyon, what we may chyncke of the holye bloude of Christ out of the sacrament, continuallē kept and honoured in divers places, and wþt many great myracles approued, methynketh it maye be answerd in

two maner wyle wythout any peryll of **E**our faische. For I see no necessity to say, that at the bloude that Christ had in hys body at any tyme here in earth, is in his body nowe. And so maye some parte of hys very holy bloud that hath bene somtyme in hys blessed body, be now remayning in earth. And also sythe his blessed body maye be where it wyl, hys very gloriouse bloude maye be by myacle, in divers places sensiblie where it pleasech him selfe, and hys blessed bode inuisible also therewyth.

In a crucifix striken, God maye also create new bloude which is none of his. **F**And ouer thys, the blisfull soule of Christ and hys almyghty Godheade also, be both twaine I say, not immediateley contained in the sacrament, because they be neyther immediately sygnified by those sensyble sacramentall sygnes the fourmes of brede and wyne, nor be there as secret unsensible sygnes appoyned to sygnysye anye other thynges, as the blessed body and the bloude be, but be therfore there by concomitaunce, because fro the body and the bloude, neyther the soule noz the Godheade is at no tyme synce the resurreccyon a sunder. **G**

And by concomitaunce are there also both the fater and the holye Goste. For sythe the Godheade of the sonne, and the Godheade of them bothe, is all one selfe Godhead, neyther of them bothe can be seuered from hym, but it must needes be that where he is, there be they both, not onely by a generall manner of beinge (by whyche eche of them is euer wþt anye of al the thynges that they haue crested) but also by that special manner of beinge, by whyche what so euer maner that bee, anye of those thre personnes is wþt himselfe, except the onely personal distincion.

It seemeth also that by concomitaunce though not a concomitaunce folowynge of lyke necessitie, yet by a certayne concomitaunce folowynge of conueniente congrutie, there is euerye where euer moze aboue thys blessed sacramente, a gloriouse heavenly compaune of blessed angells and Hayntes, as dyuers holye doctours declare.

Poile for as muche as vnder anye of the two outwarde sensyble sacramentes, the fourmes eþher of the brede or the wyne, the whole inwarde unsensible sacramente, the verye bode and bloude of Christe, is as I haue shewed you verelie and fullys couteyned, and al-

And also vnder evrye part thereof, be it deuyded into never so manye, therefore who so euer worthely do receiu hys holie howsel vnder anye one of those twoo fourmes onely, doth verely and suffici- enely receive both the blessed bodye and bloude of our saviour, and therwith his blessed soule and hys Godhead to, ye and al the whole trinitie together.

And al be it that of old tyme, lay peo- ple dyd comonlye receyue theyz howsell vnder both the forme, yet alway fro the begynning, dyd they sometyme receyue it, some vnder the tone forme, and som vnder the tother alone, as by the olde wytynge of the olde holye sayntes it doth in dyuers places appeare. How be it when they received theyz howsell vnder the tone kynde alone, it was most comonly vnder the forme of bread, because that vnder that forme, it was most able both to be carryed wythout parel of spyl- tyng, and longest to be kept wythout par- rel of turnyng.

CUpon whiche thyng so longe a go be- gon, and bled, it came to that point after warde, that soz dyuers inconuenience, whiche many tymes myssheaped in the blessed blood vnder the forme of wine, when the common people were houseled vnder both the fourmes, the whole peo- ple thozowle Christendome fel in a cu- stome unforme al in one fashon, to re- ceive theyz holy howsel, that is to witte the very whole body of Chist and blood both, vnder the forme of bread onely. Of whiche custome no man hathe herd or red any begynning, whiche thing alone may wel suffice to make indifferent men per- ceyue, that it began even sozwhyle af- ter Chistes death: & that the liefulness

Dthereof, was knownen and caught by the tradition of chaosties theyni scise. For surely if it had not bene knownen for lie- ful of olde, the whole people of al christe dome woulde never haue taken it vp of newe, beyng a thyng of neyther plea- sure nor wynnyng, nor beyng nothyng forced vnto it. For lawe was there none made to commaund it.

Howe be it when that the countrey of Boheme fallyng into many heresyes, be gan, not onely to do the contrary, recei- vying it vnder bothe the forme (wherin the bodye of Christendome woulde not haue stynched to suffer them as a thyng lieful to them that would) but also tooke vpon them farther, to reproue & reproch for dampnable, the comon longe contynued custome of the whole corps of chil-

dom, vpo this demeure of theirs, the general counsayle of Constaunce, cōdemned in theyz so doyng their ouer arrogant error. For vpon that poynte of theyz, if the whole body of Christen- dome maye dampnablye be deceyued in matter concerning our fayth or the vse of the sacramentes, then foloweth theris an ineustable confusyon, and nothyng can theris in the catholike church be sure neyther tradition, lawe, custome, nor scripture, neyther to knowe how it is to be understanden, nor yet so much as whatche the very booke be, as holy saynt Au- gystyne agaynst the greate heretykes the S. Justine, Manicheis doth very clearely declare.

Now is thys custome (and long was ere theyz heresyes began in Boheme) so vnyuersall, that neyther lape nor prest, man nor woman, good nor bad, eyther otherwyse bled in receyuyng the holye howsell besyde the masse, or anye thyng repugned therat.

How be it though as I saye this gyse and custome was vniuersal bothe wyth lay people and priestes, in beyng howse- led of a nother mans hande (as the priestes be them selfe alway, saue onely whiche they say masse) yet did thare never prest in the masse, vse to consecrate in the tone forme alone. And the cause is, because y in the masse, the blessed sacrament is (as the old holy doctours al wyth one voice agree, and al the corps of christendome wyth them fro thapostles dayes) not onely a sacrament, but also a sacrifice, that by the offeryng of the body and bloude of Chist vnder the formes of bread & wine vpon the auter, representeth the sacri- fyce in whyche the selfe same bodye and bloude in theyz own proper forme, was offred vpon the crosse.

And therefore albeit that in eche of the two forme is the hole sacrament, both for the thyng that it sygnifyeth, and for the thyng that it conseyenth, yet vnder the tone kynde onely was it never bled to offer that holye sacrifice, but vnder the bothe twayne together, that the thyng should be corespondet vnto the figure. For thys holye sacrifice was soze sygu- red in the offering of Melchisedech, that Gene.14. offered bothe bread and wyne.

Yet is there also put into the wyne be- fore the consecracion, a lytle water al- way, wherof we synde no word wrytten in the gospel, nor any platine place in all the scripture for it. And yet mai it not be liefully left out, as al the old holye doc- tories teache vs. And diuers causes they lape

A lay of that institution, partly for y^e out
of the holy heart of Christ when it was
perced with the speare, there fliued both
bloud & water. And some alledge that it
is done for to sygnifye the ioyninge of
the people with Christ. For as it appea-
reth in the Apocalips, by water is syg-
nifyed people. And finaly, some holye
sayntes say, that it is done because that
our saviour himself at his manndy, per-
pered his wine with water.

And al these may be god canses, with
the reuth and the will of god well knowen;
but elles I verely believe, that no
god man vpon anye of these considera-
tions or any other, whan he shoulde con-
secrate, would presume or aduenture to
put water into his wine, where the gos-
pel of the institutio, speaketh of no wa-
ter at all, but onely of wyne alone.

B And therfore it well and clearely ap-
peareth, both by this poynct and dyuers
other moe, as In the verye wordes and
maner of consecration, the rites and the
maner of this holy sacrament, wer moze
at large shewed, & more fally taught, by
Chrysostomes Apostles by mouthe, than af-
terward written by theyz penne.

And so appeteth it also by S. Paule,
whiche first taughte it the Corinthis
without any booke written thereof, and

C after writing them somewhat thereof,
sayth v[er]o finally, Cetera quia r[ec]iproco ipse dispo-
nam. The remenant I will oder when
I come my selfe. And never wrote he
those orders after that he tooke ferther
at hys coming, as farre as euer I could
heare prooued. Origene sayth also, and
dyuers other olde holye doctours, that
many thinges of the masse wer taught
by y^e apostles by tradicion without wri-
ting by mouth. Saynt Denise also in

D his booke de Ecclesiastica Hierarchia, sayth that
the apostles taughte the maner of conse-
crating in the masse by mouth.

Powe because of these wonderfull
thinges and many other, wherein thys
most blessed sacrament so farre excelleth
all other, as that sacrament that not one-
ly signifieth and betokeneth, but also
verely and really contyneth, the holy &
blesed bloude of hym, of whome all the
other sacramentes take theyr strength:
(for he is as I haue sayde, not onely
man but also God, and with his holye
bodye and bloude is also his holye soule,
and with both hys bodye and soule, ioy-
ned his vnseparabile godheadde, and of
hym hys father and their holyspirite is

all one godheadde, and therefore there
present all th[em] for these causes I saye,
for which this blessed sacrament so ma-
nye maner wayes differeth from all o-
ther, the olde holy doctours haue accu-
stomed to speake of this holy sacrament
in divers wyse: and to signifye and in-
sinuate thereby, the dyuers properties
therof, by sondry dyuers names haue
been accustomed to call it.

Whereas the sacrament of baptisme
is not called the sacrament alone, but
the sacrament of baptisme, nor anye of
the remenant without chaddition of
theyz dwone proper name, as the sacra-
ment of confirmation, the sacrament
of penance, and so furth the remenant;
onely this blessed sacrament is called
and knowne by the name of sacrament
alone: signifying and shewinge therby,
that thys blessed sacrament is the most
excellent, and of all holye sacramentes
the chief. And that I see not why it were,
if it were not as it is, the verye body of
Christ. For the sacrament of baptisme
is vnto saluacion of moze necessarie thā
it, and the sacramente of penaunce too.

E Thys blessed sacrament of the bodye
and bloud of Christ, is called also dys-
tinctlye by the names of either fourme,
sacramentum panis, & sacramentum vini, the sacra-
ment of b[read]adde, and the sacrament of
wyne, because that the fourme of b[read]
betokeneth and immediatly containeth
the bone, and the fourme of wyne the to-
ther. And albeit that they be in dede y^e
distinct sacramentes, that is to witte,
both two dysinct sacramentall out-
ward signes, nor neither is the fourme
of b[read]adde the fourme of wyne, nor the
fourme of wyne the fourme of b[read]adde:
and two distinct sacramentall inward
syngnes too, and two dysinct sacramen-
tal thynges also, of that kynd of thyng
that is conteyned therin, (for neither is
the body the bloud, nor the bloud the bo-
dye) Yet is altogether called by y^e name
of the blessed sacrament in the synguler
number, sacramentum altaris, the sacrament
of the autar[e], and yet is it never used
at the autar[e] but in both the fourmes.
But for because that the very real thin-
ges that is conteyned vnder both those
fourmes, is one entiere bodye, that is
to witte, the very lyuelie naturall glo-
rious bodye of our saviour Christ him-
self, to the integrarie whereof, the bloud
of the same perteyneth, and whereof it
is nowe an inseparabile parte, whiche
blest

Apoca.17.
A que popu-
l sunt.

i. Corin.ii.

Origene.

S. Denice.

M. j.

A blessed body and bloud (though they beinge in the sacramente vnder seuerall fourmes, severally to signify, and therfore bee well and with god reason calld several sacramentes) bee yet never seueralitly separata asunder in dede, therfore to geue vs knowledge that all y is really contained in both those sacramentall fourmes, is one very real chyng, y is to wit, the very blessed one entirre bodye of Chryst, all the whole vnder the bothe sacraumes together, is called by the name of the sacramente of the aultare in the singuler noumber.

B It is called *sacramentum panis*, the sacrament of bread, and it is called also *panis*, that is to say, breadde, because that of breadde it was consecrated, and that after the breadde converted and turned into the body of Chryst, the fourme and accidentes of the bread abyde and remayne: as I before hane shewed you, that in scripture a man is called earth, because he was made of the earth: & in the scripture Moyses yarde was called styll a yarde, when it was turned from a dead yarde into a quicke serpent, that denouled al the serpentes that the witches of Egypt had by theyr enchauntemet brought furth before Pharaos kyng.

C But yet less the namyng of breadde, might make some men wene it were but bread in dede, it is called also playnelye by y name of the thing that it is in dede, the body and bloud of our lord.

It is also called *sacramentum communionis*, the sacrament of communion, because that the thing that all the sacramentes or sacramentall sygnes both outwarde signes and inwardes, bothe sensible and insensible, do signifye, is as I shewed you the communion, that is to wit, the vnitio together of all holye Hayntes in one societie, as liuelie membres in the mysticall bodye of Chryste.

D It is also called, not onely the sacrament of communion, but ouer that the communion it selfe, whiche is called in latine *communio*, and *synaxis* in the Greke. And this blessed sacrament is called the communion, that is to say, the vnitio or gathering together in one, because that this sacrament doth not onely signifye that communion, but that the verye reall thing that is in this blessed sacrament besyde the significacion thereof, dothe also effectually make it. For the blisse

parsonne of our saviour Chrysse, beinge everelpe both God and manne, doth as God of his almighty power, by his māches as by his instrumēt (not an instrument dead and separate as are al hys other sacramentes, but by hys instrument lively quicke contoined vned, and soz ever vnseparable) in speciell maner, by grace that he gaueth with hys ioyning of his owne holy bodye and bloud unto them that effectuallye receue it, dothe wo; ke I saye this wonderfull worke of this communion of menne together with God.

And ouer thys, oure sautoure that is in the sacrament, is not onely the wo; ker of thys communion, but syth that this communion is a gathering together of all sayntes into his owne mistcall body, this holy sacrament therfore in which his owne very bodye is, maye be well called the communion.

And so by theyr callinge this blessed sacrament by the name of communion, the olde holye doctours and all the congregacion of all chrissten people, haue & doe priuate every man and woman of the same congregacion in remembraunce, that in that blessed sacrament is the verye body and bloud and by coconitanse (as I haue before declared) the verye whole persone of our souneraygne lord and almighty sautoure Chryste, from whome as I haue sayde, neither his almighty father nor theyr almighty sp̄rite either is or can be sundzed.

This blessed sacrament is also calld *Eucharistia*, whiche in the Greke tongue signifyleth genuing of thankes, to putte vs in remembraunce, how high heartie thankes wee bee bounden of duerte to geue vnto God for this inestimable benefite.

This holye sacramente is also called *sacrificium*, the sacrifice, because it is as I haue tolde you, the onely sacrifice beaken by Chryst vnto his chrissten church, in stede of the olde paschall (whiche was the figure therof) to be offred vp whyle the wold standeth, in stede of fleshe and bloude of beastes, the verye fleshe and bloude of our saviour himselfe, immortall and impassible vnder the fourmes of breadde and wyne, representinge the moste acceptable sacrifice of the same fleshe and bloude offered vp once for euer mortall and passible vpon the crosse at his bitter passion.

This

A This holy sacrament is also called of the olde holy doctours, *Cens dominica*, the supper of our lord: by which name ther are signfyed vnto vs two thynges. One is, the excellency of thys blessed sacrament, thys new very paschall lamb, the sacred body of our lauour hymself, ouer and aboue the olde paschall lambe of the Jewes. For that paschall beyng but the figure, and thys of that figure the veritie, the figure passed and finished, this onely veritie the blessed body & bloud of Chrysste, beareth now y name alone of the supper of our lord, to signfy the other to be nothing in the respect of this.

B The other thinge whiche that name signfyeth and representeth vnto vs, is the veritie of the blessed body and bloud of Chrysste in the sacrament. For it is called the supper of our lord, to put vs in mynde & to let vs know, that it is not another thing, but the selfe same thyng that our lord gaue there to hys apostles not another supper, but y selfe same supper. For his body is the selfe same body nowe, that it was than, and hys blessed bloud the selfe same in lykewylle. And y was the supper that he last gaue vnto them after the paschal lamb eaten. And that selfe same body and bloud, is y thing

C that he geueth vs. And therfore is it called the supper of our lord, to let vs as I say, perceiue, that the thing that we receue at Goddes boorde nowe, is the very selfe same thyng, that the apostles receyued than: and that is not the same bread and the same wyne that wer than conned, but the very selfe same body & bloud into which they wer than turned.

Finally, besyde yet dyuers other names dyuerly signifying the manifolde great graces therof, it is as I haue said both by the scripture and all the holye doctours playnly and clearelye called, by the proper name of the thyng that indeed it is, that is to wit *corpus domini, & sanguis domini*, the body & bloud of our lord. And likewise as by al these names also; e rehearsed & yet other moe, for the cause aboue remembred, thys blessed sacrament is called by the olde holy doctours, and all the corps of chryskeendome, not in latine onely and in Greke, but in other bulgare tonges too, so in our English tongue is it also called the holy howsel: whiche name of howsel dooth not one-

ly signfy vnto vs, the blessed body and bloud of our Lord in the sacramental fourme, but also lyke as thys englyshe woorde Godde, signifieth vnto vs, not onely the binitie of the Godheadde, but also the trinitie of the thre persones, and not onely theþ supersubstanciall substance, but also every gracious propertie, as justice, mercy, trouth, almightynesse, eternite, and everye god thyng more than w^e can ymagine, so doth vnto vs englyshe folke thys englyshe woorde howsell, though not expresse yet imply, and vnder a reverente deuoute syience signfyeth, both the sacramentall thynges, and the sacramentall thynges, as well **F** the thynges conteyned, as the thynges holily signfyed, with all the secrete vnsearchable mysteries of the same. All whiche holye thynges, ryght many persones verye lyttle leartned, but yet in grace godlye myndid, with heart humble and religious, not arrogante proude and curios, vnder the name of holye howsel, with inward heauenlye comforde, dwe full deuoutelye reverence: as manye a god poore syngle unlearned soule, honoureth God full deuoutelye vnder the name of God, that cannot yet tell suche a tale of God, as some greate **G** clarkes canne, that are yet for lacke of lyke deuocion nothing nere so much in Godes grace and fauour.

Here haue I, god chryssten readers, rehearsed you soone of thole manye names, by whiche for the manifolde misteries conteyned therein and signfyed therby, this blessed sacrament is called. And this haue I done, to thytent that if it happe you at anpe tyme hereafter to heare or reade, anye of these thynges that are sayde or wrayten by them that use of some of these names to take occa^syon of oppugning the trouth, you may haue readye beforez at youre hande, the fallace of their sophysnie soyled.

As for ensaumple, because it is called (as it is in dede) the sacrament of Chrysste bodye, that is to witte, a figure, a token, or a representation of his bodye, they laboure to make meyne wene, that it can not be hys verye bodye in dede. But I haue here beforez shewed you, in what wyle it is a sacramente and doth betoken, & in what wyle it is the thing of the sacrament, and is betokened.

N.D.ij. **H**ow

A Howbeit where we say, that the very body in forme of bread betokeneth and representeth vnto vs, the self same body in his owne proper forme hangyng vpon the cresse, they saye that nothing can be a figure or a token of it self, whiche thynge I meruaile muche that any man taketh so Straunge. For if ther were but euyn in a playe or an enterlude, the personages of .ii. .iiij. knownen princes represented, if one of them now liked so his pleasure to playe his owne part himselfe, dyd he not there his owne persone vnder the forme of a player, represent

B His owne persone in forme of his own estate?

S: Incline. Our saviour (as saynt Austin saith) walking with his two disciples toward the castel of Emmaux in forme of a way faring man, betokened & was a figure of hymselfe in forme of his own person glorifyed, going out of the corporall conuersacion of this wold by his wondreful ascencion vnto heauen. And in like wyse our saviour appearing to Marke Magdalene in the forme of a gardner, was a figure of himselfe in his own proper forme, plantinge the sayth and other vertues in hys gardein of our soules.

C Now as you see god readers, y thes folke tryfle in this poynt, so doore they (as earnest & as great as the matter is) but in a maner vterlye tryfle in the remenant. As (for another example) because the sacrament is called in scripture bryde, they say it is bread in dede. And surelye if that argumet be so sure as they wold haue it semyn, the selfe same reason must of reson serue sufficently (sith it is in scripture as playnelye called fleshe) to dñe them to graunt that it is very fleshe in dede.

D Howbeit in dede the most part of these that are falie fro the right beliefe of the sacrament, are not yett in y poynt fallen fully so fowle, but that they lete not to confesse that in the blessed sacrament is Chrysstes very fleshe in dede. But than say they that it is very bread too. Howbeit the custome of scripture in calling it bread though it be not bread, y haue I swyse touched before.

But than say the tother sort, the farre worse sort agayn, if the calling it bread in scripture proue it not bread in dede, than by the same reason the callinge it fleshe in scripture, proueth it not fleshe in dede. To that we say y if it wer but a bare word spoken, it might be taken for an allegory or soe other trope or figure

of comon speaking. But in this point **E** so manye thinges in scripture agree together vpon the very thing, y it is verye cleare & playne, that in calling it bryde, the scripture meaneth not y it is bryde, but calleth it by the name y it did beare before, & that it semeth still. But in calling it hys body of Chrysst, though it blyeth (as it doth in many places) an allegorycall sense besyde, yet appereith it I say playne vpon the cyrcumstaunces, that the scripture meaneth that it is the very blessed body of our saviour hymselfe in dede. To this say they agayn. Bea but we can & do constre al those texes another way with an allegory sense, & proue by **F** hys old doctours y our expsilcion is true.

To this we answer them & say: If you constre al those texes divers other godways with your allegories, so y you do not wany of those ways take away the true sense of the letter, we wil not withstand your allegories, but will swel allow them, for the olde holy doctours did the same. But on the tother syde, if with anye of your allegoricsall expsilcions, you denye the very literall sense beside, and say that the body of our saviour is not really vnder the forme of bryde in the sacrament, than say we that in your such expsilwing, you playn expsilwe it **G** false. For we say y such maner of youre expsilcions, is playn agaynst the verye sentence and the meaning of the texe. And we say, that in this poynt you reproze the olde holye doctours vntreuly. For all the holy doctours and sayntes fro the Apostles dayes to your own, declare the scripture cleare agaynst you. I will not here enter into the declaring of all the places of scripture, by whiche places opened & explained with the cyrcumstaunces of the letter, god christen people may well and playnely perceue, that the very meaning of the scripture is agaynst these folke, and proueth playne for the catholike churche. For that were both a very long worke, and also a digression somewhat to long fro my present purpose, whiche is onely to declare those wordes that I haue alreadye declared, that is to wit, the wordes of oure saviour hymselfe rehearsed by the thre foresayde Euangelistes, saynt Marke, saynt Marke, and saynt Luke & spoken by our saviour at the institution of this blessed sacrament: and not to declare here all hys other wordes that he spake thereof before, rehearsed in John.6. the lyrixe Chapster of Saynt John,

where

A where he sayde, Panis quem ego dabo vobis caro mea est pro mundi vita. The breade that I shal give you is my fleshe for the lyfe of the wold. And: caro mea vere est cibus, et sanguis meus vere est potus. My flesh is verely meat and my blood is verely drinke, with many mo plaine wordes ferther: noz to declare the wordes of saint Paule, eyther where he sayth in the. ri. chapiter of the firste pikkle to the Corinthianis Dominus Iesus in qua nocte tradebatur, accepit panem, et graciss agens friget et dixit: Accipite et manducate hoc est corpus meum quod pro vobis tradetur: Our lord Jesus in y same night y he was betrayed, tokke breade and giuing thankes brake it and sayd, take and eate, this is my bo die which shalbe betrayed for you, And. Quicunque manducuerit panem hunc, & bibuerit calicem domini indigne, reus erit corporis et sanguinis domini, Whoso euer eateth thys brcade & drinke, the cuppe of our lord unworthely, shalbe guilty of the body & blwod of our lord. And by and by after he saith also: Probat autem se ipsum homo, et sic de pane illo edat, & de calice bibat. Qui enim manducat et bibit indigne, iudicisbi manducat & bibit, non diuidicans corpus domini. Let a man examine and tudge himselfe, and so eate of this brcade & drinke of the cup: For he that eateth & drinketh unworthely, eateth and drinketh tudge met and dampnaciō to himself, not discerning and esteemed the bodye of oure Lord.

These places of scripture and yet other mo, plainly prouing the presence of Christes very body & blwod in the blessed sacrament, is not as I say my present purpose to declare.

But yet to thentē you shal se y in the so said expositio of those wordes of our saviour at the institution of the blessed sacrament, where he calleth it his owne body and his own blwod, I haue not told you a tale of mine own hede, but that y old holy doctours & saintes, contrarye to these newe mennes tale, doe plainly

Declare the same, and plainly doe affirme that in the blessed sacrament is the very bodye and blwode of our saviour Christe himself, I shal reherse you the plaine wordes of some of them.

S. Ignatius. Saint Ignatius wryteth in his epistel to the Ephesians. Festinate ergo frequenter accedere ad Eucaristiam et gloriam dei que, lo enim assidue hoc ipsum agitur, expelluntur potestate satany qui actus suos convertit in sagittas ignitas ad peccatum, Et ad Romanos. Non comedū escam corruptionis, neq; voluntates huius mundi desidero panem dei volo, p. in mem celestem, Panem vite, qui est caro Christi filii dei viui, et potum volo sanguinis eius qui est dilectio incorruptionis

lis et vita eterna. Whereto make hast to come oftentimes to this Eucharist or sacrament of the auiter, and the glory of God. For when we doe that thing diligently, the power of the devill is expelled, who tourmeth hys dōynges into fiery darter to dye man to sinne. And in his epistle to the Romane saith thus I wil not eate y meat of corruptiō nor I desire not y pleasures of this wold. I long for the bread of God, the heavenly bread, y bread of life, which is the fleshe of Christ the sonne of the lyving God. And I long for the drinke of hys blood who is loue incorruptible and lifter, lasting.

Instant the holy martyrs, wrysting of Iustinus our faith in his second Apologie to the Emperor Antonius, sayth thus of thys blessed Sacrament, Neque vero hoc pro pane potu re cōsumimus. Imo quem ad modū verbo dei Iesus Christus fructus noster incarnatus, habuit pro salute nostrā carnem et sanguinem; ita per orationem illius verbi consecratum hoc alimentum (quō sanguis et carnes nostri per immutacionem enutrit) untr eiusdem incarnati Iesu carnem et sanguinem esse sumus edociti. Siquidem Apostoli in illis suis que vocantur Euangelia monumentis itabili Iesum imperasse docuerunt, accepto nimirum pane, peractisque gratiis dixisse, hoc facite in meam commemorationem, hoc est corpus meum. Ad cunctum monum accepto poculo post: O quam egisset gratias dixisse, hic est sanguis meus, illis q; solis eu traxidisse. We do not take these thin ges for comon brcade, or comon drinke. But like as by the worde of god, Jesus christ our saviour being incarnate, had fleshe and blwode for our saluation, so this food wherewith our fleshe & blwod by alteration be nourished after it be consecrate by the same worde, we be taught that it is the fleshe and blwode of the same Jesu incarnat: for the Apostles in their booke which they cal ghoſpcelles, did teache that Jesus did so commaund them, when as he taking the brcade and y giving thankes said: do this in remembrance of me, this is my body, and like wise taking the cuppe whem he had given thankes sayd, this is my blwod, and to them alone did he give them.

Saint Ireneus wryteth thus in hys fourth booke and. 34. chapiter. Quomodo autem constabit eis cum panem in quo gracie acte sunt corpus esse dominisui, et calicem sanguinis eius, si non ipsū fabricatoris mundi filium dicant? Et Paulo post, Quomodo autem rursus dicant carnem in corruptionem deserire, et non percipere vitam, que a corpore, domini et sanguine alitur? Ergo aut sententiam mutant, aut abscondant offerendo ea que predicta sunt. How shall it appere to them to be true, that y eucha-

A ryscall bread vpon which thankes bee
givene, is the body of their lord, and the
cuppe of his blood, except they say that
he is the sone of him that made þ world:
and a little after he sayche. Howe dooe
they affirme that mannes fleſhe goeth
to corruptiō, & receineth not life agayn
which is nourished of the body & blood
of our lord: therefore eyther lette them
chaunge their oppinion, or abyaine fro
offering of those forſайд thyngeſ.

Tertullianus.

Tertullian also writeth in a booke
concernyng the resurrectiō of our flesh
in this maner: *Caro corporē et saugine Christi
resurcit, ut et anima deo signetur.* The fleſhe
eateth the bodye and bloode of Christe
that the soule also may be made ſatte of
God.

Origenes.

Likelotſe Origen wriþeth in his lyfe
homely after this maner: *Quando sanctum
cibum, illud: incorruptum epulum accipit, quando
rite pane et poculo frueris, manducas et bibis corpus
et sanguinem domini;* tūc dominus sub tectum tuum in-
greditur, et tu ergo humilians temetipsū imitare bunc
Centurionem, et dicio, domine non sum dignus ut in-
tres sub tectum meum ubi enim indigne ingreditur,
ibi ad iudicium ingreditur accipienti.

¶ When thou doest receyue thys hollye
meate, and incorruptible foode, when
thou doest take and intoy the bread and
cuppe of life, and doest eate and dynke
the body and bloode of our lord, than
our lord entreth vnder thy house, and
therfore humbling thy ſelfe, imitate and
folowe this Centurio, and ſaye with
him, lord, I am not worthy that thou
houleſt entre, vnder my house, foſ
where he entreth vniwoſhely, therē he
entreth to þ diuinaſion of the receiuer.

Cyprianus.

Saint Cyprian in hys ſermon whiche
he made of the ſupper of our Lord, wry-
teſt thus. *Significata olim a tempore Melchisedech
prodeunt ſacramenta, & filius Abrahe ſcientibus opes
rei⁹, sumimus ſacerdos panem profert & vinum.*
Hoc eſt (inquit) corpus meum. Manducauerunt & bibes-
rūt de eiusdem pane & vino ſecundum formam riſibilem
ſed ante verbū illa, cibus ille communis tantummodo nutrit
endo corpori conodus erat, et vite corporalis ſubſidiū
ministrabat. Scd poſquam a domino dictum eſt hoc ſac-
rito in meam commemorationem, tec⁹ eſt caro mea, et
hic eſt ſanguis meus, quoſiſcumq; hijs verbis & hac fide
actum eſt, panis ille ſuperiſtancialis et calix benedicti-
onis ſolemni consecratus, ad totius hominis vitam ſalua-
tisq; proficit, ſimil medicamentum & holocaustum ad
ſanandas infirmitates et purgandas iniuitates exiſtentias.

The ſacramentes whiche of olde were
wygnifysyd from the tyng of Melchis-
dech, are now ſette abroade, and to the
bonnes of Abraham doyng the woorkes

of Abraham, the moſt hygh preſteſſe hys, ¶
geth forſaid breadde and wyne. Thys is
(ſaythe he) my bodye. Of theſame bread
and wyne according to the viſible forme
they dyde eate and dynke, but before
thoſe woordes, that common bread dyd
onelye ſerve for the nouriſhyng of the
bodye, and dyd relieue and ſatiyn co-
porall lyfe. But after that our Lord
ſayde: Dñe thys in remembraunce of
me, thys is my fleſhe and thys is my
bloud, as often as it is done with theſe
woordes, and with thys fayth, that hea-
uelye and ſuperiſtancialiſſe breadde
and cuppe, beynge conſecrate with that
ſolemne benedictiō, is profitable to the
lyfe and ſatuacyon of the whole man,
beynge bothe a medicine to heale iñiqui-
ties, and a ſacrifice to purge iñiqui-
ties.

Saint Hyllarius alſo in hys ryght Hallaring,
booke de Trinitate Wykyfeth in thys wylde: Eos
qui inter patrem & filium non nature ſed voluntas in-
gerunt unitatem, intertogo utrum ne per nature reſi-
tatem bodie Christus in nobis ſit, an per concordiam re-
luntur? Si enim vere verbum caro factum eſt, et non re-
re verbum carnem cibo dominico ſumimus, quomodo
non naturaliter manere in nobis existimandus eſt, qui &
naturam carnis noſtre iam inſeparabilem, ſibi homo noſ-
tes aſumpli, & naturam carnis ſue ad naturam eternis
tatis, ſub ſacramento nobis conuincande carnis admis-
ciuit, ita enim omnes, vnum ſunus. Et paulo post, Si vere
igitur carnem corporis noſtri Christus aſumpli, & vere
bomo ille qui ex maria natuſu ſuile, Christus eſt, noſq; re-
ſub misterio carnem corporis ſuifumimus, et per hoc
vnum erimus, quia pater in eo eſt, et ille in nobis, quo-
modo voluntatis unitas aſſeritur, cum naturalis per
ſacramentum proprieſtas, per ſe ſacramentum ſi no-
ritatis. Non eſt humano aut ſeculare ſu in dei rebus lo-
quendum, neq; per violentiam atq; impudentem predica-
tionem celeſtium dictorum ſanctitati aliena: atque impie in-
telligentie extorquenda perverſitas eſt. Que ſcripta ſunt
legamus, et que legerimus, intelligamus, et tunc perfer-
ete fidei officio ſungeneris. De naturali enim in nobis ¶
Christi veritate que dicimus, niſt ab eo diſcimus ſtulte
atq; impie dicimus, iſpernemus: Caro mea vere eſt fleſh,
et ſanguis meus vere eſt potus. Qui edit carnem meam
& bibi ſanguine meā, in me manet, et ego in eo. De re-
ritate carnis & ſanguinis dñi nō relietus eſt abigdi locū
Nūc enim et Regius dñi profeſſore et fide noſtri revercaro
eſt, et vere ſanguis eſt. Et hec accepta atq; haſtaid effi-
cunt ut et nos in Christo & Christus in nobis ſu. These
me ſe betwene the father & the ſone bring
vs in, not an onſtie of nature but of will,
them alſe I noſe whether that Christe
bee in vs at this daye by a onſtie of na-
ture, or onely by a concorde and agree-
mente of wyl. For if the woordes was
verely made fleſhe, and yf we also verely
receive

A receyue that woordes beyng fleshe in our Lordes meate, how that he be thoughte not to bee in vs naturally, who both beynge boorne manne hath taken vppon hym the nature of oure fleshe, whyche is now inseperable from hym, and hath also put together the nature of his flesh, and the nature of eterniteþ vnder the sacramente of hys fleshe to bes commynge cated vnto vs. And so bee we al one: And a tycle after: If Chryſte therfore hath verelye taken vppon hym the fleshe of oure bodye, and also that manne which

B was boorne of Marye be verelye Chryſt, and yf we also be verelye receyue vnder a sacramente the fleshe of hys body, and shall thereby be one with his father and hym, because hys father is in hym and hee in vs: howe affirme they the unyte to bee onlye in wyll, conſiderynge that the properteþ of nature by the sacramente is the sacramente of parſyle unyte. We maye not speake after mans fantasye or the ymaginacion of y world in the thynges of God: nor we may not by a bvolente and shameleſſe expoficion of heavenly thynges wyngre cut a wicked and a falſe vnderſtāndyng, wretted aware from the trueth. Lette vs reade the woordes as they bee wrytten, and

C the thynges that we reade lette vs vnderſtānde ar yghþe, and then shall we exercyse the dueſcie of perſytie saythe. For the thynges that we ſayve of the naturall verely being of Chryſt in vs, (excepte we leare them of hymſelue) fooliſhelye and wickedly dwē we ſpeake. Thus he hymſelue ſayth: My fleshe is verely meatē, and my bloude is verely dynke: he that eateh my fleshe and dynketh my bloude, he dwelleth in me and I in hym. Of the trueth and veritie therfore of hys fleshe and hys bloude, is there nowe no place lefte for any manne to doubtē: for now both by the word of our lord hymſelue, & by our ſayth alſo, verely is it hys fleshe and verely is it his bloude, & theſe two received and drounken bryng this to passe, that both we be in Chryſte and Chryſt is in vs.

Eusebius Eusebius in his oration of this sacrament wryteth thus: Recedit onus infidelitatis ambiguum quandoquidem qui auctor est muneris, ipse est etiam testis reiutus. Nam in sibyllis sacerdos visibilis creature in substantiam corporis & sanguinis sui, verbo suo secreto potestate conuerit, ita dicens: Accipite et comedite, hoc est corpus meum. Et sanctificatione repetit, Accipite et bibite, hic est sanguis meus. Et paulo post: Nec dubitet quicquam primas eius creaturas nutri potenter, presentis maiestatis in dor-

minici corporis transire posse naturam, quem ipsum horum minorem videat artificio celestis misericordie Christi corpus effectum, sicut autem quicunque ad fidem veniens ante verba baptisni adhuc in vinculo est veteris debiti, ies vero commemorat, mox exiuit omni sece peccati, ita quando benedicende verbis celestibus creature sacris astatibus imponitur, substantia illuc est panis et vini: Post verba autem Christi, corpus et sanguis est Christi. Quis autem mirum est si ea que verba potuit creare, verbo posset creata conuertere? Imo iam minoris miraculi videtur esse stid quod ex nihilo agnoscitur condidisse, iam consummum in inclusu nile it communire.

Lette all doubtē of infidelitie passe awaye, for he that is the authour of the gyſte, is also witnesse of the trueth of it. For the inuible prieſte by hys woordes and ſecrete power, dothe chaunge and conuerce the viſible creatures into the ſubſtaunce of his bodie and bloud, ſaying thus, Take and eat, this is my bodye. And repeyng the conſecration, ſayth, Take & dynke, this is my bloud. And a little after he ſaith: Lette no man doubtē, but that the former creatures may be turned into the nature of Chryſtes bodye: by his almighty power, and the preſence of hys maieſtie, ſeeinge he ſeeth man hymſelue made the bodye of Chryſt by the woorkemanſhippe of his heavenly mercy. For lyke as any man that cummeth to the faythe before the woordes of baptylme, is yet ſtill vnder the bonde of hys olde synne, but when the woordes bee ſpoken, by and by is he deluyered from all drugges of synne: Even ſo when the creatures whiche are to be conſecrate by the heavenly woordes, are ſetted vpon the holye altare, there is the ſubſtaunce of breadde and wyne. But after the woordes of Chryſt there is the bodye and bloud of Chryſt. For what meruayle is it for hym to be hable to conuerce and chaunge thole creatures with hys woordes, whiche he was hable to create & make of nothing with hys word? Yea rather it ſemeth to be leſſe miracle, if that thyng whiche he is knownen to haue made of nothing, he bee nowe hable to chaunge the ſame thyng already made into a better?

Saynt Basili in hys booke of choze questions, asketh this question, and answereþ it hymſelue by and by after in theſe woordes. Quanto cum timore qualius cum fide & animi perſuafione, corpus & sanguinem Christi communicemus? Responsio, de Q. iii. timo-

At timore quidem habemus Apostolum qui ait, qui manducat & bibit indigne, iudicium sibi manducat & bibit. Fidem autem faciunt verba domini, qui dixit, hoc est corpus meum quod pro vobis datur, hoc facite in meam commemorationem.

With what feare, and with what sayth and perswasion of mynd, shold we receve the body and bloud of Chryſt: the aunsweare, Concernyng our feare, we haue the Apostle that sayth, he that eateth and drynketh vnwoorthely, eateth and drynketh damnacion to hymſelfe. And as concerning our sayth, it is taughē and frappē by the wordes of oure lord, who sayd: Thys is my body whiche is geuen for you. Dowe thys in remembrance of me.

Hesechius an olde authour wryteth thus in hys sixt boke the. 22. Chapiter vpon Leviticus: Sanctificationem mystici sacrificii, et a sensibilibus ad intelligibilia translatiōnem, siue cōmutationem, ei qui verus est sacerdos, videlicet Christo, oportet dari, id est ipsum de eius miraculum cedere & imputare: quia per eius virtutem & prolatum ab eo verbū tam sanctificata sunt, quam cunctū carnis excedant sensum.

De the sanctifying of the missal sacrifice, and the transaction or chaunging of it from thynges sensible to thynges intelligible, ought to be geuen and ascribed to Chryſt, who is the true prieſt, that is to say, we ought to graunte and impute to hym the miracle wrought in them. For by his perteue, and the word pronounced of hym, they be sanctified so, as they crede and passe all the ſenſes of the fleſhe.

Aſaynt Ambroſe ſayth in the. 5. Chapter of his fourth boke of the sacramētes Antequam conſecratur, panis eſt: ubi autem verba Christi acceſſerūt corpus eſt Christi. Denique audi diſcentem, Accipite & edite ex eo om-

nes: hoc eſt corpus meum. Et ante ¶ verba Christi, calix eſt vini et aquæ plenus: ubi verba Christi operata fuerint, ibi ſanguis efficitur, qui plement redemit. Ergo videte quantis generibus potens eſt sermo Christi, vniuersa couertere. Deinde ipſe dominus Iesu testificatur nobis quod corpus ſuum accipiamus & ſanguinem. Numquid debemus de eius fide & testificatione dubitare? ¶

The sacramēt before it be conſecrate is bread. But when Chriſtis wordes be come to it, it is the bodye of Chryſt. Laste of all heare hym ſaying, take and eate of thys all you, this is my bodye. And before the wordes of Chryſt the cuppe is full of wyne and water, but when the wordes of Chryſt haue wrought, there is made the bloud that redemed the people. Thereforo ſee by what maner and sorte, the word of Chryſt is hable to conuert all thinges. Also oure lord Jesus hymſelfe doth certayne unto vs that we receue hys body and bloud. ¶ Daught we to doubt of his fidelitie and testimony?

Saynt John Chriſtoſtome in his. 83. homely boke S. Mathew, wryteth thus: Credamus itaq; ubiq; deo, nec repugnemus ei etiamſi ſenſui et cogitationi noſtre absurdum eſſe videatur quod dicit. Superet & ſenſum et rationem noſtram, verbum ipsius, quod in omnibus et precipue in ministerijs faciamus: non illa que ante nos iacent ſolumodo aſpiciētes, ſed verba quoq; eius tenentes: nam verbiſ eius defraudari non poſſuimus, ſenſus vero noſter deceptu fallimus eſt. Illa falſa eſſe non poſſunt, hic ſepiuſ atque ſepiuſ fallitur. Quoniam ergo ille dixit, hoc eſt corpus meum, nulla teneamur ambiguitate, ſed credamus, et oculis intellec-

A tellectus id prospiciamus. Therefore let vs beleue god in all thinges, and not repugne agaynst him, althoughe that whiche he sayth, semeth to our senses & thoughtes to be agaynst reason. Let his woord excede and ouercome our sense & reason. Whiche thing we ought to doe in all thynges, and especially in the sacramentes, not beholding onely those thinges whiche lye before vs, but also vnderstandinge and remembryng hys wordes. For we cannot be deceiued by his wordes, yet our senses be most easly to be deceiued. His wordes cannot be false, but our sense is deceiued very ofteynes. Therfore because he sayde, this is my body, let vs remayne in no doute or ambiguitie, but let vs believe & looke vpon it with the eyes of our vnderstanding.

Hieronimus. Saynt Hierome in his epistle ad Hebreorum wryteth thus: Absit ut de iis quicquam simus strum loquar, qui Apostolico gradu succedentes, Christi corpus sacro ore consicutant, per quos & nos christiani sumus, qui et nos regni celorum habentes quodammodo ante diem iudicii iudicantur. God forbiideth that I shold speake any thyng amisse of them, who in degré succedyng the Apostles, doe celeste Christes body with their holy mouth, by whose minstry, we be also chrissten men, who also hauing the keyes of the kingdom of heauen, after a certayn maner, doe judge vs before the day of iudgement.

Cyrillus. S. Cyrill also wryteth in his. 10. boke the. 13. Chap. vpon S. Johns gospel, after this maner: Quædammodum si quis igne liques factus erit siccus cereisque factus in miscuerit, & num quid ex versiq. factū videatur, sic cōmunicacione corporis et sanguinis Christi, ipse in nobis est & nos in ipso. Non poterat alter corrupcibilis hec natura corporis ad incorruptionem & vitam perdidi, nisi naturalis res corpus ei coniungeretur. Lyke as if a manne shold mingle one ware melted by the fyre w another piece of ware lykewise melted, so that one masse or lampe bee made of them both: even so by cōmunicating and receiving of Christes bodye & bloud, he is in vs and we in hym. For otherwise it is not possible for this corrupcible nature of our bodies, to be broughte to lyfe and incorruption, excepte the body of naturall life be ioyned vnto it.

Augustinus: S. Augustine vpon the. 33. Psalm. wryteth thus: Ferebatur in manibus suis, hoc vero fratres quomodo possit fieri in homine, quis intelligat? Quis enim portatur in manibus suis; manibus aliorum potest

portari homo, manibus suis nemo portatur. Quomodo intelligatur in ipso David secundum literam non inuenimus, in Christo autem inuenimus, ferebatur enim Christus in manibus suis, quando commendauit ipsum corpus suum, sit, hoc est corpus meum, ferebat enim illud corpus in manibus suis. Ipse est humilitas domini nostri Iesu Christi, ipsa multum commendatur hominibus. He bare him selfe in hys owne handes. Howe and by what meanes (my brethen) thys myghte bee possyble, who can perceiue and vnderstande? For who is borne in his owne handes? A man may be borne in the handes of another: But with his owne handes no man is borne. Howe it might be vnderstantend literally of David, I cannot fynde nor perceiue; but howe it myghte be vnderstanted of Christ, we find, for Christ bare himself in hys owne handes, when he commended his bodye and sayde on this wyse, this is my body. For Christ bare that body in his handes. Thys is the humilitie of our lord Iesu Christe, and hys humilitie is greatly commended vnto men.

Saynt Augustyne in his. 118. epistle Angustinus, to Januarius wryteth thus. Liquido apparet, quando primum accepserunt discipuli corpus & sanguinem domini, non eos accepisse leuatos: nunquid tam propterea calumniandum est uniuersitate ecclesiæ, quod a leuatis semper accipitur? Et hoc enim placuit spiritui sancto, ut in honorem tanti sacramenti in os christiani prius dominicum corpus intraret, quoniam exteri cibi. Nam ideo per uniuersum orbem mos iste seruatur.

It appeareth clearelye, that when the disciples synt of all receyued the bodye and bloude of our Lord, they receyued it not fastynge, but what then, shalde we therfore wroghfully accuse þ church, because it is alway receyued of none but such as are fastynge? For from that time so forth, it hath pleased the holye ghoste that in the honoure of that so hygh a sacrament, the body of our lord shold be receyued and taken into the mouthe of a christian man before any bodily meat. For vpon this cause, thys custome is kept, thorowout all the world.

Saynte Gregorii wryteth in his. 22. Gregorius, homelye thus, alldaynge to the pascall lambe which was the figure of this sacrament. Quid namq. sit sanguis agni, non iam audiendo sed bitendo didicisti, qui sanguis super vitrum postem ponitur, quando non solam ore corporis, sed etiam ore cordis bauritur. In utroq. enim posse sanguis agni possumus est, quando sacramento pascallis illius cum ore ad redēptionem sumitur, ad imitationem quoq. intenta mente cogitatur. Nam qui sc̄ redemptoris sui sanguine accipit, et imitas

An imitari passionem illius needum velit, in uno post sanguinem posuit, qui etiam in superliminis domorum ponendus est: What is þ bloud of the lambe ye haue learned not nowe by hearing, but by drinkeynge, whiche bloude is put vpon both the poles, when it is drunken and receued, not only by the mouth of the body, but also by the mouth of the hearte: for the bloud of the lambe is put vpon both the poles, when the sacrament of his passion is received with the mouth for redencion, and also is thowghte vpon with a myndfull and attent mynde for imitacion. For he that so receiueth the bloude of cys redemer, that he will not yet unitate and follow his passion, he hath put the bloude but vpon one post, whiche ought to be put vpon both the poles of the house.

Beda.

Saint Beda in his booke de mysteriis saith thus: Ibi forms panis videtur, ibi substantia panis non est. Nec est ibi aliis panis quam panis qui de celo descendit. There appeareth the sourine of breadde, where the substance of bread is not. Neither is ther any other bread, then the bread which descended fro heauen.

Theophilac-

CTheophilactus vpon the 26, Chapster of Haynt Mathew writteþ thus. Porro dicens. Hoc est corpus meum, ostendit quod ipsum corpus dominus panis qui sanctificatur altario. Et non respondens figura. Non enim dixit. Hoc est figura, sed hoc est corpus meum. Ineffabile enim operatione transformatur, etiam in nobis videatur panis, qui infirmi sumus et abhorremus crudis carnis comedere, maxime bonum est carnem, et ideo panis quidem apparet, sed caro est. Furthermore saying, thys is my body, he sheweth that the bread which is sanctified vpon the aultare, is the very body of our lord, and not a figure auinswering to it. For it is chaunged by an un-speakable working, although it semeth to us that be weake, and abhorre to eate rawe fleshe, specially the fleshe of man, and therfore it appeareth bread, but it is fleshe.

Anselmus.

Saint Anselme in the seconde booke of the bodye and bloud of our lord, and in the secounde Chapster, saith thus: In illis speciebus panis & vini, aut nulla est substantia, aut dominici corporis & sanguinis substantia est, aut fides nostraria est. In those kindes of bread and wyne, either there is no substance, or elles it is the substance of our lordes body and bloud, or elles our sayth is of no effect or force.

Here haue you god christen readers herd, the veray playn open wordes of divers of bold holy doctors, by whiche we

may plainly perceue & see, that they wer **G** of the self same beliefe of olde that we knowe, and which hath ever been the beliefe of Chyntes whole church since the institution of the blessed sacrament vnto thyd day. And many yeres was it ere ever any man began to doubt, but that aswell catholikes, as all other that wer yet in sondry other poyntes heretykes, agreed together all in one, that in thyd blessed sacrament is the very body and the very bloud of Christ. Soz like as it was knownerto the apostles by the teaching of our saviour Christ himselfe, & so furth vnto the primarie churche or congregacion of chynten people, that **F** wer gathered together in many partes of the world in the apostles dayes, so was the selfe same trouth taught by the apostles theselvys, syz it fully and thorowly by mouth and tradition or deliuerye withoutte wryting, and afterwarde by wryting conueniently also. Of the understandinge of whiche wryting, there coulde at that tymc no doubt or debate arise, for almuche as the whole people, knew the trouth of the thyng before the wryting of the apostles and euangelies, by the sayth that thapostles and euangelistes had caught them before by mouth.

And so vnsyng and teaching the sacramentes, and understanding withoutt anye difficultie the wordes of the scripture therin, by theyz forzaught and fro tymc to tymc kept and continued faith, lised in vnitie and concorde of belief concerning this blessed sacrament, no man gaynsaying the very blessed bodye and bloud to be therin, even after that many folke wer fallen in many other poyntes from the true catholike sayth.

And thys appeareth verye playn, by that we see vord Haynt Hyrenus confounde the Valentianians, and Haynte Villarius confounde the Arians, and Haynte Austin confounde the Apantches, by certayn argumentes groundyd vpon the verite of the very body and bloud of our blessed saviour in thyd holy sacrament: whiche had been yon wot well, nothyng to the purpose, if those thre sectes of heretykes had not agreed with those thre holye Sayntes, and with the catolyke churche, that in the sacrament is the very bodye and bloud of Christ.

Howbeit after that, begā there some among their other heresies, to fall than vnto

H. Hyrenus.**H. Villarius.****H. Austin.**

A vnto some of these concerning the blessed sacrament. For whan men began ones to take the bridle in the teeth, and rüne for the at rounes out of the comen trade of the foze taught and receyued, and by the whole catholike churche beleued and professed faith, then could there not noz yet can with such maner of folk the letter of holy scripture be any bridle to refraine them backe. For setting thantirite of the whale corps of the knowē catholike churche at nought and chalenging the spirite of God from the same,

B and ascribing that holy spirite, some to such a knownen church of herctikes as themselves assigned, and the moxpart of them ascribing that spirite to an onlye unknownen churche & challenging yet neuertheles contrary to their owne position, the truth of vnderstanding and interpreting of holy scripture (to which they confessed the insipracyon of that holy spirite requisite) every man of them to hymself, vling I say themself in thys wise, the scripture could not hold them. For they woulde and dyd, and yet suche foliedoe, dente for scripture which booke of scripture they lyft: and suche as they lyft to receyue, interprete and cōfesse as they lyft. By reason whereof, at

C sondry tyme sondry heresies sprong and spread abrode, and with great trouble of the god catholike folke, and great decay of the true catholike folke, and eternall destruccyon of theyz soules that tooke those wronng wayes, flowred for a little whyle. Howbeit our lord (laude and thanke be to hym:) euer prouyded with his holy spicite, that all these heresies wer in thoz space by hys catholike church condemned and suppresed. And so hath hys catholike faythe in hys catholike church, alwel in thys article of the blessed sacraamente, as in all the re-

D manauit this. xv. hundred yere, continued and euer continue shal whyle this worlde last, what wretlyng soever the infideles shall make with it.

Howe be it, menne may gather vpon the scripture, that like as christendome bath nowe in some place lost many landes, and in some other wynne manye landes agayne, so shall it bee after the fayth spreadd so full rounde aboute it, that there shall be no land in anye part thereof, in which parte people are dwel- ling, but that they shall haue hearde of the name and fayth of Chrys. Whiche was not all done as Saynt Austin sayth in the tyme of the Apostles them-

selfe, but lyke these wordes of Chrysle ¶
laythe Saynte Austin pine, Qui vos audit, me Luke.10.
audit. He that heareth you, heareth me, though they wer spoken onely to the A-
postles, were not yet onely meant for the Apostles persones onely, but spoken
to them in the name of the churche as gouernours of the same, and therefore
to those gouernours of the church also
as to the worldes ende shoulde succede
in theyz places, so thys prophecye of In Psalm.18.
omnem terram exiuit sonus eorum, et in finis orbis terre
verbis eorum, Into all the worlde is gone
out the lowne of them, and into the en- ¶
des of the roundel of the earth the wo-
rdes of them (which wo:des wer written
by the prophete David many yeres ere
the apostles wer borne, and yet prophe-
cied by the verbe of the pretertempys or
tyme passed, to signifeye that the thyng
propheceted shoulde as surely succede and
be verified, as though it wer passed al-
readye) were not meant that the thyng
shoulde be fullye perfourmed by theyz
owne persones, but parte in one tyme
parte in other, by suche as the gouer-
nours of the catholike churche whiche ¶
shoulde succede in theyz places, shoud
in times & oportunitie conuenient send
forth about it and appoynt therunto.
But afterward when it is all preached
rounde aboute vpon all partes of the
earth, the tyme shal come whan it shal
so soze decaye agayne, and the churche
by persecucion so strayghted into so na-
row a corner, that in respect of the cou-
treyes into whiche chrysstenome hath
been and shalbe delated and spred be-
fore, it shal seeme that there shal bee
than no chryssten countreyes left at all.

Whereof our saviour saye: Quum Luke.18.
Venerit filius hominis, putas inue- ¶
niert fidem in terra? Whan the sonne
of man shall come (that is to wit, at the
day of dome to fudge the worlde) crowest
thou that he shal fynde faythe in the
earth?

But that tyme shalbe but short. For
our saviour sayth: Propter electos Mat.24.
breuiabuntur dies illi. And than shal
our lord come soone after and fynyshe
thys presente worlde, and rewarde eue-
ry god manne after hys god workes
wrought in hys true catholike faythe.
Reddet vnicuiq secundū operasua. Mat.16.
He shal yelde every man accordyng to
hys workes.

But

Math.16.

A But yet such workes we must bnder-
stande as are wrought in faith. For as
saint Paule saith: *sine fide impossibile est placere*
deo: Withoute faidhe it is impossible to
please god.

Hebreus.11.

B But finally this catholike faidhe of h
presence of Christes very body & blood
in the blessed sacramet, hath as I haue
shewed been y faidhe of Christes whole
catholik church, euer since christes first
institucion therof vntil this present time,
& euer shalbe while the world endureth.
Wheragaint who so welleleth, can-
not faile in conclusio to take a very soule
fall, as farre downe exente he repente,
as from the place that he walketh on in
yeart, into the depe pit of hell. From
which fall our lord of his godnes besed
every chyisten man.

The thirde lecture of the sacrament.

C Haue in the first lecture (good
readers) expowned you the wo-
rdes of our saviour at the institu-
cion of h blessed sacrament. And
after haue I in the second, shewed you
somwhat of the sacramentall signes, &
of the sacramentall thinges, that are ei-
ther conteined therin, or signified ther-
by: And haue also somewhat rehearsed
you the very wordes of the old holy doc-
tors, whereby we may plainly pceius.
y the old holy saies beleued the presence
of the very body and blood of Christ in
the blessed sacrament in lykewylle as
we doce.

D Now is it conuenient that we some-
what speake, in what maner wyle we
ought to vse our self in the receiuyng.
We must understand that of this holye
sacrament, there are three maner of
receiuyng. For some folke receive it on-
ly sacramentally, and some only spiri-
tually and some receive it both.

Only sacramentally do they receive
it, which receive the blessed sacrament
unwothely. For they verelie recepue
the very bodye and blood of our blessed
saviour into their bodye, in the blessed
sacrament in forme of breade out of the
masse, or in forme of bryde and wine in
the masse. For as holpe sainte Austin
saith of h false traytour Judas, though
he was noughe & received it at h man-
dy to his dampnacion, yet was it our
lordes bodye that he received. But be-
cause they recepue it in dedely sinne, y
is to wite, cyther in will to committ

S. Austine.

dedely sinne againe, or impenitent of h E
they haue committed before, therfore
they receive it not spiritually: that is to
say, they receive not the spiritual thing
of the sacrament, whiche as I before
haue shewed, is the sacramentall thing
that is signified therby, that is to wit, h
societe of holy saintes, y is to say, he is
not by the sprite of god bnyd with h
saintes as a lively membre of Christes
mysticall body.

For we must understand that Christ
in giuing hys owne very body into the
very body of every chyisten manne, he
doth in a certayne maner incorpostrate
all chyisten folke and hys owne bodye F
to gether in one corporacion mystical. *1 Corin.10.*
And therfore saith saint Paule. *Onas*
de no pane manducamus: All we eate of one
lofe. Not that all the people rate of one
materiall lofe, for there were amog the
distributed many: but he meane h that h
very thing that is ther bndct the forme
of that lofe of bryde, is that one thing h
thapple and al they and al we to eate.
And thā sayth he also, *nous panis manducamus:*
We many be of one lofe. And so are we
as I saye, by the receiving eche of vs h
lofe that is himselfe mysticallye, all in-
corporate to gether & all made that one
lofe. And therfore when our lord in gy-
uing that lofe at the first institution vnto
hys apostles that there represented
his church said. This is my body, in gi- *Fath.6.*
ving I say to his church his very body, *Matt.14.*
he nor by wode but by his dede, called *Luke.22.*
(as saint Ciprian sayth in hys sermon *S.Ciprian*
de cena domini) his church his body to.

But now though h that every chyisten
man receiuyng, is in a certain maner
a membre of his mystical body the church
by this sacramentall receiving, yet for h
his receiving it in deadly sinne, he reci-
ueth it not spiritually: y is to say, thou-
ghe he receive Christes holy fleshe into
hys body, he receiuth not yet Christes
holy sprite into his soule.

And therfore this maner of deadly re-
ciuyng his quicke flesh, giueth no quid-
nes or life vnto the soule. And in such a
receiuer of Christes fleshe, are these
wordes of christ verifisted: *spiritus est qui respi-
cit, caro non prodest quicquam.* The fleshe auai-
leth nothing, the spypite is it that gy-
ueth life.

And therfore I say, that without the
spirituall receiuyng, the sacramentall
receiving nothing auayleth. And not
ouer that it nothing auayleth, but ouer
that it soze noyeth and hurteth. For S.
Paule

A Paul after that he bath playnely tolde
and shewed the Corinthies, that þing
which they did eate & drynke, was the
body & bloud of Christ: he sayd vnto them:
*Quicunq; manducaverit panem & biberit calicem domi-
ni indigne, reus erit corporis & sanguinis domini, &
iudicium sibi manducat et bibit, non diuidicans corpus
domini.* Whosoever eate the bred & drynke
the cup of our lord vnto thely, halbe
glyty of the body and bloud of our lord,
and eateth and drynketh iudgement vnto
himselfe, for þat he discerneth not
the bodie of our lord, that is to wit, con-
sidereth it not & beth it like as he ought
to doe, it being the body of our lord as
it is.

B Here we see, that not withstanding þe
þe that receiueth the blessed sacrament,
receiueth the very body of our lord: yet
receiuing it vnto thely, & therfore not
spiritually, though he be by the only sa-
cramental receiuing of Christes body,
incorpostrate as a member in a certayne
maner in the mysticall bodye of hys ca-
tholike church, yet for lacke of spirit,
tuall receiuing by clennes of spirite, he

attayneth not the fruitless thing of the
sacrament, that is to wit, the societie of
sayntes: that is to saye: he is not by the
spirite of Christ, animated and quicke-
ned, & made a liuelye membre in the pure
mysticall body the felowship and soci-
tie of Sayntes. **C**

Some as I layde before, receive this
blessed sacrament only spiritually, and
not sacramentally, and so doe all they
receiue it whiche are in cleane lyfe, and
are at their high masse deuoutely. For
there the curate offreth it for him & them
tw. And although that only himselfe re-
ceiue it sacramentally, that is to witte,
the very bodye & bloud vnder the sacra-
mentall sygnes the fourme of bread &
wyn, yet as manye of them as are pre-
sent at it, & are in cleane lyfe, receyue it
spiritually: that is to wit, the fruitless
thing of the sacrament, that is to saye,
they receiue grace, by which they be by
the spirite of Christ moze firmely knyt
and vnyd quicke livelye members in the
spirituall societie of sayntes. **D**

Sy Thomas More wrote no more in englishe of thys
treatise of the passion of Christ. But he (still prisoner
in the tower of London) wrote moze therof in latine (af-
ter the same order as he wrote thereof in englyshe:) the
translacion wherof here foloweth.

1350 **A**n expositiōn of a parte of

*the passion of our sauour Iesu Christē, made in latine by syr Tho-
mas More knyght (whyle he was prisoner in the tower of
London) and translated into englyshe, by maystres
Marye Basset, one of the gentlewomen
of the queenes maesties priuie
chaumber, and nece to the
sayde syr Thomas
More.*

¶

CThe p̄ynter to the gentle reader.

Chere god reader, I put in-
to your hādes another wōzke
of syr Thomas Mōres, com-
pyled in latine by hym in the
tower, in the vere of our lord.
1534. & lately englished by mistres Ma-
ry Basset (a nere kinswomā of his own)
daughter to Willīam Roper esquier
and Margarete hys wyfe, daughter to
the sayde syr Thomas Mōre. A woozke
of trouth full of god and godly lessōns,
whiche he began beyng then prisōner,
and coulde not atchieue and finishe the
same, as he that ere he could goe thozow
therwith, (eauen when he came to ther-
position of these wōzdes. Et in ceterum manus
in Iesum) was bereaued and put from hys
bookes, pen, inke and paper, and kepte
moze strayghtly than before, and soone
after also was putte to death hymselfe.
This woozke in latine hath been by son-
dye great clarkes read and wayed, and
beary well lyked, and is agayne so sette
oute in oure tonge, and goeth so nere
sir Thomas Mōres own english phāse
that the gentlewoman (who for her pas-
tyme translated it) is no nerer to hym in
kyndred, vertue and litterature, than in
hys englyshe tonge; so that it myghte

seme to haue been by hys own pen sondy-
ted fyſt, and not at all translated: luche
a gyft hath she to folowe her graundfa-
thers bayne in wyting. Somewhaſt I
had to dwere that I could come by thys
booke. For þe gentlewoman which crallated
it, seemed nothing willing to haue it goe
abrode, for that (þe sayth,) it was firsſe
turned into englyſhe, but for her owne
pas̄tyme and exercyle, and so reputeth
it farre to symple to come in many han-
des. And some ther were that sayn wold
haue had it sette furth in p̄ynt alone,
because the matter is so god and eke so
well handeled, that it were to be wished
it mought be readde of all folkes: which
no woulde bye, set out alone, than with
so many other of hys wōzkes: and hap-
pely so shall it be hereafter at moze lea-
sure. But in the meane whyle, take
it, and reade it thus with the rest,
and geue God thankes, and
pray for her that tooke the
paynes in this wōzle
to translate it.



*A Of the sorowe, wernesse, feare,
and prayer of Christ before hys ta-
king, as it is written in the. xxvi.*

*Chapiter of saynte Mathewe,
the.xiii.i.of saynte Marke,
the.xxii.of saynt Luke,
and the.xviii. of
saynte Iohn.*

(::)

B



*Ec quum dixisse Iesus, hymno dicto ex-
crunt in montem Oliveti.*

*When Iesus hadde spoken
these wordes, and sayd grace,
they went forth unto h mount
of Olivete.*

Albeit that Chrysostome at the tyme of hys supper, had had so much godly communication with hys apostles, yet forgate he not at hys departing to make an end of altogether, with thankes genyng to God. But howe vnylike alas bee we to Chrysostome which beare the name of chrysostom menne, and yet at once table dove

*vse, not onelye manye bayne and ydle wordes. (whereof Chrysostome hathe genen-
vs warnynge that we shall yelde a full
strayghte accoumpte) but also verye
hursfull and perillous, and at last whē
we haue eaten and drounken our syll,
vnykndely geat vs oure waye, for geat-
ting to gene thankes vnto God the ge-
uer of al, that hath so well fedde and re-
fresched vs.*

*Burgensys a man well learned, ber-
tuos, and diepely trayayled in diuinit-
tie, vpon probable conjectures dooeth
thinke, that the grace which Chrysostome at
the same tyme sayde with hys Apostles,
was those sive psalmes, whiche as they
stande together, the Hebrewes call the
great Alleluya: that is to witte, the hū-
dredth and twelveth Psalme with the syue
nerte folowing in order. For those sive
psalmes whiche they name the greate
Alleluya: they wer want of an olde cu-
stome to say in seide of grace, at Easter
and certayn other high seastes. And the
self same grace as yet to thys day at the
sayd seastes commonly vle they to say.
But as for vs, where as we haue been
accustomed in tymes passe, for grace
both before meate and after, to saye at*

*sond;ye seasons sond;ye Psalmes such
as be most conuenient for the tyme; we
haue nowe a dayes geuen them ouer al-
most eyry schone, so that with three or
fowre wordes whatsoeuer sodaynelye
cometh to oure myndes, and those ho-
uerly mumbled vp at aduenture, shorly
make we an ende and departe.*

Excursum in montem Oliveti.

Psalm. n.s.

*They went furth vnto the mounte of
Olivete*

*Furth they wente, but not to bedde. I
rose at midnicht (saith the Prophete) to
geue praysse and thankes to thee. Now If
beit Christ did not so much as once laye
him downe on his bed. But at the leaste
wyse would god we could truely say, I
remembred thee in my bed god lord.*

*And it was not in the sommer season
neither y Chrysostome after hys supper tooke
his waye to the mounte. For it was euē
shorlye after the sprynginge of the ycarre,
when the dayes and the nightes be al of
one length. And that it was a cold night
appareleth also by this, that the seruantes
were warming themselves by the fy-
er in the bishops hawle. And that thys
was not the syrst tyme that he so didde,
well witnesseth the Euangeliste where
he saythe.*

Secundum consuetudinem.

Accordynge to hys custome.

*He went vp to h mount to praye, wil-
ling vs ther by to vnderstād, y when we
sette our selues to pray, we must lise vp
our heartes from the combrous vnquy-
etnes of all worldly busines, to thende
we may wholly set our myndes vpon god
& godly matters. Thys mount of Olivete
which was all full of Olive trees,
conteyneth in it a certayne mysterye,
for a branche of an Olive tree, was com-
monly taken as a token of peace, whiche
Christ came himselfe to make betwixt
god & man, who had so long before been
enemies. Besides this, the oyle that co-
meth of the Olive tree, dooth signifie the
grace of the holy ghost, whom Christ did
come to send downe to his disciples af-
ter his retурne to his father: to thende
that by the grace of h same holy spirite,
they might within shor space after, be
able to learne those thinges, whiche if
he had told them, they could not well
haue boorne.*

*Trans torrentem Cedron in villam cui nomen Geseth,
semari.*

*Uer a river called Cedron into a bille
lage*

A lage whiche is named Gethsemane.

This river Cedron runneth betwene the citie of Hierusalem & the mounte of Olivete. And this word Cedron in the Hebrew tonge, signifieth sorrow or heauines. And Gethsemane in þame spech is as much to say as a very fat & plentiful valley, or otherwise the valley of Olivete.

We haue therfore god cause to thinke, that the Evangelistes, not withoute great consideracion, did so diligentely rehearse the names of these places: for ells wold they haue thought it sufficient, to haue shewed that he wert furth vnto the mount of Olivete, had it not been, that god vnder þ names of those places, had secretely couered some hygh misteries, which by þ rehersal of those names, god men & studeous shoud haue occasio afterward, through þ ayde of his holy sprite to searche out.

For sith we may in no lyse thinke, that there is anpe superfluous syllable in the sacred scripture, whiche the apostles wrote by the inspiracio of the holy gosl, and that not so much as a sparow lighteth vpon þ ground without þ will of god, I must nedes belere, þ neither þ Evangelistes made mentio of those names wout soone god cause, nor yet þ the Hebrewes so named them (whatsover their purpore was when they did so call them) but by some secret mocion (albeit to the selues unknowen) of gods owne holye sprite, whiche vnder those names hadde closely hid certain notable misteries, þ at length shold be brought to light. And sith Cedron signifieth sorrow & blackenes tw, & besides þ is the name, not of þ river only whiche theuagelistes do here make mentio of, but also as we may wel perceue, of þ valley þ the riuere paleth thorrow, whiche valley lieth betwene Hierusalem & Gesemani, these names (but if we be to slouthful & negligent) doe purva in rembraunce, þ as lōg as we live here (as þ apostole saith) like strāgers sequestred frō our lord, we must nedes passe ouer, ere euer we come vnto the fruitfull mount of Olivete, & the pleasant vilages of Gesemani, a village I say not displesant or lothsome to loke vpō but ful of al delight & pleasure, we must first passe ouer as I saide, this valley & riuere called Cedron a vale of misery & riuere of heauines, þ water wherof may cleane purge & wash away þ soule blacke filthines of our sinnes. But nowe if we to auoyde grief & payne, goe aboue by a contrary

way, to make this world whiche shoulde C be a place of payn & penaunce, to be a place of ease & pastime, & so tourne it into our heauen, both þwe we clerely exclude our selues from the very true felicitie for ever, & drown vs all to late in frustelesse sorrow & care, & further bring our selues into intollerable & endles wretchednes. And this holesome lesson are we put in mind of, by the well placed rehersall of Cedron and Gesemani. Now because the wordes of holy scripture haue not one sele alone, but are full of many misteries, the names of these places do so wel serue to shewing furth of this history of Christes passion, as though for the same purpose only god had fro þ beginnynge ordeneid those places long before, to be called by such notable names, as being compared with those thinges that Christ did many yeres after, myght declare þ they wer appointeid afōre hande, to be as þwer witnessess of his most bitter passion. For sith Cedron signifeth blacke, doth it not semme to expresse þ laying of þ prophete, whiche was spaken of Christ going to his gloriouse kingdome by most shameful deeth, disfigured with scches, bloud, spittfull spilling, & suche other filthines wher it is written, Peter colties nor beatutie is ther in him. Cap.51. And þ the riuere whiche he passed vner, G upon onþ without cause betoken sorrow & heauines, diuine self right well witnessed Math.16. where he sayd: My soule is heaueuen to the deeth:

Sicuti sunt animæ et discipuli eius.

And his discipulus went with him. "

It is to be understande of the elenen only whiche still remayned with hym. For the twelue, whome the deuill entred into after he had eaten the sop, and caried for the from the residue of the Apostles, wanted nowe no lengar vpon hys haifer as his dysciple, but lyke a cratyr, laboured to destrope hym. And so prayed these wordes of Christe to frenf: He that is not with me is against me. For against Christ was he in dede, even at that tyme most especially, crastely contrayring his destruction, when the rest of hys dysciples went after hym to praye with hym. Math.12.

Let vs folow Christ therfore, and by prayer calle vpon his father with hym. And let vs not as Iudas did, flyng abyde from hym, after we haue beene reliued by his gracious goodnes, and wel & liberally supped with hym, for feare thyss saying of the prophete be veritied in vs. "

A Ischou sawest a thieft thou diddest runne
with him, and with adulterers dyddest
thou pay thy chotte.

" scibat et Iudas qui tradebat eum, locum, quia fes-
quenter convenerat Iesus illuc cum discipulis.
" And Iudas that did goe about to be-
tray him, knew right well the place, be-
cause Iesus vsed ofte times to come thi-
ther with his disciples.

" Powe by occasion of the trapoz, doth
the Euangelistis yet once agayne both
beate into vs, and with olte rehersall
therof muche commende also, þ blessed
cystome of Christ, who was wont to re-
sorte thither with his disciples to pray.

For if he had not gone to the same place
so commoly in the nyght tyme, but now
and then among, the traitour could not
haue bene so well assured to synde oure
Loerde there, that he durst haue conduc-
ted thither the bishoppes seruautes & a
hende of the Romaine souldiers, as to
the thing they shoulde not misse to mete
withall: siche is ther had founde it other
wyse, they wold haue wet he had moc-
ked them, and so ere he coulde haue sca-
ped away happily haue done him some
displeasure.

But nowe where are these folke be-
come, that stonde verye muche in theyr
owne conceyce, and as though they had
done a greate feate, fondely gloriy in the
selues, yf it hath fortuned them at one
time or other, on high eauens, either to
watche anye thing longe in prayer by
night, or els for the same purpose to rysle
in the morning somewhat earely. Our
saviour Christ custonably vsed to par-
seuer in prayer al the whole night with-
out any slepe at all.

Wher be they also whiche because he
refused not to eate and drinke with the
Publicanes, nor disdayned not to re-
cene kyndenes and seruice of sinners,
called him a gloton and a drunckarde,
and in compariso of the Pharisies (whose
profession was verye straignt) counted
him to be scant in vertue, so parsite as
one of the common sorte. And yet while
these sorwe lowyng Hypocrites to bee
sene of the world, were praying openly
abrode in corners of the stretes, he ther-
whiles full mildly & louingly, taughte
synnesfull menne (whyle he eate & drank
with them) to amend their liues. Again
while the false dissembling Pharisey
laye at his easle rowing in his soft bed,
Christ contynued without dozes, pain-
fully al night in prayer. Oh would god
we whiche are so slacke and slouthfull,

we can not folowe the good ensaumple
of our saiuour in this behalfe, woulde
yet at the least wisse, when we turne our
selues in our bedde euuen ready to fall a
slepe, haue in remembraunce Chrities
contynuall watche: and all thoughte
were in swete wordes, till slepe come on
vs agayne, geue hym heartye thankes,
both misliking our own slouggishnes,
and therewithall desyring hym to fforus
vs with moze of his grace. Surely if we
woulde accussonie our selues to do but
euuen so much, I nothing doubt but that
god woulde wchyn hys space, helpe vs
with his grace, and make vs muche bet-
ter.

*Et dixit: sedete hic, donec vidi am illuc et orem. Et
coiungit petro et duobus filiis Zebedi, cepit contri.
Sicut et mefus esse, et Pauere, et iedere. Tunc ait illis,
Tristis est anima mea usque ad mortem. Sustinet hic, et
rigilat mecum.*

And sitte you here (quod he) whyles I
go yonder and praye. Then toke he Pe-
ter with him, and the two sonnes of Ze-
bede, and beganne to be heauy and sad,
and to wax somewhat astrayde and we-
ry, then saide he vnto them. My soul is
heauy euuen to the death. Abide ye here &
watche with me.

Wheras Christe willed the other
eight of his discipiles to stay soþat be-
hynd him, Peter, John, and his brother
James, caused he to goe further iwyth
him, as those whom he had alwayes b-
sed more familiarly then all the rest of
his apostles. Which thyng although he
had done for none other respect but one,
ly for that it liked him so to do, no cause
yet had any man to be grieved therewithal
to see hym so good and gracious. How-
beit great consideracions wer there be-
sydes, whiche as it seemeth moued hym
therunto. Forasmuch as Peter for the
seruour of his faith, John for his virgi-
nité, and his brother James for that he
was the first of his apostles that shoulde
suffer martirdome for his sake, dyd in
dede farre passe and surmount al the rest. ¶

And these three also had he longe erste,
bouchesaued to admittie bothe to be pri-
uy to his gloriuous transfiguracion, and
also presentely to see it. Conuicti was
it therefore that they whom he hadde a-
foxe all other, called with hym to so won-
derfull a sight, and there had comfayred
for the whyle wch the clere light of his
eternall gloriy, conuentient was it I say
that these three in especiall, who as rea-
son woulde were moze strong harted then
the other, shoulde be placed nerest about
K.R.S. hym

Mat.26.

Mat.17.

p hym, at the clime of his painfull panges
foregoing his bitter passion. Now whē
he was gone a litle beyond thē, streighe
wates felte he himself oppresed w̄ suchē
an horriblie heauines, sozow seare, & we-
rines, & that with so greate extremitie, þ
by and by eue besyze them, he letted not
to biter these lamentable wordes, þ evi-
dently declared thz matuelous inward
anguish of his soye troubled heart.

„ *Tristis est anima mea usque ad mortem.*

„ **M**y soule is heuy even to the death.

For the blessed and tender hert of our
most holy sauioz, was cumbred a paged
with manifolde & hidous grefes, sythe
doublets wel wiss he, that the false trai-
toure & his moztall enemies dzewe were

Bvnto him, & were now in maner already
cōmen bpon him, and ouer this that he
should be dispitefully bounden, & haue
heynous crimes surmyled against him,
bee blasphemed, scourged, crowned w̄
thorne, nayled, crucifyed, & finally suf-
fer very long & cruell tormentes. Moze,
ouer much did it disquiete hym, that he
foresawe the seare and dread which hys
disciples shold fal in, the mischies that
shold light on the Jewes, the distruc-
cion of the false traytour Judas, & laste
of al, the unspeakeable sozow of his dere
beloued mother. The stozmes & heapes
of so many troubles comming vpō hym
al at once, as dorthe the mayne sea when
Cit violently breaketh downe the bankes
ouer the lande, soze oppresed hys moſte
holyn and blessed heart.

Some man may happily here meruel,
how this could be, þ our sauour Christ
beyng very god equal with his almighty
father, could be heuy, sad, & sozowful.
In dede he could not haue bene so, yf as
he was god, so had he bene onely god, &
not mā also. But now seyng he was as
verely mā as he was verely god, I think
it no moze to be merueiled þ in as much
as he was mā he had these affeccions &
cōdicions in him, such I meane as be w̄
out offence to god, as of cōmō course are
in mākinde, thē þ in as much as he was
god, he w̄ought so wōderful miracles.
Ior if we do maruaile þ Christ shoulde
haue in him seare, werines, and sozow,
namely seyng he was god, thē why shold
we not aswel maruayl þ he was hūgrye
a thyſt & slept. Siche albeit he had these
properties yet was he neverthelesse god
for all þ. But hereunto paraduenture
maist thou reply & say, albeit I do now
maruaile no moze þ he could so do, yet
ca I not but maruayle stil whþ he wold

so do. **F**or what reason is it þ he whiche **G**
taught his discipiles in no wise to feare **mat.**
thoſe þ could but kil only their bodies, &
when þ was done had no further thyng
in their power wherwith they could do
them harme. Should now war afrayd of
thē himself, namely lith agaiff his bles-
sed body they could no moze doe, then it
lyked his holy mageſtie to permitte and
ſuffer them. Duer this ſeyng, hereof we
be wel assured, þ his martirs ioyſfully &
courageouſly haled thē towarde theyre
death, not letting euen thē boldly to re-
buke & reprove the tyrauntes and theyre
cruel tormentors. How vnſemely might
it be thought þ Christ himself beyng as
a man might lay þ chief banner bearer
& captain of al martirs shoud when he **If**
dzew were to his passion, bee ſo ſore a-
fraide, ſo heuy, ſo wonderfullly vnquie-
ted & troubled. Had it not bene mete þ he
which did al thinges himſelfe before he
taught þſame, shoud in this point espe-
cially in his own parson, haue geue o-
ther me example to leарne of himſoz the
truethes sake, chearefullly to ſuffer deþ:
left ſuch as in time to come woule bee
loth & afraid to dye foþ the defence of the
faſth, might happily to excule their own
ſaint & ſeble hartes, beare themſelves in
hand, þ they did none otherwyſe therin **G**
then Chzill had done before them. And
ſo doyng yet shoulde they bothe not a
little diſhonoz ſo good & worthy a ma-
ſter, & beliues þ muſche diſcourage other
folk, to ſee the in ſo gret ſeare & heuines.

They þ make theſe obieccions & ſuch
other like, neither do throughe perceue
the whole bottom of thiſ matter, noz yet
wel way what Chzill ſeameant was,
when he comaunded his ſdiscipiles in no
wife to be afrayd of death. **F**or he meant
not þ they shold in no caſe once shrynk
at death: but þ they shold not ſo shrink
& flee frō temporal death: þ by forſakynge
þ faſth, they shold fal into endles deþ þ
for cuer. Who though he wold haue his
ſouldiers to be bolde & theriwal discrete,
requireth not yet to haue them neyther
lyke blockes noz mad men. **F**or as he
hath a ſtrong couraigous heart that ne-
uer ſhrinketh patiently to ſuffer payn,
ſo he þ ſeeleth none, is lyke a very block
wout any ſence at all. It were a madde
parte for a man, not to ſeare to haue his
fleſhe cut, and yet shoulde no wyſe man
ſo any dread of rayne, be withdrawen
from his godlye purpose, and ſo by the
refuſal of a ſmall payne, purchase hym
ſelfe a muſche greater. A ſurgeon when
a dyſea-

A a dyseased place must be lanced or seared, erhozeth not his paciet to ymagine that at the same time he shal sele no gries or Payne at all, but willich him in anye wise quietely to take it. He denyeth not, but that it wil bee righte painfull vnto him. But then againe the pleasure that he shal haue by the recovery of his helth and the avoideyng of sozer gryfe lykely to ensue, this shal fully saysh he, recompence altogether. And albeit our saioz Christe biddeth vs rather willingly to suffer death, whē there is none other remedy, than for feare therof to forfiske him, (and forfiske him dooe we, yt before he woldē we resule to confesse his faith) yet doche he not for all that, commaund vs to forfike against nature, as not once to shrike at death: in so muche that hee geuereth vs free liberty, to auoyd al trouble and daunger, in case we may so dooe without preuidice and hinderaunce of the cause. For yf they persecute ye (sayth he) in one citie, geat ye into an other. Upon which mercifull licence and prouident aduise of our moſte prudente master, none of the apostles was there in a maner, no noz but fewe of the moſte notable martirs neither, þ suffered so many peres after, but that at one time or other, they thus p̄eserued theyz lyues: & to the manifolde p̄ofite bothe of themſelues and many other mo, p̄eserued the ſame vntill ſuche ſeafon, as the ſecrete prouidence of god forſaw to bee moze conuenient. Nowbeit ſomtime, Chrifte's valtant Champions haue done farre otherwife, and of their owne accord, profeffed themſelues chiften men, when no creature required it of them, & of theyre own mindes, offred their bodics to martidome when no man called for them. Thus hath it lyked god for thauauncemente of his honoz, ſomewhiles to kepe from the knowledge of the w̄lde, the great abundant faith of his ſcuates, thereby to diſapoint their wilp and malicious enemies: and ſomewhiles again ſo to ſet it forth, that their cruell parſecutors wer therewith much incensed, while bothe they ſaw themſelues deceued of their expectation, and were moze ouer right angry to conſider, that the martirs that offred themſelues to dye for Chrifte's ſake, could be ouercome by no kinde of crueltie. But yet loe god of his infinite mercye, doche not require vs to take vpon vs this moſte high degree of ſtoute courage, which is ſo full of hardnes & diſſiculty. And theſoze I wold not

B Mat. io
Mat. io.
Fugite.

þ w̄lde we reſule to confesse his faith) yet doche he not for all that, commaund vs to forfike againſt nature, as not once to ſhrike at death: in ſo muche that hee geuereth vs free liberty, to auoyd al trouble and daunger, in caſe we may ſo dooe without preuidice and hinderaunce of the caſe. For yf they persecute ye (sayth he) in one citie, geat ye into an other. Upon which mercifull licence and prouident aduise of our moſte prudente master, none of the apostles was there in a maner, no noz but fewe of the moſte notable martirs neither, þ suffered ſo many peres after, but that at one time or other, they thus p̄eserued theyz lyues: & to the manifolde p̄ofite bothe of themſelues and many other mo, p̄eserued the ſame vntill ſuche ſeafon, as the ſecrete prouidence of god forſaw to bee moze conuenient. Nowbeit ſomtime, Chrifte's valtant Champions haue done farre otherwife, and of their owne accord, profeffed themſelues chiften men, when no creature required it of them, & of theyre own mindes, offred their bodics to martidome when no man called for them. Thus hath it lyked god for thauauncemente of his honoz, ſomewhiles to kepe from the knowledge of the w̄lde, the great abundant faith of his ſcuates, thereby to diſapoint their wilp and malicious enemies: and ſomewhiles again ſo to ſet it forth, that their cruell parſecutors wer therewith much incensed, while bothe they ſaw themſelues deceued of their expectation, and were moze ouer right angry to conſider, that the martirs that offred themſelues to dye for Chrifte's ſake, could be ouercome by no kinde of crueltie. But yet loe god of his infinite mercye, doche not require vs to take vpon vs this moſte high degree of ſtoute courage, which is ſo full of hardnes & diſſiculty. And theſoze I wold not

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aduife every mā at aduenture, rashely to runne forth ſo farre forward, that he shal not be hable faire & ſoftlye to come back again, but unlesſe he can attaing to clime vp to the hyl top, be happily in haſarde to tomble down even to þ bottome headlong. Let them yet whom god eſpecially calleth therunto, ſet forth in gods name and proceſſe, and they ſhall reign. The times, yea þ very instance of themes & the cauſes of al thynges, hath he ſecret vnto himſelfe, & when he ſeeth time conuenient, he doth all thinges, as his depe wiſdom, which percerth al thiſgs miſtely, & diſpoileth al thiſgs pleſantly, before had ſecretly determined. Whoſoever therfore is broughte to ſuche a ſtraighte, that nedes he muſt either endure ſome paine in his bodye, or els forſake god, this man may be right wel alſured, that he is by gods owne wil come to ſuche diſtreſſe. Wherupon hath he without doubt greate occaſion to bee of good comfort, sythe either god wil not falſe to deliuer him therethro againe, or be redy at his elbōw to affiſh hym in his conflict, & ſo geue him the upper hande, that for his victorie, ſhal he be crowned. For god is trewe of his promife (ſayth þ apostle) who wil not ſuffer pe to be tempted aboue þ ye maye beare, but make ye also w̄ the temptation awaie ſute, þ ye maye haue ſtrength to abide it. Wherfore whē we are come to þ poynke, þ we muſt of neceſſitie ſight hand to hand w̄ the prince of this w̄lde the devyll, and his cruel minifters, ſo that we can not ſhrikē backe w̄out the defacing of our cauſe, then would I loe countaile euery man in this caſe, ditterly to cast away al feare. And here would I bid him quietyl to ſet his heart at rest, in þ ſure hope & truſt of gods help, namelye leynghe the ſcripture telleth vs, that whosoeuer putteh not his confidence in god, in þ tyme of tribulacio ſhal finde his ſtrenght fulſeble. But yet before a mā falleth i trouble, feare is not greatly to be diſcommiſſed, & ſo that reason be alwayes redy to relyſh & maſter feare, þ conflict is the noſſine nor offence at al, but rather a great matter of merite. For wenefſt thou that thoſe holy martirs whiche ſhedde theyz bloode for Chrifte's ſake, were never aſfraide of death and payne. I will not ſpend much time in this behaſt, to make any long rehersall of other, sythe ſaynt Paule alone ſhall ſerue my turne here, in, aſwell as yf I alledged ye a thowſande. Pea & yf David in þ war againſt K. ii. the

A treatyce vpon the passion.

v the Philiſſeans was reputed as god as ten thouſad, wel may saint Paul perdy, for þ profe of þ we nowe speake of in the fight for þ faith againſt þ faithles parſecutoris, be accōpted as ſufficient as þ I reherſed ye ten thouſand beside. Then this moſt valiat chāption laynte Paule, whiche was ſcaruſhed with the loue of Chriſt & the hope he had in him, þ he reckoned himſelfe auſſured of his reward in heuē, in ſo much þ he ſaid I haue fought a good battaile, my courſe haue I fynded, my faith haue I kept, in time comming haue I a crown of iuſtice refuered for me, which he ſo ſeruentely delyzed & longed for, that he ſpake theſe wordes of hymſelfe: Chriſt is my iſle, & to dye were mine aduaantage, & again: I longe to be diſcharged of thiſ body of mine, & to bee w̄ Chriſt, thiſ ſelf ſame Paule I ſay for al thiſ, bothe by pollicye procu'red to el-cape þ Jewes deceiptful traunes througþ þ help of a certain captain of þ Romain garrison, & after ward got out of priſon, allegyng þ he was a Cytesyn of Rome, & at another time ſaued himſelfe from þ cruell Jewes, by appealing unto Cesar, & before þ, was let down ouer a wall in a basket, & ſo auoideþ þ cursed handes of king Areta. Here if any man will ſaye þ al thiſ while he was in no dread of dech at al, but did al thiſ onely vpon conſideracion of þ great encrease of faith, that

C through hiſ laboꝝ & trauyale miſt aſter growe to the woſtde, ſurely for my part, as I would be loth to deny þ tone, ſo dare I not be ſo bolde to warraunt þ other, ſiſt of hiſ own feare þ he ſoetimē was in (as I ſtrong herted as he was) ma-keſt he ſufficient declaracion hymſelfe, where he wriſteth unto þ Cozinthecas as foloweth. Whē we came to Macedonia our body had no reſt, but much tribula-ctiō abode we, battaile wouſte & feare wi- in. Also in an other place he wriſteth un-to the in thiſ wiſe: In muſhe weakenes

I was I, in ſoze dread & feare among you.

i. Cor. 2:1 And agayne he ſayth. Brethre we wold not haue you ignoraunt of our trouble which hath happened in Asia, where we haue bene aboue our power ſo afflieted þ we wer euen every of our life. Doest þ not heare now saint Paule w̄ hys own mouth, confelle here hiſ owne feare and dread & wonderful werines, moſe intol-lerable unto him the dech. In ſo much þ he ſemeth by theſe wordes as it wer in a painted table, liuely to ſet forth þ pain-ful agony he then abode for Chriſt. Let me now ſee whether any man can iuſtly

ſay, þ Chriſtſe holy martirs wer neuer G afrayd of dech. And yet for al þ could no feare cauſe saint Paule, once to ſhrinke pſa.11, or go back from hiſ god purpose, to ad- uance the faith of Chriſt: noz al þ coun-ſail þ diſciplines gaue him, could not ſtay him, but þ nedes forþ would he to Hie- rusalem ſtil as to the place wherunto he ſaw þ the ſpirit of god called him: albeit þ Prophet Agabus had foreſhewed him plain, þ there ſhould he be both im- priſoned, & further in no little dauger of hiſ life to. Therby it appeareth, that to feare dech & torment is none offence, but a great & greuous pain, whiche Chriſt came not to aſtord, but paciently to ſuf-fer. And we may not by and by iudge it a point of cowardnes, if we ſee a manne either afrayd & loth to be tormented, or diſcretely elcheſw perill in ſuſe caſe as he may lawfully doe it. But Marye for- dread of death & torment, either to rune quite awai, when nede requireth a man to abyde by hiſ tackelyng, or desperat-ely to yelde hymſelfe into hys enemyes handes, thiſ loe is by the lawe of armes reputed a very shameſul and traitorous act. For be a man of war neuer ſo faint harted & diſmayde before, yet when hys captayn commandeth him, þ he be then redy ſtreight wayes to ſet forwart and go forþ, and do manfully fyght and o-uerthrow his enemites: thiſ man may be wel assured, þ his former feare ſhall no whit abridge hiſ rewarde, ſiſe in good earnell, thiſ a one is rather moſt of all to be comended, as he þ hath overcomē both hiſ enemy & hiſ own feare to: wher in conſiſteth many times moſe diſſicul-ty, then to conqueſt & vanquish a mans mortal enemy. So in dede our ſauoure Chriſt, (as hiſ own doynges ſhortly aſter deciated) leſted neither for ſorwewe, feare, nor werines, obedientely to ex- ecute hiſ fathers wil & pleasure, & mygh- tely to paſſe through al thiſe paynefull þ pangis, whiche for our helth hymſelfe a liſle before, had ful wiſely bene in dread of. But mo causes are there thiſ one, for which in þ meane ſeasid it pleased him to ſuffer ſuch feare, ſuch ſorow, ſuch wer- ines, & ſuch inward anguylhe. It pleased him I ſay, thiſ he was not enforced ther- unto. For who could haue enforced god? It came therfore wout fail, of a woder- ful high coſideraciō of hiſelf, that hiſ godhed did for þ while, in thiſ wyſe for- bear to geue hiſ aide & influence unto hiſ manbed, that he might therby to hiſ gret grief, ſelibly ſele in hiſ own body, thiſe

A these troublesom passiōs of mans frātle nature. But as I was about to say, it likēd Christ of his wonderfull goodnesse thus to do, vpon sōdē consideracions. First because he would fulfyl the thing for which he came into this wozld, and h̄ was to set forth & testifī h̄ trūeth. For wheras he was verely both god & man to, yet som wer ther, which because they colibred h̄ he had in him h̄iger, thyrlē, slepe, werines, & such like dispolicions, as al other mē naturallye haue, falsolelye mistoke him, & beleued he was not God in dede. I mene this not only of h̄ Jewes & gentiles in his own time h̄ wer so much

B his enemies, but of those Jewes & Gentiles also which wer many yeres after, h̄ nevertheles called thēselfes god faith ful chrisē mē. As Arius & the Heretikes of his sect, who letted not to denye, that Christ was one in substance with his fa ther. Wherby raised they many yeares together, muc̄ busines & ruffle in the church. But for a most strong treacle agaist these venomous heresies, wrou ght our sauior many a marueylois mir acle. Howbeit afterward rose there as greet danger on the other side, as often times from one daungerous peril folke straight waies fal in an other as scopar dous as h̄ first. For ther lacked not sōe, h̄ so earnestly behelde his glōrious and mighty miracles, h̄ the bright shynnyng therof made their eyes so to dasel, h̄ contrary to al truth, they plainly denied his māhod. Nowe did these wretches to, following his trade h̄ first begā this heresy, never cease by sedicio, maliciously to breake h̄ godly vnitie of h̄ holy catholike church: who by ḡond stantlike oppiniō, no lesse perilous thē false (as much as in thē lay) labored to destroy & ouerthowe h̄ whole mistery of mās redempcio, in h̄ they went about to cut frō vs, & as a mā might say, vtterly to dye vp h̄ gracuous moisture of our sauiors deþ & passion:

D frō whēce as out of a welspring issued h̄ water of our saluaciō. Now to remedye this deadly disease, it pleased our moſte gracious & louing phisicō, by these euident tokēs of mās frātle nature, as heynnes, feare, werines, & dread of pain & tor ment, to declare himself to be a ver ye natural mā. Further forasmuche as the cause of his cōming hither, was to suffer so:ow & pain for vs, therby to pcure vs ioy & pleasure, like as h̄ ioy h̄ he obtai ned for vs was such, as should be to our ful confortaciō in soule & body both, so liked it him not in his body only to edure

most cruel torment, but inwardly also **C** to fele in his blessed soul, h̄ soze anguish of sozow, feare, & werines: p̄tly to thend h̄ the moze paines he toke for vs, h̄ moze thold we be boundē to loue him: & partly to put vs in remēbraunce, how vnreaso nable a thing it wer, if we shoule either refuse to abide any trouble and grief for his sake, h̄ willinglye abode so many & great for ours: or grudge to take at hys hād, such punishment as our offeces haue righteously deserved: considering we here see h̄ our sauior Christ h̄self of his own mere goodnes, shronk neither in bodye noz in soule, paciently to suffer so many fold & greuoustozmētes for no desert on his behalf, but only to purge & put away vile & sinful wretchednes. Finally like wise as nothyng was to hym vnknowē frō h̄ beginning, so foreshaw he well that ther wer like to spring vp in his mistical body & church, mēbers of diuers condic tions & qualitēs. And albeit h̄ to suffer martirdom nature is not able wout the help of grace, sith no mā (as saith h̄ apo stle) cā say so much as our lord Jesu but in h̄ spirit of god, yet dothe god in suche soz bestow his grace vpo mākinde, h̄ he letteh not therwhiles nature to work & haue her course to: but either suffreth h̄ nature to help forwarde h̄ grace h̄ he se deth vnto mā, to thētent he maye h̄ moze easily work & doe wel: or if nature bee so foward h̄ it wil nedes strive theragāst yet whē it is mastred and overcome by grace, it liketh him h̄ of h̄ difficulty that such folk haue in theyr wel doyng, therē hal grow vnto thē more matter of mer it. Wherfore forasmuch as Christ dyd foreshée, h̄ many ther wold be so ſēder of body, h̄ wer thei never so little in dauger of bodily harme, thei wold be ready forth w̄ fearfully to trēble & quake, now leſt such psions sholde conceue any inwarde discōforē, whē they shold fele thēſelfes ſo ſearful & faintehearted, & ſee h̄ martirs again ſo ſtoute & couragious, and vpon h̄ ſeare to be eſorced to ſaynt & geue ouer, might miſhap wilfully to yeld & not go through, Chriſt bouchſaued therefore I ſay, to coſort theyr weake ſpirites w̄ the exāple of his own ſozow, heynnes, werines, & incomperable ſeare: & vnto one h̄ wer likely to be in ſuch caſe, as it wer by h̄ lively voyce of h̄ prezidente, he ſhewed himſelf expreſſely to ſay: Plucke vp thy courage fainte heart & dispaire never a deale. What though h̄ be ſearful, ſory, & wery, & ſtandest in gret dread of moſt painful torment h̄ is like to fall vpon **I Cor. 12** **G** **H** **KK. iii.** **the,**

G thee, be of good cōfort for al þ, for I my self haue vanquished þ whole wold, & yet felt I far more feare, sozow, berinesse, & much more inward anguish to, when I considred my most bitter painful passio to þreſc so falt vpon me. He that is strōg harted may ſinde a thousand glozvous valiat martirs. Whose enſāple he maye right toyfully folow. But thou now D temerous & weake ſelv ſhepe, thynke ye ſufficient for thee, onely to walke after me, which am thy ſhepebearde & gouer, nor: & lo miſtrouſt thy ſelvſe, and put thy truſt in me. For this ſelf ſame dreadfull paſſage io, haue I my ſelv paſſed beforē thee. Take hold on the hēme of my gaſment therfore. Frō thence ſhalt þ pceue ſuch ſtrenght & clieſt to proceſſe, as ſhall mucho to thy cōfort ſtaye & rep:clle thy ſond fātasy of thine, þ maketh thee thus cauſeles to feare, & geue the better courage, whē þhalt remēber, not only that thou folowest my ſteppes therin (which am faſthful, & will not ſuffer thee to bee tepted aboue thy power, but geue the w thy teptacion away out, þ thou mayſt be able to abide it.) But also þ this ſmall & ſhort trouble, which thou ſuffreſt here, ſhal win thee exceeding greate glōrye in heauen. For þ afflictions of thiſe woldē ſe be nothing woz thy glōry þ is to come,

C which ſhalbe reueled in thee. Nowe haſing al thiſe thiſgs imprinted in thy remēbrance take a good heart vnto thee, & wiþ the ſigne of my croſſe clearly diue frō thee thiſe ſearful, heuy, dreadfull & dulvain ymagineacions, þ the ſpirit of darknes thiſworketh in thee, & proſperouſly go foſoward on thy iorney, and paſſe thow al teouble & aduerſtie, faythfullie truſtyng þ by mine aide & helpe, þ ſhalt haue þ upper hand, & of inc receue for thy reward þ glōrious crowne of victo:ye.

Thus among other cauſes for which our ſauioz vouchſaued to take vpō hym thiſe affecciōns of our frail nature, one was thiſ which I haue herebefore reherſed, & that as it ſemeth very reasonable, þ is to wiſte he became weake for they ſakes þ wer weake, by his weakeſſe to cuſe them, whō he ſo entirly tendezet, that in al that euer he did in thiſ his brieter agony, it appereþ he ment nothi: g more, then to teache þ faint harted ſouleþ how to behauſt himſelf in hiſ troublous traueil, when he ſhalbe violently d:awē to martirdom. For to thentē he would iſſuice him þ is in ſeare of daūger, bath to deſire other folis to watche & pray for him, & theriō neuertheleſs in hiſ

own parſo to recōmend hiſelf wholpe @ vnto god, & again for, that he wold haue it knowne that none but hiſelfe alone ſe then ſhould taſt þ painfull paſges of deth, when he had comandeſt thole three apōſtles, whō he take foſth w̄ hiſi from þ other eight almoſt to þ ſote of the hill, to ſtay ſtill there & to abyde and warche wiſh hiſ, then got he hiſelfe from them a ſtones caſt further.

Ex progressus pucilliū, procidit in faciem suam ſuper terram & orat, vſi fieri poſſet transire ab eo hora. „ Et dixit, Abba, pater, omnia poſſibilia ſunt tibi, Transfer hunc calicem a me: ſed non quod ego volo, ſed quod tu vixi: Mi pater, ſi poſſibile eſt, tranfeſt a me calix iſte, Ve- runtam non, iicut ego volo, ſed ſicut tu.

So when he was gone a little further, down fell he prostrate vpon the grounde, and prayde, that if it were poſſible, that hower might paſſe away frō him. And thus he ſaid: O father father, vnto thee are al thiſes poſſible. Take away thiſ cup from me, but yet thy wil be fulfiļed & not mine. O my good father, if it may be, let thiſ cup paſſe from me, howebeit do not as I will herein, but as it lyketh thee.

Here doth Chriſt liſte a good captain, teach hiſ ſoldier by hiſ own example, firſt of al to begin wiþ humilitie, & foudaſion & groūd of al other vertues, which once laid, a mā maydout danger clime vp higher. For Chriſt albeit he was be ry god equall & one in ſubſtance wiþ God hiſ father, neuertheleſs for that hee was mā alſo, letted not in moſt humble wyſe to caſt hiſelf down flat vpō þ ground before him.

But here god Reader leſte vs paſſe a whſle, & wiþ entier deuocion, conider wiþ what mekenes our captain Chriſt lieth thus prostrate vpon the grounde. For if we earnelſtly ſo doe, we ſhall haue oure heartes ſo lightned wiþ the bright ſhining beame of that light, that illumineth eve ry man which cometh into thiſ world, that wee ſhall bee haſble thereby to ſee, know, lament, & at legeſt to reforme thiſ foule foly. For negligent oꝝ ſleuethfull ſluggiſhnes can I not call it, but rather franticke madnes and inſenſible deadly dulnes, which cauſeþ a great maſtyn of vs when we go to make our prayer vnto almighty god, not wiſh reuerence attentively to praye to hym, but like careleſſe and ſleepy w̄eſtches hoverly to talk with him. Wherefore I much ſear me, leſt we rather ſore prouoke hiſ wrath & indignacio, then purchase at hiſ hande any ſauoꝝ or mercyc toward vs.

Moulde

Mat.9.

1.Cor.10.

Roma.8.

Io.1.

A WOULD god we wold somtyme take so much pain, allone as wee haue fynfshed our praters, as forthw ordery to call to one remembrance again, all thinges that haue passed vs in the while we semed to pray. Lord how folish, how sond, how filchy matters shoulde we many tymes ther find. We wold assure you wodre how our mind could possiblly in so shorte a space, straye so muche abrode, into so many places so farre seuered a sondrie, about so diuers & sondry, so many & idle suspicions. For if a man wold evē oþerpose for a paze, doþ his deuoþ to occupie his thought, upon as many, & as many folþ matters; as by any possibility he could devise, hardly could he I trow.

B SO little a while, think vþo so many chinges & so far distant a sober, as oure sole vnooccupied mind wþdeth about, whyle our tong at aduëture pattereth a pase, vþo our mattres & euensong, & other accuſomed prayers. And therfore if a body wþd muse & marauile, what our wþys are busied wþ, when we be troubled wþ dreames in our slepe, noþyng knowe I wherunto I may better like our mynde for þ while, than if we do ymagine it, to be in like sorte occupied while we bee sleeping, as it is whþ we praywaking, (if at þ leſt wile he þ præfeth after this maner may be couȝed waking) while we suffer our folish mad bðain in þ meane season, so fast to wþdcr aboute hirher & thþther, vþo so sondry ſod fatales. Having thys only differencie is ther bewirt the, þ these which as a man might saye, thus dzeame waking, haue certain ſo monſtrous, ſo shameful & ſo abhominalle tops in their headeſ, while their tonge mþbleth vþpe their prayers in haſt wþout any heede takē therunto, & their heartes bee ſtraying abrode therwhiles in other places, þ a man had ſene þ like but in his slepe, yet eue amðg childrþ wolde he not I am ſure for shame (wer he neuer ſo shameles) ac

D HIS vpþiling beter ſo frþlike fantasticalle dzeemes. And out of al dout moſt true is þ old ſaid ſaw, þ the outward behauior & contiuance is a plain exprefſe mirror or ymage of þ minde, in almuche as by þ eyes, by þ chekes, by þ eye liddes, by þ browes, by þ handes, by þ fetes, & finally by þ gesture of þ whole body, right well appereth, how madly & ſodly þ minde is ſet & disposed. For as we little paſſe how ſmal deuociō of hart we come to pray wþ al, ſo dooe we little paſſe also howe vndeuolit we go forward therin. And albeit we wold haue it ſeme, þ on þ holye dates

we go moþe gorgeously appareled then at other times onely for þ honoþ of god, yet þ negligē fashion þ we vþe a greate many of vs in þ time of our paze, doþ ſufficiently declare, (be we neuer ſo lothe to haue it ſo knowē & apparaunt to the woþld) þ we do it altogether of a peuyſh woþldly pride. So carelessly do we even in þ church ſomewhiles ſolēnely ſet to & fro, & other whyles faire & loftly ſette vs down again. And if it hap vs to kneele, then either do we knele vþo þ tone knee, & leñe vþo þ tother, or els will wee haue a cushion laþd vnder the both, yea & ſome time, (namely if we be any thynge nyce & fine) we cal for a cushion to beare vþ our elbowes to, & ſo like an olde rotten ruyne house, be we ſain therwith to bee ſtaide & vnderþropped. And the further do we every way discouer, how far wide our mind is wþdȝig frþ god. We claue our head, we pare oure naſles, we picke our nose, & ſay therwhiles one thing for an other, ſith what is ſaid or what is vñ ſaid both hauing cleane forgoode, we be ſain at al aduentures to ayme what we haue moþe to ſay. Bee we not alſhamed thus madly demeaning our ſelues both ſecrecly in our herti, & alſo in our doings opely in ſuch wiſe to ſew for ſoucoȝ vnto god, being in ſo gret danger as we be & in ſuch wiſe to pray for pardo of ſo many horrible offences, & ouer þ in ſuche wiſe to deſire him to preſerve vs frþ parpetuall dñaclo: ſo þ this one offence ſo vntreuerently to approch to þ high maiſty of god, al had we neuer offeſed him before, wer yet alone wel worthy to bee puniſhed wþ a thouſand endles deaþes.

Wel now ſuppoſe þ thou hadſ committed treaſo against ſoe mighty woþldly prince, which wer at his libertye eyther to kill the or ſane the, & this notwithstanding þe wold be ſo merciful vnto the, as vþo thy repētance & hūble ſute for his gracious fauor agayn, be conter fauoraþly to chaūge þ punishment of death in þ to ſome fine & paymet of money, or further vþo þ effectual pزوſe & declaracion of thine harty & exceeding shame & ſozow for thy fault, clearly releale the of altogether. Now whþ þ comest in preſeice of this prince, ſuppoſe þ wold be vntreuerely, as one þcareleſſly paſſed not what he did, tel thy tale vnto him, & whyle he ſate ſtil & gaue good eare vnto the, in þ bretring of thy ſute al þ while ſet vþ & down before him, & when þ hadſ ſetted thy ſil squat the down fair & wel in a chaire, or if for good maners ſake þ thoughtefþ yt

Gmost semely so; the to knele on thi knees yet thē that y woldest cal som body first, to fetch the a cushin to laye underneath thē, yea & besides y to bring the a stole & an other cushiō therwāl to leane thyne elbowes on, & after al this gape, stretch, snele, spit, y carest not bow, & balk out y stinking sauoz of thy rauenous surfeing, & fynally so behane thy selfe in thy countenance, spech, gesture, & thy hole body beside, y he might plainly parceue, y while y spakest vnto him, thy mind wer otherwise occupied: tell me nowe I besech the, what good crowest y holdest y

Bget at his hand by this tale thus tolde as soze him: If we shold thus handle a case of life & deeth, in the presence but of some worldly prince we wold I am sure recken our selves euē quite out of our wits. Wheras he whē he had killedybody, had done his wtermost, & wer able to doe no more. And be we the wene you well aduised, which being sond fauty in a grete many of matters of muche moze impoztāce, plume so wont reverēce to se we sor pdon vnto y king of al kings, almighty god himself, who whē he hath killed the body, hath power also to cast y soule and bodye bothe into the fire of hel soz euer.

Howbeit I wold not any man shold so

Cunderstantād my wordes here, as though I wold haue no body to pray eyther wal-king or sitting, or lying in his bedde ey-ther. Soz gladly wold I wyl, y what so euer y body be doing, we wold yet in the meane while ewermore list vp our herts to god, which is a kunde of prayer y hee doth most accept: sith which may soever we walk, so y our minde be fired on god never depart we fro him, which is eweriwher presēt v̄ us. Howbeit like as y p-

phet that said vnto god, Iforgaste me not, while I lay in my bed, dyd not so satisfy hymself therwā, but y he wold nedes ryse at midnight to, soz to laude & praise our lord, so beside these praters that we saye

Dthus walking, some yet wold I haue so times in such wyse to be said, that bothe shold our mindes v̄ so godly meditaciō be prepared, & our bodies in so reuerent maner disposed & ordred, y we could not in moze hūble wise vse our selues, yf we shold go vnto y p̄cies of y whole wrold, al were they sitting in one place altogether at once. And wout faille this wāde-ryng of y minde, as oft as I bethink me therupō, troublēth my hart ful soze. Yet wil I not say that euery thought (albeit right shameful & horribile) which in the tyme of our p̄aier, either is put into our minde by y suggestiō of our euil angel,

or otherwyse by the imaginaciō of oure owinneses crepeh caretlye into vs, is soz thū deadly sin; if so be we do resist it & quickly cast it of. But mar i if we be cōtri, either gladye to take in suchē exyll thoughts or suffer the lōg carelesly to encrease in vs, P nothinge doubtē at all but that y waight therof, may in cōclūsiō grow to very deadly & dānable sin in dede. Moreover whē I consider y hyghe maiesty of almighty god, I muste nedes straight waies deme & beleue, y albeit to have y minde never so little a wħle wāding vpō other thūnges, is not accōpted for nō; tal sin, yet p̄jordeth y rather of gods maruelous mercye towrdes vs, whereby it pleaseh him not so to laye to our charge, thā that y thīng is not of ye self so euil as to deserue vānacion, sith I cā in no wise devise how any such lewd thoughts could possibly enter into mēs mindes whiles they be praying, that is to wit whiles they be talking v̄ god, but only by meanes of a faint & feble fayth. For seing our hart straich never a dele whē we haue cōmunicaciō in an ernest matter v̄ a worldly prince, yea or wany officer of his either, y bereth any stroke about hi, it wer not possible y we sholde haue so much as one bain & strange fācasy in our heade at al, whiles we make our p̄ayer vnto god, yf we did syrmely & surely beleue, y he wer presētly with vs himself, & not only hard what we saye, & marked our outward maner as well in our cōūtenance as in all dure other gestures beside, & therby gessed howe oure hart wer inwardlye occupied, but also clearely saw & beheld y very botom of our stomake, as he y by y infinitis brightnes of his diuine maiesty, maketh al thīngs lightsom; yf we beleued I say y god himself were presēt, in whose glōrious p̄esence al y princes vpō earth euē in theyz most royaltē, muste needes (but yf they y bee starke mad) plainly graut theselues to be no better, then very bīle wžtched wormes of the earth.

Wherfore ourсансor Chrise, soz as much as he parceuē y ther is nothyngē moze profitable for man the p̄ayer, and therwā agayn confizd, that partly by mans negligence, & partly by the malice of the deviil, so wholesom a thing almost everywhere taketh but little effect, yea & oftmes to, doth gret hurt & harme, deter minded whiles he was going toward hys passion, bothe by the maner of his owne p̄aier, & his own example ioynd thereto, to set forth so necessary a point, to be as

Math. 8.

Psal. 62.

Psal. 62.

As it wer a ful conclusiō of al y^e rest of his doctrine. And therfore to geue vs warning, y^e we ought not only secretly with our hart, but also wth our body openly in y^e face of y^e wo^rld, to serue & hono^r god y^e creatur of the both, & to teache vs ouer this, that the reueret & semely behauio^r of the body, albeit the same principallye procedeth of the seruent deuocion of the hart, doch nevertheles cause agayn our inward seruour & reuerēce to godward to encrease & grove greater, he shewed vs then a sample himself of moste humble submisiōn in p[re]a[re]: who with such lowly outward gesture worshipped hys heavenly fater, as none earthly p[ri]nce (vnleas it wer Alexander, whē he was in

Bhis d[omi]nken & ryotous rages, & certayn other barbarous p[ri]nces y^e wer so proud of their estate, that they looked to haue bene reputed for gods) durst not therfor shame require of his subiects, or receue when it was willingly offred. For al y^e while he prayed, neither dyd he sit at his easel, nor stand upon his feete, nor yet only kneled nether, but fel downe grouelij flat upon the ground: & ther so lying lameably, besought his fater to be merciful unto him: & stille saying fater fater, hū bly^desired y^e unto whom nothinge is vnpossible, wold bouchsafe, ps it myght so be, y^e is to wit, unles he had fullye determined to haue him taſt the cup of this painful passiō. als at his request & p[re]a[re]

Cto preserue him fro it: being nevertheles cōtent y^e his request herin shold take no place, if unto his blessed will it seemed not so cōuenient. We may not by occaſiō of these wordes, recke, y^e the sunne was ignorant of his fathers will & pleasure: but as he came hyther to instructe and teach me, so wold he haue it appere unto the, y^e he had in himself very mans affe^ctions. And wherag he said twyse, fater, fater, he willed vs therby to vnderſtād, y^e god his fater is in dede y^e fater of all

Dthings bothe in heauē & earth. Furthermore he put vs by the same in remembrance, that god the fater, was to hym a double fater. Once by creaciō, whiche is a kind of faterhoode, stiche of truthe mo^re rightly cōe we of god y^e made vs of naught, the of y^e mā y^e naturallye begat vs, in asmuch as god bothe created oure natural fater tozderly made & disposed al that matter, wherof we our selfes are engēdred. And albeit Ch[rist] as man in this wise toke god for his fater, yet as god toke he him for his natural & coeternal fater. It may well be to, y^e twyse

called vpon hym by this name fater, to G
haue it knowē, that he was not alone y^e a natural fater unto him in heauē, but also that hee had none other fater here in the wo^rld neicher, soasmuche as hee was conceued in his māhoode of hys mother, being a pure virgin w[ithout] mannes sede, by the coming of the holy gos[pe]l that entred into his mother, that holy sp[irit] I meane, whitch p[ro]cedeth both from hys fater & himself; whose doinges be evermore al one, & cā in no wise by any mās ymaginacion be disseuered. Nowe by this his so oft & earnest calling hym fater, whitch declarereth an effectual desire to obtain his request, we learn another F
wholesom lesson besyde, that whē soever we harterly pray for any thing, & doore not forchā spede therof, we shold not faint & be vterly therid discouraged, as was y^e wicked king Saul, who because he receved not an answer frō god by & by as he loked for, sought unto a w[itch], & so fel to sorcery & wtcheccraft, which was bothe by gods law forbiddene, & by himself al so not long before inhibited. Therby doth Ch[rist] teache vs stile to parauer in prayer, & altho^{gh} we do never obteyne the thing which we require, that yet we G
shold not repine & grudge therat, consy^ding that as we see here, the sōe of god our sauour himself, did not obtine hys own delivery from deeth, [w]hich he most instantly prayed unto his fater for, sauing that euermo^r(in whiche part spe^cially ought we to solow his example) he submitted and conformed his own wyl to the wyl of his fater.

Eccl. viii. ad discipulos suos et iumentis dormentibus.
And he came to his discipules, & found them a slepe.

Here maye we see what difference ²² there is in loue. For that loue is, that Chrysbe bare unto hys dyscyples, verye farre surmounte the loue, that they bare towarde hym agayne, euen they I saye that loue hym bette of all. Who for al ²³ the sorowe, feare, dread, and werines he was so soore panged with hys most b[ea]ter passion drawynge so fast vpon hym, coulde not for all that forbear, but that nedes would he euen then, go & see how they dydde, whereas they on the other syde, howe greate loue so euer they bare hym, as without sayle they loued hym full tenderlye, for all the exceeding paſſyll they sawe theyr moſte louyng: master so lykely foorthwith to fall in, were yet never the moſte hable to keepe themſelues from slepe.

A treatyce vppon the passion.

A Et dixit Petrus sic: Simon dormis: non potuisti mihi bona vigilare mecum: vigilare et orare, ut non intretis in tentacionem: onus spiritus quidem promptus est, caro autem infirma.

" Then said he thus to Peter, Slepest thou? " Simon: Couldst thou not endure to watch one howze w me? Watch & praye that ye enter not into temptation; thy spirit is prompt & redy, but the flesh is frail, and weake.

" Oh what force and efficacy is ther in these few wordes of Christ: & in these gentle wordes of his, lord how sharply doth he touche hi? For in þ he called him here by þ name of Simō, & so called him whē he laid to his charge his sluggishesse, thereby did he secretly signify that such feblenes & slouthful slaggishenesse was full unsit for him that bare þ name of Peter, whiche name Christ for þ constant fedaftnes he would shoulde haue bene in hym, had geuen longer stede vnto him. And as it was a p̄tly checke vnto him that he called hym not by the name of Peter or Cephas, so sounded it again to his reproche that hee named him Symōn. For in the Hebrewe tonge in which Christ at the same time spake vnto him, Simon is as muche to say, as hearynge and obedient. But nowe when he con-

C trary to Christes admonicion, fel to sleeping, then did he neyther heare Christ ney obey him neyther. And yet as me semeth did our sautoure not in thys wyse onely, couertely controll Peter by these his mylde woordes vnto him, but somwhat sharply nipped him otherwyse also, as þ he had earnestlye thus spoken vnto him and sayde, what Simon, here playest thou not the parte of Cephas, for why shouldest thou anye more bee called Cephas, that is to wittie a stone, whiche name I gaue thce heretofore to haue thee fedaft and stronge, when thou shewest thy selfe so feble and faynt nowe sleepe commeth on thee, that thou canst not abide to watch so much as one howze w me: what Simon I say arte þ

D now fallen a slepe: And wel worthy art thou p̄dy to be called by thy firste name Simon, for sith thou art so heuy a slepe, how shouldest þ be named Simon, that is to say a hearer? D̄ seyng that I warned thee to watch w me, how canst thou be called obedient: whiche as sone as my back was turned, like a slouthfull slaggerde straight wayes wert falle a slepe. Simon I euer moze made mōs of thee, and arte thou nowe a slepe? Simon I haue so many wayes aduanced thee, and

doest thou nowe sleepe? Symon thou G dyddest but ryght nowe boldely boalle, that yf needs were thou woudest dye with me, and doest thou nowe sleepe? Symon euēn at thys poynte doe the Iewes and Gentyles and Judas wooze then eyther of them, goe about to murther me, and yet doest thou sleepe? Yea Symon and the Denyli to, laboureth Luke.12, to spyle ye all lyke wheate, and art thou fyll a slepe? Oh what maye I reckon that the reste of my dyscyples wylle doe, when thou Symon seeing me and your selues too, in so extreme peryll, art nowe thus fallen a slepe?

After these wordes because it shoulde not seme that he touched Peter alone, he began to say vnto the rest also.

Vigilate (inquit) et orate, ut non intretis in tentacionē. " Spiritus quidem promptus est, caro autem infirma. "

Watche and praye, that ye enter not into temptation, the spirite is prompte and redy, but the flesh is frail & weake. " Here are we warned continually to pray and here are we taught how profitable and very nedeful prayer is, to staye vs vre fayle fleshe dooe not drawe backe and stoppe vre well disposed hart, and trayne it headlonge into daungerous deadly temptation. For who was bolder spirited then Peter? and yet holwe greatlye he needed the ayde of Godde to assite hym agaynst his fayle fleshe, playnely appeareth by this, that whyle by his sleeping hee forslouthed to praye and call for gods help, he gaue the deyyl suche auantage vpon him, þ through the feblenesse of his fleshe, his couragious spirite was soone after abated, and himselfe diuen clearely to deny and forswere Christ.

Now yf it thus fared with þ apostles beyng so fleshe and forewarde, þ while throught sleeping they discontinued theyz prayer they fell into temptation, what shall become of vs withered and baren wretches, yf in tymc of daunger (which god wotte seldomme are we out of, sythe our aduersarie the deyyl lyke a rauyning Lyon runneth evermore aboue, 1. Peters euerye where seekyng whom by faylē fallen into synne hee maye foorþly ketch and deuoure) what shall become of vs I say, yf in suche daunger we do not as Christ badde vs, parauer in watche and prayoure. Here Christe biddeth vs watche, not to playe at cardes and dice, not to bankette and surfe, not to drinke oure selfes downke & fulfill oure fylthye lustes, but he biddeth vs watche to pray. And

SThess. 5. **A**nd pray doth he bid vs not now & then among, but always without any ceasur. Albeit these sing. Pray ye sayth he without intermission. And he would haue vs praye, not (pray we wryt) in the day time only (for who would bid out intermission) be sayntie anybody to watch in þ day, but he admo. Paules wyr. nitheth vs to beslowe also euuen a good des. yet in es. part of that tyme in hearty prayer, that feare god oure a great soþ of vs are wont to spende al- sanguis, iþ the together in slepe. Wherefore oughte wee same.

Luke. 18. wretched captives much to bee ashamed of our selues, & to acknowlege how gre- nously we do offend, which scantily in the day say any shorȝt prayer at all, and yet as shorȝt as it is, ful sleightly cometh it from vs, & as though we were halfe a

Eslepe. Finally our sautor wylleth vs to pray, not for abundance of riches, and plentie of other worldly pleasures, nor to haue hurt light on our enemies, nor to recue honoȝ here in this wrold, but þ we fall not into temptacion: Willyng vs therin to understande, þ al those worldly thynges, be either very perilous, and hurtfull, or els in compariso of this one thiȝ, very vain & foltiȝ trifles. And therfoȝe þ thing as þ principal point þ briesly empyleth al the rest, did he purposely place in the ende of that prayer, whiche long before he had caught his dysciples, where he willed them to pray thus: And suffer vs not to be led into temptacion,

C but deliuer vs from euill.

Iterum secundo abiit, et oravit eundem sermonem, di- cens. Pater mi, si non potest hic calix transire nisi bibam illum, fiat voluntas tua. Et venit iterum et inuenit eos dormientes, erant enim oculi eorum grauati, & ignora- bant quid responderent ei. Et relicis illis iterum abiit et oravit eundem sermonem, & postis genibus orabat dis- cens. Pater, si vis transfer calicem istum a me, veruntas men non meas tuas voluntas fiat.

D So went he his way the second tyme a- gain, & made þ same prayer that he dyd before, saying: O my father yf thys cuppe cannot passe from me, but that I muste neves drinke thereof, thy will be fulfyl- led. And he came agayne and found the slepyng, for their eyes wer heauy, and they wist not what awer to make him. Then left he them, & wret his way again & prayed as before, and vpon hys knees made his prayer in this wyse: O father yf it be thy will, take aware thys cuppe from me, howbeit let thy wyll bee done and not mine.

Now after he had gotten this adver- tisement vnto his dysciples, he got hym to his prayers a fresh. And albeit he de- fised yet once more the self same thing þ he had done before, yet in such sorte fra-

med he his requeste, that he referred the C whole matter agayn to his fathers wyl and pleasure. Wherby geueth he vs a good lesson, both heartely to praye, and therewithal not to be so precise, but that we leue yet wholy vnto god to doe styll what hym list, who willeth vs as much good as we ca to our selues, and a thou- lande folde better knoweth, what is best for vs.

Pater mi(inquit) si non potest hic calix transire nisi ,,, bibam illum, fiat voluntas tua. ,,,

O my father quod he, yf thys cuppe ,,, may not passe from me, but that I must ,,, dynke of it, thy will be fulfylled. ,,,

In these wordes, my father, are there F two thinges empyled. For thereby both doth Christ expresse a greate earnest af- fection, & declareth also, that god the fa- ther is after a singuler maner father vnto him, not by creation onely as he is to all creatures, nor by adoption as he is father to christen men, but is vnto hym as he is god his verye father by nature. By reason whereof, notwithstandinge he teacheth all other men to make theyȝ prayer in this wyse, Our father whiche art in heuen, by which wordes we shold acknowlege, that god is father vnto vs G al, & we to eche other as bretherē, yet doth he hymself of verye good reason, as he þ for his godhed alone might so do, thus speake vnto the father, & saith, O my fa- ther. Howbeit now, if any mā be so high mynded that disdaining to be like other men, he would leme specially to bee go- uerned by the secrete spirite of god, and so to be in better case then any manne is besyde, verely; his man in myne oppo- sition arrogantly usurpeth these wordes of Christ, and in his prayer sayth my fa- ther, and not our father, in that he wold haue it appere þ the spirit of god whiche is comen to al christen folk, wer singu- larly in hymself alone. Wherin he fa- reth not muche vnylike Lucifer, for as proudly presumely he vpon gods wo- des as Lucifer did on his place. H

Now wheras he saith, yf thys cuppe cannot passe from me but that I muste nedes dynke of it, thy wyl be fulfilled, is declared evidently, what thyr̄g Christ calleth possible & what impossible. For that that he calleth unpossible, is nothig els, but the resolute and mutable volun- tary determinacio of his father concer- nyng his owne death, lythels, If he had perceyued either by the course of þ pla- nets, or by some secrete workinge of na- ture, or by destiny, þ he must neves die. & there-

Qtherupon had said, if this cuppe cannot passe frō me but þ I must nedes drinke therof: thē to what purpose hold he haue added this: thy wil be fūlfillēd. **F**or why shold he refer þ matter vnto hys fathers pleasure, þf he had thought, þ either it had not lien in his fathers power to brīg it so about, or els þ nedes must it so haue eōe to passe, whether hys father wold or no.

But now though we do all this whyle reherse such wordes as Christ spake vnto his father to be preserued from death, & nevertheles humblye referred altogether to his will & pleasure, we must yet thynk alwayes agayne, þ seyng he was

Both god & man, he spake all this, not as god, but as only man. As we whiche he made of a body and a soule, vse to speake som thinges of our selfes, that canne be applyed but to the soule alone: and some thinges speake wee on þ other syde that can be vnderstand but of the body only. So saye we that martirs assone as they be dead, go vp straight wayes to heauē, wheras no moze goeth thither of þ saving their soules alone. And likewylle say we, that mē how proude so euer they be here are yet but earth & ashes, & after this shōrt life shal lie & rot in a poze simple graue. Thus bee we commonlye ac-

Customed to talke, yet never entrethe the soule into the graue, nor perdy never dieth neyther, but lyke as if it hath lyued wretchedly in the body, it miserably afterward lyueth in parpetuall payne: so if it hath lyued well, contrarywylle continueth it in endles toy and blisse.

So in like maner for because in the omnipotent parton of Christ, hys Godhed was as well knit & ioyned vnto hys manhoode, as his mortall soule was to his mortal body, therfore both that þ he dyd as god, and also that that he dyd as man, as he was in dede not twopartsons

Dbut one, so doth he speake therof as one. After which soþ by reasōn of his godhed, he letted not to say I & my father bee all one. And in an other place, before Abrahā was made I am. And in respecte of these two natures said he further thus. I am if you alwayes even to þ worldes end. And again in respecte of his mannehode alone, spake he these wordes folowinge: My father is greater then I am. And he saith also els wher, a little whyle am I w̄ you. **F**or although his glōrious body is verely presēt w̄ vs, & so shalbe euer stil to þ ende of the w̄orld, vnder the forme of bread in þ blessed sacramēt of þ altare, yet his corporal figure, in which

he was so long cōuersat w̄ his apostles, **G**which kinde of p̄fēce he ment when he said w̄ you am I but a smal seasō, at his ascētiō was clerely take a way, sauing at such tymes as it likeþ him to sōe special parsonē as he somtimes doþe, so to shew himself. All these thinges therfore that Christe here in this time and place of his agony, either did, suffred, or prayed, which are so base, that they maye bee thought far vnseemely for the high maiesty of his godhed, al these thynges I say let vs remeber þ he did but onely as mā. Pea & some of þe to, must we ymagyne to procede fram the inferior part of his manhood, that parte I meane that aper̄teineth to the sensēs, wherby Iboþe he declared he himself a very mā in dede, and **F**also much releued afterward the natural scare of other. In cōsideraciō where of, did Christ count neyther anye of hys own foresses wordes, nor any thing els that in the whole proces of his passiō testifid his humanitie, to haue bene so soze afflicted, to be anye minishment of his hono; at al. So farforth þ he himself caused þ same w̄ al diligence to be opēly set forth to þ world. And albeit those thynges þ wer w̄ritē by all þ apostles, wer al equalli by his own only spirit edited, yet of all þ actes þ euer he did, none is there **G**to my remebrance, that he so speciallye willed to be recordē. **F**or how verþ heuy & sorrowful he was, that told he vnto his apostles himselfe, to chentente they might of his mouth to other after report thesame. But in what wise he made his prayer, vnto his father, siche they that wer nerell him, wer a wōnes call from him, this could they not heare: all had they bcne waking, nor being a slepe, al had they bene w̄ him. And much leſſe see at that time of the night, either when he fel dowlne on his knees, or when he laye groueling on the ground. And as for that **H**bloody sweate that streamed dowlne all his body, al had they seen never so plain with theyz owne eyes, the droppes therof of afterwarde remayne in the place where he prayed, yet any thyng woulde they crowe I, sooner haue conjectured then haue hyt so rightly upon the trut̄, syth never was it erste harde, that euer had any mā so swete blood before. More ouer it cannot be gathered, that he then to anye creature dysclosed it þymselfe, siche from thenceforth vntyll hys dynges howe, neither w̄ his owne mother, nor with any of his apostles, hadde he anye kinde of communication at al, vntesse any

Any body could recken it likely, that he shoulde make rehersall of the long cynamstaunce of his bitter agonye to hys apostles, eyther when after his prayer he retourned vnto them, and founde the eyther falle a slepe or scant awake, at the least wylle verye slepte, or finally when the souldiers were lodeinly commen vpon him. Then folowe maste it needes, & somoste semeth it to bee true, þ he hym self after his resurrecccion, at what time they wer clearely out of all doubt of his Godhead, with his owne moste blessed mouth opened vnto hys louing mother, and derebeloued discipiles, the wholle histoyre and processe (whiche none coulde tell out himselfe alone) of the greuous agony that he had suffered in his mannehead: the knowledge whereof might bee right frutefull, firste vnto themselues, and after by them to other. Great cause therfore of conforte maye they take in the remembraunce of this agonye, that are in tribulacion and heauiness, conserning that our sauiour himselfe, purposely to releue and comforthe other in their distrelle, of his speciall goodnesse, vouchsaued to disclose that soze affliction of his owne, whiche had he not so vittered it, had never no man knowe noz

Cnever could haue done.

But some are there perchance which somewhat muse to, that Christ after his prayer returning to his apostles when he founde them sleeping, and with hys sodayne commyng vpon them so sore abashed, that they wist not what answer to make hym, so went agayne from th̄, as it mighte seme þ therer he came but of purpose to spye, whether they wer sleeping or wakyng, whereas beynge god, þ soeknewe he well ynoughere euer he came at them. Howbeit they that maruel at this, þ haplye any such there be, may well be aunswere thus. All that euer Christ dyd, he dyd vpō good cause.

DFor albeit his comming vnto his apostles at that point, dyd not so througely awake them, but that eyther they were stil so heany, so drowsy, and so amased, that scarcely could they holde vppē theyz heade and loke on him, or els whiche is yet soinewhat worse by his sharp wooordes had vnto them being fully awaked, neuertheles assone as his back was turnd fel streight a slepe againe, yet did he herein bothe declare his earnest care towardes his discipiles, & by his own exāple geue a plain lesson beside, þ fro th̄e forth shold þ heade of his church for no

sorow, fere, or werines suffer, their care **E** and diligence towarde their flocke, in any wise to slacke and decaye. But euer moze so ble them selues as it myghte playnely appere, that they were moze carefull for the safegarde of theyz flock, then for theyz owne selues.

But here wil paradynture som busynesse body, moze inquisitiue then nedeth of goddes hygh secretes say, either it was Ch̄ists wyl to haue his apostles watch or noe, yf not: why did he the so straighly commaund it? And yf it wer his wyl, what needed he then to goe and come so often. Could not he, seyng he was god, as well make them as bide them do it? No mastrye was it good sit for hym being god, to haue so done in rede, who did **F** all thynges that hym lyked, & wyth hys wozde made all creatures. For he spake the wozde, and all thynges were made, and by his commaundement were all thinges created. Could not he that caused the boorne blynde manne to haue hys **G** sight, haue founde the meanes as wel to open the eyes of him that was a sleeper? No great matter hardely had that bene for him to doe, all had he nor bene God. Sith yf a man do but with aneldes poit p̄sche the in þe eye þ be a slepe, whatdout is there but þ they wil continue waking, & not lightly fal to slepe agayne? Christ coulde bee ye sure, haue caused his apostles stil to haue waked, and not to have slept at all, if he had precisely & determinately willed the samme. But now dyd he but cōditionally wil the so to do, that is to witte, yf they wer willing thereto the selues: & so fully willing to, that w̄ hym both outwardly exhorting t̄, & by his gracious help inwardly furthering the thereto, they woulde eche man for hys parte put to their owne good endeuour withall. And so woulde he haue all men **H** sauad, & no man parpetually to be dāned. I meane as thus lo, yf we of oure owne towardes w̄þe not a contrary way, but be readye obediently to folowe hys **I** most blessed will and pleasure. And yet yf any man of wilfulnes, w̄ll not lette will so to doe. Hym will not god haue vp to heauē magry his teeth, as though he had suche neede of oure seruice there, that hee coulde not contynewe in hys gloþyouse kyngdome wþhouse oure helpe and assystance. Welþyche yf it so were, then manye thynges would he punyshere here foorthwith oute of hande, whiche nowe for oure weale, hee fauorably lōg beareth wþch & winketh at, to see

A treatyce vpon the passion,

So to see whether his merciful sufferaunce
wil in conclusio dñe vs to amedeinēt.
Whiche his so meruelous gentlnesse,
whyle we sinnefullie abuse, and contynually
heape sinne vpon sinne, we do (as
sayth the apostle) lay vp to our owne confusione
gods w;at the and indignacion in
the day of his dreadfull anger. All thys
notwithstanding such is the goodnes of
god, that soz all he seeth vs thus negligēnt,
and sluggishly slepyng vpon the
soft pillowwe of our iniquitie, he syzreth
vs other whiles, he shoggeth vs, and sha
keth vs, and by tribulacion labozeth to
awake vs. And wheras in this poynct he

Bplainly proueth himself, soz all he is dis
pleased with vs, to be nevertheles a ten
der louing father vnto vs, yet so sonde
folke be we the most parte of vs, that we
enterprete it farre otherwyse: and thys
so greate a benefite of his towardes vs,
accompnaynct we as a merucylous hygh dis
pleasure. Whereas contrarywyse were
we in our right wittes, rather woulde
we most earnestly entreate him, that as
oft as we wander a wronge waye from
hygn, he woulde drawe we never so faste
backward by sharpe correction magry
our mynde bryng vs into the right way
again. For first must we pray soz grace
to know the way, and so lave vnto God

Cwith the Churche, from blidenes of
heart deliuer vs D Lord. And with the
Prophet also thus: Teache me to sulfy
thy wil, & shewe me D Lord thy wayes,
& throughtly enstruct me in thy patches.
And secodly ought we heartely to wylle,
that in the fragrant odoz of thy swete sa
voures D god, and in the most pleasant
breache of thy holy spirite, we may most
joyfullye runne after thee. And yf we
mysfortune to faynt by the way (as god
wote seldom doe we otherwyse) & lyke
slouthfull losels scantily come after him
a great waye behinde, let vs soozthwith
lave vnto godde: Take me by the ryghte
hande and leade me in thy waye. Howe
yf we growe so feble, that we war lothe
to goe soozth any further, and of slouth
and nycenelle begynne to stagger and
stande styp, then lete vs make our prai
er to God to draue vs sozewarde whe
ther we wylloz no. And in conclusion yf
after fayze handelyng, we draue styl
slubberney backward, and cleane co
trarye to Goddes gracious pleasure,
and contrarye to our owne wealth co
synue yet unreasonably stiffe necked,
lyke a Horse and Mule whiche haue no
maner of understandyng, here oughte

We in moste humble wyse to beseeche al- **E**
mighty God, with the woordes of the
Prophete wel seruing for this purpose: **Psa.21.**
With a snaffle and a byzode hold harde
my lawes D God, when I doce not ap
proche towardes thee. But of truthe for
as much as when we once fal to slouth
fulnesse, no vertuous disposition soner
goeth from vs, then doth our good deuo
ction to pray, and that lothe in our prait
er are we to sue for those thinges, be thei
never so behouable for vs, that we bee
vnwilling to receue, long before mult
we euen whyle we be well disposed ear
nestly take heede, that ere euer we fal in
to those daungerous diseases that the
vnquiete minde is combred withall, we
devoutely call vpon Goddes helpe by
prayer, and in moste lowly wyse besech **F**
hygn, that if it mischappe vs at any tyme
afterwarde, eyther throught anye lewde
luste of the flesh, or throught anye disceit
full deliye of wozldely thynges, or tho
rowe the wily traynes of the deuyll, so
to be ouercommen that we require any
thyng agaynst our own welth, he wold
geue no care to our suche requestes, but
kepe those thynges that we so praye for,
very farre from vs, and agayne graunt
vs plenty of those that he soz seech shall
be profitable vnto vs, make we never so
muche labour for the contrarie. For so **G**
are we wont all that be wise, when we
lope for ourc sitte in an agu, to geue the
warning before hande that shall attend
on vs in our sicknes, that they minister
nothig vnto vs, be we never so desirous
thereof, that oure disease to the hynde
raunce of our health, and to the more ex
creas of it selfe in suche case agaynst al
reason doth commonly couet. And ther
foze whē we be so deadly a slepe in sinne
y althoughe god of his mercye thus cal
leth vs a lond, and shoggeth vs, yet wil
we never the soner awake, and diligē
tly applye our selues to vertue, ostymes **H**
bee we the cause oure selues that Godde
geuech vs over, and leaueth vs in oure
sinnes, some in suche wise, as he never
commeth to them againe. And other
some suffreth he to slepe till some other
season, as his wonderfull goodnes, and
unsearchable deepe wysdome seeth to
bee mosle expedytent. Whiche thing was
couverly signifiyed in that Christ when
he came the second tym to his apostles,
and they yet for all that woulde never
the more wachte, but nedes slepe styl,
lefthem alone and went his way from
them.

A Nam relictis illis, iterum abiit, et oravit eundem sermos
,, nem, et positis genibus orabat dicens; Pater, si vis, trahi
,, fer calicem hunc a me. Veruntanen non meased tua vos
,, luntas fiat.

„ Fox leauing them there, he departed
„ from them eststones, and prайдe as he did
„ before: and knelyng vpon his knees
„ made his petition and sayde: O father
„ yf it be thy wyl, take away this cuppe
„ frō me: but yet not my wyl bee done,
„ but thyne.

Now loe dothe he make the same p̄zai-
er agayne, nowe dothe he adde the same
condicione agayne. Howe dothe he geue

B vs example agayne, that when we come
in any great daunger, yea though it be
for gods sake, we shoulde not recken it
valaufull for vs contynuallye to praye
vnto hym graciously to deliuer vs ther-
fro: sythe it maye so be that purposelie he
suffereth vs to be brought in such extre-
metie, that seeyng prospericie made vs
so hayc cold and dull to praye, feare of
peryll and daunger, shoulde yet sette vs
in an heate, namelye beyng in hasarde
of badily harme. Fox in the leopardy of
oure soule are we the moſte parte of vs
scantly but curi luke warme.

But for those that care for their soules
health as echē one of vs ought to do, vn-
leſſe it be ſuche a manne as thē mighte
hande of god encourageth to **P**artirdō,
whiche thynge muſte eyther by ſome ſe-
crete meanes vs perceyued, or elles by
ſome other reasonable waies be wel tri-
ed and knownen, otherwyſe I ſaye is it
mete for theſe folke every man to ſtande
in feare of hymſelſe, that he be not ouer-
charged with his burthen, that he fall
therwith down ryght, & therfore leſt he,
lyke as Peter did, truſte ouer muche to
himſelf, harſtily muſt he beſeche almighty
god that he will of his goodnes mer-
cifully deliuer his ſelp ſoule frō ſo gret
daunger. Neuertheleſſe this one pointe
muſt we kepe ſtill in remembrance, y
we neuer ſo p̄celye pray to be preſer-
ued from peryll, but that we commit the
whole matter vnto god, readye for oure
partes with all obediance, pacientlye to
accept, whatſouer his pleasure shall be
to appoint vs.

Thus did Ch: iſt vpon theſe conſidera-
tions, leaue vs a wholesome exaſple
in this wiſe to pray, whereaſ he for hys
own parſon, was farther from al ſuche
necessite of praying, then the heauen is
distant from the earth. Fox as he was
god, he was equall with his father, and
in y he was God alſo, as he was of lyke

power w̄ his father, ſo had hee like will
to. But as man was he in power verye
farre beneth hym: howbeit at length al
authozitie bothe in heauen and earthe
was by his father deliuered into his ha-
des. And albeit in as muſhe as he was
man his will and his fathers wyll was
Mat.22. not all one. Yet onto his fathers wyll
was his in every point ſo conſonable,
that never was he founde to vary from
the ſame: ſo farre foorth that his reaſona-
ble ſoule obeying his fathers appoynt-
ment, conſeted to ſuffer that moſt pain-
full death, notwithstanding his bodily
ſences (to ſhew himſelf a very natural
mā) were ful ſore againſt it, as his own
prayer lively expreſſed bothe theſe poі-
ntes at once. Where he ſaide, O father yf
it please the, take away this cup frō me, If
yet not my wyl be fulfilled but thyne.

Whiche two poīntes yet not ſo cleare-
ly appeared by that he ſayde, as by that
he dyd. Fox that his reaſon refuſed not
to endure that hidous horriblie torment,
but lowly obeyed his father euē to
the death, and that vnto the death of the
crosse, this lo diſ the proceſſe of his paſ-
ſion right well at the full declare.

Again what a greuous and exceding
ſearc he felte in his ſences for the bytter
panges that drew ſo ſaſt vpon hym, doe
the wordcs of the ghospel here immedy-
ately folowing ſufficiently teſtify.

Apparuit autem illi angelus de celo, confortans eum.

Then appered vnto hym an angel frō
heauen, and comforþed hym.

Oh howe greate anguylie and heauyn-
nes was he then in crowe ye, when there
came an angel from heauen to comfort
him: But here can I not but much mer-
uel. What the devill ayleth them, that
let not to beare folke in hande, that ſoly
it were for a man to desyze eyther anye
angel, or any ſaint in heauen to pray vnto
god for him: because we may ſay they
boldely make our p̄zai to god himſelf,
who alone is moſe ready to help vs the
are the angels and ſaintes and ſet them
all together. And thereto is bothe hable
and willing to doe vs moſe good then al
the ſaintes in heauen beſyde.

With ſuche foliſh reaſons, and to ſay
thercunte nothyng to the purpose at al,
do theſe fonde felowes for malycie they
bearc againſt þ honoz of ſaintes, & ther-
foze may they loke for as little fauour of
them agayne, goe aboue as muſhe as
they maye, both to withdraw our good
afection from them, and to take awaie
theyz wholesome helpe from vs.

Whyp

A treatyce vpon the passion.

A Why might not these wretches then so
as good reasoñ say, that the cōfōrt whiche
this angel ministred unto our sautouare
Chrīst, was verely baine and nevedles?
Soz among all the aungels in heauen,
who was eyther habie to do so much for
hym as was hymselfe alone, or so nere
at his elbes we to assynt him, as was god
and that was he himselfe. But like as it
pleased his godnes for our sakes to suf-
fer sorow and anguish: so soz our sakes
vouchesaued he also, by an angell to bee
coumfo:ted thereby, partieiy to confute
these tryfiers tryfyllyng reasons, & partie-
ly to proue him self to be a very manne.
And likewise as aungels came and dyd
service unto him as god, when he hadde
gloriously vanquished the temptacions
of the deuyl, so liked it him, þ as he was
mekely goyng to his death warde there
should come to hym as man, an angell
to comforte hym: and ouer that to putte
vs in good hope, that ys we in lyke ma-
ner in tyme of daunger humblye do de-
syre it, we shall not fayle of comforste, so
that we do it not coldely & hauerly, but
with depe sighes from the very bottome
of our heartes, do praye as Chrīste here
geneth vs example.

*Nom facies in agonis, prolixius orabas, & factus est
sudor eius, sicut guttas anguinis decurrentis in terram.*

Soz beyng in an agony, he prayd a lōg
while and his sweat was as it had bene
C droppes of bloode distillyng down on þ
grounde.

The most part of all the doctours doe
soz a truer affirme, þ the passion which
Chrīst suffred soz vs, was a great deale
more greuous then ever anye martir ab-
bode, þ fro thēce hitherto suffered mar-
tirds soz his faith. But soe other be ther
of a contrary minde, because our sautor
Chrīst, say they, had neither so many soz
kynnes of tormentes, nor so manye
dayes together continued or renued as
those holy martyrs had. And further se-
ing one drop of his most precious blood
by reason of his eternal godhead, hadde
bene ynoough & moze the vnough, to pay
D the rausom of al the whole world, ther
fore thinke they þ god did not appoynte
him to suffer so much paine as euer any
martir did, but euen so much as his un-
searchable wisedome demed to be most
conueniente: the līst and rare whereof
as no man parfitly knoweth, so recken
they it against no point of oure sayth to
belue, that his paynes were somewhat
lesse then many of the martirs were.

But scarcely in my iudgement, beside þ

common oppinion of the church, whiche
aptly applyerh unto Chrīst these wordes
of Hieremy þ wer spaken of Hierusalē. *Teemai,*

þ al ye that passe by the way, beholde &
see, whether there be any sozow like unto
myne, this place to that we bee nowe
in hande withall, maketh me verelye to
be parswaded, that never was ther mar-
tirs tormentes for paine, incomparabile in
harneys with Chrīsts painful panges.

Now yf I would soz my part graunt
(as upon good causes I haue no ned to
do) that any martyrs had bothe moe and
greater tormentes, yea and longer yf ye
wyll then Chrīst, yet me thinketh it ver-
ily likely, that he through his patines see-
med farre leſte in appearance, abode yet
farre moe excedyng anguish then any
of the martirs felt, al wer it so that their
griefe appered much greater, consideringe
that he was so soze inwardly panged v-
pon the dreadfull sight of his bitter pas-
sion at hande, as never was man soz a-
ny paine that was towardes him. Soz
who euer felt in himself such an agony,
that he sweat bloody drops throughout
al his body, that streamed downe to the
grounde?

Hereby dos I gather then, how great
his smarte was in the very tyme of hys
passion, sythe when he but sozawte it
drawe nere unto hym, he was so soze toz
meted as never was creature afoze him.

Holwest his anguish could not haue
growen so great, neither as to cause his
body sweate blood, had not his almighty
godhed purposely determined, not to
alwage & minish, but rather to crease &
make those hideous grieses moe, ther-
by both couertly to shew, þ his martirs
should afterwardes likewise shewe their
blood here in earth soz his sake, & there-
withal by the marueilous strange ex-
ample of his own incomparable beauti-
nes, to encourage and comforste such as
myght parhaps els, upon the rememb-
raynce of dreadfull paine, ware ful soze
afrayde, and by myconstruyng theyz
owne saynte heart, as a playn evideunce
that they shoulde not bee hablie to stand,
thereupon desperately gene ouer al to
gether.

Here agayne yf any man wyl reply,
and bring foorth those martirs, whiche
in Chrīsses quarel couragiouly vncal-
led soz, offred theselues to death, & iudge
them specially worthye to receue a tri-
umphante crowne in heauen, soz that
their joy so farre surmounted theyz soz-
row, þ no maner sygnes & tokēs of dzedē
o3

Aoz discomfoit could be perceued in thē, in that point am I conter he take me on his side so, sothat he deny not them their rewarde also, which though they come not forth and offer themselues, do never theleſſe when they be layde handes on, neither draw backe, nor striue therat, but what feare and heuines so euer they be in, patiently yet for Chrites sake endure, all that their heartes doe full soze abhorre.

Both whoso will ſtify say, that they that thus offer themſelues, haue higher rewarde in heauen then the other haue, in this mater reaſon ſhal he alone for me, ſith for my purpose it is ſufficient, that either ſoꝝ in heauen hath farre greater gloze, then whille they liued here they had either ſeen with their eyes, or heard with their eareſ, or in their hartes euer erſte had coſciuie. In heauē holo highly ſo euer any man is aduaunced, therwith is none offendēd, but rather euerye one (ſo well they loue eche other) reioyſeth and hath his part in che others aduaancement.

Conſider thys ſoꝝ vs y blidely goe groping here in the dark hale of this misera ble woſlde, hard it is in mine opinion to know whom god doth in the bliſſe of heauen moſt glozouſly aduaunce. For as I wſill well agree that God loueth a gladde and cherefullgiuer, ſo miſtrufe I neuer a deale, but that he loued Job like wiſe, & yet as either of them both with a bolde courage paciently toke their aduersity, ſo was neyther of them, as far as I can learme, vety proude thereof, or greatly rejoioſed therin.

Do man to offer himſelfe to death for Chrift, either when he is openly called to it, or elles when god ſecreteſly tirreth him therunto, is a high point of vertue to that I ſay not nay. Marry otherwyſe to attempte it, I thinke it not the ſureſt waye. And we finde that the very beſte and cheife of them that willingly ſuffered for Chrift, were at the firſte ſoze afraide and wonderfullye troubled, and ſaued themſelues from death after then ones, whyche after for all that moſte courageouſely they refuſed not to ſuffer.

Yet I deny not, but that god ca, and of truthe among ſo doth, ſometime in conſideracion of ſome holy Martirs former verteouſe paineful life, & ſoetimo ſtrely of his owne mere goodnes, ſo thorough ly rauishe his hart with joy, that y ſame

not only quite keþe downe al his troubleſome, panges, but also ſo farre dyngeth from him thoſe firſt ſodein paſſiōnes, and which by theirown confeſſion the wiſeſſe of their ſect were not hable to eſchewe, that he will not let him be ones cumbrid therwith. And ſeing we ſee at our eie, þ ofteimes it ſo fareth in a fray, that ſome men be ſore wounded, & ſele it not, bntill theire minde (which for the while was earnelſtly otherwiſe occupied) come to it ſelf againe, and ſoperceue theire harme, I doubt it neuer adeale, but that þ hart may be ſo rauished with the comfort of that glozouſle ſoy which is ſo nere at hande, that neithir ſhall it drefe deathe, nor taſſ the ſmart threof. Howbeit if it pleafe god to giue vnto any man ſuch grace, thiſ good hap wold I accoupt to come, either of the fre gift of God, or to be as a reward of his godly vertue in times paſſe, rather than to be any matter of merite after thiſ lyfe, ſins rewarde would I recken to be proportioned after the rate of paine paciently taken for Chrites ſake: ſauing that god of his liberal bounty, with ſo good, ſo full, ſo well heaped and ſo exceding plenteouſe measure, recompenſeth ſuch paine, that al the trouble and afflictions of thiſ woſlde, can in no wiſe counteruaile the gloze that is to come, which ſhall be reueled in theim that haue here ſo entierly loued god, that for thaduauncement of hiſ honour w great anguylhe and torment of hart and body, they haue not letted to ſpend their blood and therewithal their life to.

And what will you ſay if God otherwhiles of hiſ goodnes giueſt ſome men the grace, not to be afred at all? not for that he moſt likeli and rewardeth ſuch mens boldnes, but because he knoweth theim to be ſo ſainte hearted that they were els like to give over for feare. For many of truthe haue there ben, that at þ firſt brunt haue fearefullly ſtronke and ſayded, and yet afterwarde valiantlye paſſed thorough al the payne that was put vpon them.

Now albeit I cannot denye, but that the example of them that ſuffer deathe w a bolde and hardy courage, is right expedient for a great man to haue them to doe the like, yet on the other ſide, for asmuch as all the ſort of vs in effecte be very timorous at the coming of deathe, who canne tel how many take good by theſe folke to, which though they come

ſ. ſ. i. to

Ato it (as we see) wylth much anguish and
dreade, doe yet in conclusion manfully
passe throughe those horriblie strōg stop-
pes of wearines, feare and heauines,
and so, stouterly breaking all those by-
lent lettes, doe gloriousely conquer
death, and mightely get vp into heauen.
And doe not thcse personnes put oþer
saynt & feble selly soules, such I meane
as they were theimselues, in good cou-
rage and comforþt, that in tyme of perse-
cucion, althoþgh they feele theymselues
inwardelye in never so soþe trouble,
dreade, wearines and horroþt of mosse
cruell death, yet shall they not vterlye
yelde and gine ouer.

Sapi.e.

Bherfoþe the prouident wisedome of
God, whch perleþ al thinges mighte-
ly, and dispyleþ all thinges pleasaunt-
ly, preþently foþeseing how and in what
wile sondzþ mcnies myndes be encly-
ned in sondzþ times and places, tempe-
reþteth examples of either soþt of folke ac-
cordingly as the time and place requi-
reþt, even as he espieth it to be mosst foþ
these behoþe. So of hys hygh prouidence
both he moderateþ the hartes of his bles-
sed Martirs, that some ioyfullye speede
theim towardes their deathe apase, and
some other right soþe affrayde, creepe
faire and softly thither. Who neverthe-
less whan they come to the pinche, do dis-
with as good a stowake as the oþer: ex-
cept some will percase counte them not
so valiant, because beside the overthow
of the resle of theyz aduersaries, they do
also mayster theire owne wearines so-
rowe and feare, thre moþe violent af-
fections and theyz moþe cruell en-
myes.

Decreþ maþ as he is able, folow þe keppes of
theim boþe as nere as God wil give vs
grace.

þowbeit he that thus seleþ hymselfe
bold and hardy, hath little nede of com-
fort to encourage hym, but parhappes
rather needs of counsayle, to put hym
in feare that he do not presume to much
of hymselfe as peter dyd, and thereby so-
dainely fumble and take a fall. But on
the other side, he that seleþ hymselfe hea-
up, sorowfull and timorous, thys man-
loe hath much nede of coþort, to streng-
then hym and plucke uppe his hearte a-

gaine.

ERowe vnto eyther of these two soþtes
is hys heauines of Christe verye good
and profitable, to rep;ctte the ouerbolde
courage of thone, and to recomforþt and
relieve the sainte feble spirite of the oþer.
Foþ like as he that seeth himselfe so
egre and stoute, whan he shall remem-
ber how humbie and heauy a pylght his
capitaine Christ was in, shall happily
synde good cause to feare, least his cras-
ty enemy for the while so set hym vp on
height, sone after to his greater grief to
caste hym downe as lowe, so he that is
ouer feareful and faintharted, and stan-
deth in minch dycade of himselfe, least he
might mishap throughe dispaire to take
a fall, may haue before his face this bi-
ter agony of Christe, and cuermoze be-
think him and muse thereupon, and so
of this pure fountaine, drinke manye a
wholesome draught of ghostly consola-
tion and comforþt, since here shall he be-
holde, how our most louing Shephearde,
bouchafeth to take vp his weake scally
shepe vpon hys owne shoulders and to
play hys part himself, and in his owne
person to expresse his affections: to the
ende, that whoso in tyme coming should
feele hymselfe in lyke soþe troubled,
might receue coþort therby, and be boþe
of all dispaire.

Let vs therefore gyue hym as hearteþ
thankes as we may (þoþ surely so great
as he hath deserued, are we not able to
glue hym) and in our agonies bearing
in minde his agony (to whose agony ne-
ver was there agony comparable) let vs
mosst instantly beseeche hym, that at the
contemplacion of his owne hideous an-
guishe, it would the rather please him to
comforþt vs in ours. And whansoever
we earnestly sue vnto hym, by his helpe
to be deliuered from the daunger of our
troublesome anguishe, let vs euer as he
gaue vs a right good ensample himself,
ende oure petition wylth the selfe same
clause wherewith he ended his, yet not
as I will but as it liketh the.

If we diligently so doe, I little doubt
it, but that like as an Augel came vnto
him to comforþt hym as he was thus in
hys prayour, so shall we likewise from
his holy spirite receue such comforþt eue-
ry one of vs by our good Augell, as shal
make vs strōg and able to endure those
terrible stroñnes, throughe which we
shall gyve vp freight waies to heauen.
And to put vs in some hope herof in like
soþe wente Christ thither the selfe same
way

A way before vs. For after he had long to hys no little paine, continued in thys agony, such ghastly consolacion receued he, that assone as he had blynted his Apostles agayne, strayght rose he vp, and of hys owne accord did he goe for the to meete the false traitour and other co-metours, that so busily sought to bring him to his passyon.

Than whan he had so suffred as was for vs expedient, he entred into his glorious kingdome, there to prepare vs a place, so we forsoewe not to folowe hys example. And that our slouthfull sluggishnes doe not these clereleye exclude vs, we humbly beseeche him that for hys owne bitter agonye, he wyll bouchsafe to help vs in ours.

Et quum surrexisset ab oratione, & venisset ad discipulos suos, inuenit eos dormientes pre tristitia, & ait illis: Quid dormitis? dormite iam et Requiescite. Sufficit surgit et orate ne intratis in temptationem. Ecce appropinquabit hora, & filius hominis tradetur in manus peccatorum. Surgite etemus. Fecce qui me trahi prope est.

And after he was risen vp from his prayour and came to his dyssciples, he founde them sleeping for heauines. And he sayd vnto them: why sleepe ye? sleepe on nowe, and take your rest. It is ynoch. Rise and praye that ye entre not into temptation. Loe the howre is commyng and the sonne of man shalbe deliuerned into the handes of synners. Arise let vs go. Beholde he that shall betray mee is here at hande.

Here loe whereas Chylf returned to hys apostles the thirde time, and foun them fast a sleepe, albeit he had so straighly charged them ther stille to tarpe with him, and for the great daunger that was toward, continually to watch and pray, and that in the meane seasō y traisterous wretch Judas was so busily bent to betray his owne Lord and master, that he had no laisoure leste him so much as to thynke of anye sleeping, in these two sortes of folke, the Traytore I meane and thaostles, in their doynges so farre unlike, is therer not set forth before vs as it were in a myrror or glasse, a plaine, and therewithal an hea uye and horrible resemblance of the course of the wozlde, even frō y-tyme hitherto: Why shold not Bisshops, here behold & se their own slouth & slaggishnes, which wold god like as thei succede into thaostles places, so wold in their liues represent vnto vs theire vertues, &

that with no lesse diligencie, than thei be E gladde to take vpon them their autho-
rie, and doe nevertheleſſe full truely fo-
low their slouthfull sluggishe sleaping. Luke.16.
For euē as slowe and dūil are a great
meany of them, to set forth vertue amō-
gest the people, and to mayntaine the
truth, as chylfes enemies al that while
diligently watche and trauaile to set vp
vice and lewdnes, & to destroy the faſh:
which is as muche as in theym lēth, to
lay handes vpon Chylf, and cruellye
crucify him againe: so much more wily
(as sayth Chylf) are the chylfzen of dark-
nes in theire kinde, than are the chylfē
of light.

And albeit this similitude of Apostles F
thus sleeping, may aptly be applied vnto
to those Bisshoppes, which lye carelesly
and sleepe full sounde, while vertue and
true religion are like to come to ruine,
yet canot it wel be applied vnto the all,
at the lealle wile in every pointe, sythe
some be there among them, mo by a gret
meany (the moze pleye alas it is) than I
woulde wylle there were, which fall in
a flumber, not for forsoewe and heauines
as thaostles did, but like alsoſt of swyne
wallowing in the myre, lye faste slug-
ging in the deade sleepe of their mische- G
uous blinde affecciōns, as me al drow-
ned and dronken with the pleasaunt mus-
icke of the devyll, the fleshe, and the wozlde.
But of truth thoughē it were a disposi-
ciō in thaostles comendable enough to
be forsoewe for their masters daūager,
yet that they were so overcome with so-
row, that they did nought els but slepe,
this was without al peradventure som-
what a falt indeſte.

And lykewyse to bee sorwe whan the
wozlde wareth nowght, and to bewaile
other folkes offences, thys surely com-
meth of a well dyspoſed mynde, as he e-
vidently parced which layd, I late a- H
lone and wepte. And in an other place The.3
thus: I fainted for forsoewe offinsuffi-
sonnes while they forsooke thy lawe. Psal.108.
Thys kinde of heauines may I aptlye
applye, to that kynde of heauines that
the prophet speakeſt of here. But than
musſe I so applie it, that this dispositi-
on how good so ever it be, must yet be
ruled and gouerned by reason. For els
if the minde be so drouned and oppressed
with forsoewe, that the courage thereof
being striken ſtarke deade, reaſone gy-
ueth quite ouer her holde and gouerne-
ment, and like as a fainte harted may-
ter of a shippe being discouraged at the
S.ii. bare

A treatice vpon the passion.

A bare nosse of a storne or tempest, Chryste keth from the sterne, and dulsfully gettynge hymselfe into some seuerall corner, suffreth the ship alone to waye wþtþ the waues, so is a bishop fal in such a deadly slepe for sorow, that he leaueth those thinges vndone, which for the wealth of hys flocke his dutye bindeth hym vnto, thys kinde of discomfort loe may I be bold to compare wþtþ that kynde of heauines, which as witnesseth the scripture leaþ death the streight way to hel. And to say the truth may I compt it nuche worse to, forasmuche as in Goddes cause he semeth vterly to be in dispaire of god.

Next vnto this sorte may there be plased, but yet a great deale beneath them, ¶ an other sorte whiche are cast into a discomfortable dulnes, not so much for other folkes harme, as for feare of theyre owne. And therfore the leesse the thing þ their feare riseth vpþ ought to be regarded, by so muche the moxe sinfull is their feare: as where there hangeth ouer the no bodely peryl at all, but happily some losse of wþoldely welth and labtaunce, whereas Christe woulde haue vs lyttle past to lese our lynes in his quarel. For feare ye not (sayth he) those that can kill the body, and after that haue no moxe to doe, but I wyll shewe you whome you ought to feare: feare hym that after he hath killed the body, hath power besyde to caste it into hell: So I saye vnto you feare him.

Now seing that he setteth forth thys commaundement generally vnto al men, when they be in such taking that they can by no shifft auoide, than vnto bishoppes for the honour he hath put them in, giuen he a greater charge besydes, as the men whome he woulde not haue careful for their owne soules alone, and kepe themselves out of the wate in corners, & hold their peace til they be fetched forth, ¶ and enforshed either openly to professe their beliefe, or fallelye to dismullit: but if they see their flocke likely to fall in any ieperdy, boldly to stuppe forth, & so it might turne to the behoove of their flocke, willingly offer to put their lynes in hasarde.

For a god Sheperde (saith Christ) letteth not to bestowe his life for his shepe. That if every good Shephard letteth not to aduenture his life for the saufegarde of hys sheppc, you maye be sure that he whiche saueth his lyfe, and thereby hurtest his shepe, plaieþ no good Sheperdes part. Wherefore likewise as he þ is

conset to lease his life for Christes sake ¶ (and for Christes sake dothe he leele it, whosoever at Christes commaundement leseth it for his flocke) doth vnto euclasing life vndoubtedly preserue it, so on the other side he, that forfaketh Christe, (as he doth þ to the gret hurt of his flocke holdeth his peace and leaueth the truthe vnspeaken) thys mā by the sauing of his life, taketh the right way to lese it altogether. And how much more greuous is his offence, that forfere in plain termes denieth him and openly forfaketh him.

Such as these be, sleepe not with Peter, but like Peter brode waking even plainly fall from him: howbeit yet at length whan christ shal mercifullly cast his eye vpon them, through hys gracious ayde, by wholesome teares and sorrow for their fault, may purchase their pardon therfore, so that they at Christes mercifull looke and gentle call vnto repentaunce, hauing good remembraunce of his wozdes, and consideracion of his passion, and lequering themselves fro those wretched setters that haue so long holden them in sinne, be as willing for theirre partes with contricion and penaunce to retourne againe vnto him.

But now if there be any man se farre growen in wickednes, that he hydeth not the truthe for any feare at all, but like Arius and hys felowes spreadeth abyde false doctrine, either for lucre or for deuelish ambicio, such a one neither sleapeþ wþ Peter, nor denieth Christ wþ Peter, but watcheth wþ wicked Judas, and with Judas pursueth christ, in how parillous a case this person aboue al other especially standeth in, doth the dyspighteous and horribile ende of Judas very well declare. And yee sith the mercifull goodnes of God is infinite and endelesse, no cause hath this sorte of sinners, neither to dispaire of goddes mercy. Ful many an occasion to cause him to amende gaue god even vnto Judas. For neither did he cast him out of hys company, nor put him from the digniteþ of his Apostleship, nor as strong a chies as he was, toke he not from him the keping of his purse. Besides this at hys maundy and laste supper, he bouchefled to admit this traitoure amonoge the rest of hys derebeloued Apostles, and disdained not also to stoupe downe full lowe at the verye traitours feete, and thereto washc them as filthye as they were (and in deede vnlke were they not, his corrupt cancred heart) yea and that with

A with his owne innocent and most holy handes.

Duer this, of his incomparable bōtye, vnto thys false traitour delinuered he to eate vnder the fourme of breade, that self same blissh body of his, that he had so late made merchandice of before: and in fourme of wine gaue he vnto him that p̄ecious blood of his to drinke, whiche the trayterous wretche at the same verytyme while he was drynking therof, devised most sinfully to shedde. And in conclusion whan he and hys bende, was come for to take hym, and that he there offred to kisse him, which was the priuy token of his abhominable treason, he most mildely and mekely refused not

B to receiue him.

Who would not haue went, that any one of al these thinges, shold haue moued his traityrous heart as much as he was set vpon mischiefe, to relente & take better wates:

Moþcuer as touching þ beginning of his repenteance, whereas he confessed he had not done well, and thereupon brought backe their thirtye grotes againe, & soasmuch as they could not be received th̄ewē them quight from him, and euē than openly called hymselfe traytor, & plainly protested also that he had betrai

C ed an innocent, in all thys whyle may I well thynke, that our saviour secrely wrought in his hart, to thintent if it had ben possible, that is to say if the traitour to his treason, had not soyned dispayre, he might haue preserued þ same wretche from destruction, which then so latelie had gone about most traityrouſly to contrive his death.

Considering therefore that by so maner of wates it is apparauntly per̄ceined how god tooke meruelous compassion of this Judas, all were he from an Aþpostle fallen to be a traitour, and so sondy tyme excited hym to purchase his pardon, and would not suffer him any other wise to miscary, but onely thorough his owne dispaire, surely cause is there none for any man to be in dispayre of other, as long as he liueth here, were he as bad as Judas altogether, but rather as the apostle giueth vs gracious counsail where he saith: P̄ay ech of yee for other þ ye may come to saluacyon. If we mishap to see any man stray farre out of the way, let vs stil haue god hope that at last he will retourne againe: and in the the meane season in humble wyse incessantly praye, þ both it may please

E God to graunt him grace to amende, & that he likewise wil for his part by goddes help, may gladley receiue it, kepe it whan he hath it, and neither sinfullye cast it of, nor throught hys owne floutch wretchedly after leese it.

So whan Ch̄rist had found his apostles now th̄ise togidher a slepe, he sayde vnto them why slepe ye? As one would say, it is no time for you to slepe nowe, but nedely must you watche and praye, whereof I haue twise alredy giuen you warning but late.

And whereas they at the seconde time that they were taken a slepe, wylle not what awnswere too make him, nowe being taken tardye in the selfsame faulte **F** the third tyme, and that so sonne againe, what excuse reasonable coulde they devise for themselves? Wold that that the Euangelist recyted haue learned them for their dyscharge, if they had tolde him they fel a slepe for sozowē? But as for that though saint Luke so layeth in dede, yet truly doth he not commend it. Neuerthelesse he, though not by expresse words, doth yet meane no lesse, but that their sozowē was (as of truth it myght be rightly counted) nothing at all to be disliked. But soz all that, theire sleping afterwarde, coulde be by no colour excused. For that kinde of heauines þ might be otherwile greatly rewardable in heuen, turneth sometime to our gret hure and hinderance. As thus I meane, if we be so drouned therein, that we make it to stande vs in no fede, in asmuch as we haue not recourse to god by deuoute and feruent prayour, desiring at his hand to be comforted: but faring like folke al comforstles, dismaide and desperate, as though we could thereby escape the feeling of our grief and trouble, leke to confort our selves with sleepe, and yet neverthemoze obtaine we therby the relief that we so much labour for.

H And so ha, þ using vterly lost that cōsolacion whiche by watch in prayour we might haue purchased of god, doe euē whilwe we are a slepe, fele the wofull waight of our restless hart, and in our wifull blindenes fall into temptacion, and into the wily traines of the devill.

Now than to cut of al excuse & colour of suchē flouthfull sleeping, said Ch̄rist vnto them thus:

Why slepe ye? Slepe on now and rest. „ It suffiseth. Arise and praye that ye fall „ not into temptation. Loe the houre is „ almost come, and the sonne of man shal „

S. iii. be

A treatice vpon the passion,

A be delinered into the handes of sinners.
 " Arise let vs goe . Beholde here is he at
 hande that shall betray mee. And while
 Jesus was thus speaking lo Judas Is-
 cariot and so forthe.

Whan Christ had thus thre times awaked his sleepy Apostles , inconstinent thereupon began he not sleightly and in spoile , as idle lessers are commonly wot to doe , but with an earnest and sharpe biting skorne , to rebuke them , and said vnto them thus . Sleepe on nowe & take your rest . It is yngough . Arise and praye that ye fall not into temptation , loe the howze draweth nere and the sone of man shal be deliuued into the handes of sinners . Arise let vs goe , loe he is not farre of that shall betraye mee . And while he spake these wordes , came Judas and so forthe .

In such wise lo doth christ herelicense his apostles to sleepe , that it may right well appere he ment to refrayne theym from it . For he had no sooner laid sleepe , but he added by and by , it is yngough , as though he would say , you haue no nede to sleepe any lenger now , sith it is more than yngough that all this while in whiche ye ought most specially to haue wachid , ye haue contrary to my commandement slept . Now haue ye no more laisour to sleepe , no nor to sit neither . But arise must ye straightwayes and get you to your p[ri]aours , that ye fall not into temptation , by meanes wherof may ye mishap to your no little daunger shamefully to forslake me . For as for sleepe , were it not therfore , ye should for me if you could , sleepe and take your rest . But be ye assured if you would , it shal not lie in your p[ri]aour , so fast draw thei hither ward and are euuen almost come , whiche will kepe you wel yngough from sleepe , as careles as you be . For loe the howze is at hande , and the sone of man shall be betaken into the handes of synners , and loke he is not farre hense that shall betray me .

And scantily had he givien them this liitle short admonicion , but that whyle he was thus speaking vnto them , came lo Judas Iscariot and so forthe .

I am not ignorant , that certaine both learned and right holy men , do not lyke this explication . And yet deny they not , but that other godly men and learned to , haue liked it well yngouthe . And these folke that haue liked it , thinke not that kind of scorning straige , as haue soe other done , and thei right godly and vertuous

howbeit not thzoughly acquainted with those phrases , which take out of y comō speach are much vsed in holy scripture . For if they had , they shold so ofte haue found it els where , that in this place it could never haue offendid them . For in skorne what could haue been spoken more nippingly , and therewith al moze properly , than where the blessed apostle merrily taunted the Corinthis , desiring them to pardon him , because he had put none of the to coste and charge . What is there saith he wherein I haue done lese for you than for other Churches , sauing that I haue not bē burdenous vnto you . For give me thy s fault .

Or what greater taunt or moze biting could there lightly be , than that wherewith the prophet of god mocked the prophetes of Baall , while they called and cried out vpon his deafe image . Crie lou- ; Regnum Is- der (quoch he) for your god is a slepe , or gone peraduenture into some other cou- trey .

These places thought I good to bring forth here by the waye , for the satisfieng of the , which (for that of an honeste simplicitie they cannot abyde , or at leasste wise doe not parctue , these phrases of speache customably vsed in scripture) while they refuse to admit such figures , doe full often swarue likewise from the true sence and meaning of y scripture .

Howbeit saint Augustine vpon thys S. Augustine place graunteh , that though he mislike not this foresaid declaraciō , yet he thinketh it not to be of any necessity , sith the plaine wordes (wench he) without figure , were sufficient . And for a p[ro]oife hereof , himselfe doth expounde the same place in that woork whiche he wrotte De concordia Evangelistarum as foloweth .

Saint Mathew in these wordes (saith he) semeth to be contrary to himself . For how could he say , sleepe on now and rest ye , whan he added by and by after , arise and let vs goe . By reason of which contrariete as it semeth in apparaunce soe goe about so to pronounce these soe remembred wordes , sleepe on now and rest ye , as though christ in his so lateng , had rebuked them therfore , & not licensed the so to doe . Whiche expostion might well stand if it were nedeful . But seing saint Marke doth rehearse the matter thus , y whan he had said sleepe on now and rest ye , he for thwith adioyned it is yngough , and afterward immedately added , the howze is come , lo the sone of man shal be betrayed , it is to be understanden that our

Aour lord after he had said vnto thē slepe
on now and tell ye, pausid there awhile
to thende they myght slepe a litle, as he
licensed theim to do: and than at length
sayde vnto them, loe the howre draweth
on. And therfore it is wrichten in saint
Marke. It is sufficient, that is to witte
that ye haue hitherto rested.

Thus hath this blisid doctour sainct
Augustine ful wittely, as he doth in all
his doinges, shewed his opinton vppon
this place. But they that liked better the
other expositio[n], demed it not likely (I
trowe) that Chrsit which had alreadye
twise sharply reprooued his Apostles for
sleping, because he was than in so p[re]set
partil to be taken, woulde vppon these
lys byting wordes whye slepe ye, im-
mediately after giue thē respite to slepe,
namely at that season, whan the thyng[e]
for which they shoulde haue for bozne sle-
ping before, was even now in maner al-
ready come to to passe.

Holwheit now y I haue here set forthe
these two expositio[n]s, euery man shalbe
at his liberty to folow whither of theym
him lisse. I thought it vnyough for me to
shewe you theim bothe, and not to take
vpon me hauing so litle skil as a iuge to
determine one way or other therin.

C *Surgite et orate, ut non intratis in temptationem.*
" Arise and praye that ye fall not into
temptacion.
" First willed he his Apostles to watch
and pray. But now after they had twile
by experiance in theselnes learned, that
through slouthful sitting unwares thei
fell a slepe, for a redye remedy agaynste
that sluggish sleepy sicnes, gaue he thē
this lesson to rise. Which kind of reme-
dy like as our sauour himself did teach
it, so would I wishe that now and than
among, we wold even at midnight as-
say it. And if we so did, than shoulde we
 finde, not only that true y Hozace faith,
D he hath halfe done that hath ones welbe-
gone, but also that he hath in effecte all
done that hath ones welbegonne. For
in cryuynge to auoide slepe, euer more at
y first brunt, is y grettest conflicte of al.

Wherfore we may not thinke, by little
& litle to iwestel therwith, & so to shake
it of: but a stome as it fawneth vpon vs, &
as it were embraseith vs, and laieth vs
downe a long, we must at ones with all
our might, stoutly cast it of, & as spedely
as we can, labour to b[ea]k ther fro. Whi-
ch heauy slouthful slepe (the very image
of death) whā we haue ones drieū away,
incontinent will ensue, a lyuely lustye

courage.

Thā if we giue our selues to meditacio[n]
& praytour, we shal fele our hartes being
kept close in that dead darke tyme of the
night, much more apte to receve cōfōrt
at gods hand, thā in the ruffe of the day
while we shal haue our eies, our eates &
all our mind on every side, combred & bu-
sied wyth so many peuishe and sondrye
light matters.

But O merciful sautour wheras y bare
thinking vppon some trifling worldely
thig, soctime so beriueth vs of ourslepe,
that alonge while after it dothe kepe vs
waking, & scantily suffreth vs againe to
slepe at all, nowe while we myght pur-
chace vs so great profite, to our soules
ward, while our mozial enemy laieth so
manifold trappes & traunes to take vs,
& while we stand in so gret hazard to be
vterly vndone for cuer, for althis wake
we never the moze to praye, but lie full
fast a slepe, our mindes all occupied w[hereas the
mad fantastical dremes.

But here must we stil haue in remem-
brance, that chris[t] had thē not only rise, latine teste
but bade them rise & praye, sith it is not latine specia
lantes Spāna, I
yngough to rise, onlesse we rise for some haue transla-
good purpose. Els offendeth he muche ted it in eng-
more, that sinfullye & maliciously wat-
ches in wickednes, than dothe he that
des all occu-
pied w[th]
lewdly leseth his time in slouth & slepe. mad fantas-
tial dremes,

And yet he not only willed thē to pray, caill dremes,
but besides y he shewed them holw nede, because Ma-
full it was to pray, & caught thē also for dragoza is an
what they shoulde pray. Praye (sayde he) herbe as phi-
lycions lape,
that ye fal not into temptation.

This one point did he continually bete
into their heades, y praytour was a speci-
all aide & garrison, to preserue them fro haue many
temptac[i]on. Which whoso refuseth to re-
mad fantas-
cene into the castell of hys soule, and by cat dremes,
reason of sluggishnes, will not suffer it
therin to entre, licenseth therby the de-
devils soldiery, who on every side doth
environne it, his develishe temptac[i]ons
I meane through his solishe negligence,
by mayn force to inuade it.

Now as he with his awne mouth thise
aduised them to pray, so because he wold
not by his word only but by his example
to, teache them so to doe, he in his awne
person did thise the same himself: signifi-
eng vnto vs that we must pray vnto y
Trinity, that is to wit thunbegotten fa-
ther, & the sonne of him begotten equal
with his father, and the holy ghost like-
wise equal with them both & proceding
from them both.

Of these thre persons, thre thinges must
S.S. iii. we

A treatise vpon the passion.

A we pray. Soz pardon for that is already past, grace to goe thorough with that we haue in hand, and wisedome warely to foresece what is to come. And this muste we do not carelesly and houerly but devoutly and continually. From whiche kind of p[re]statour, howe farre wide we be nowe avares almost al the meany of vs. both euerye mans owne conscience can shew hym wel ynoch, and I b[ea]sech god that the small fruite that every day lesse and lesse doth grow thereupon, doe not little and little openly at leght declare it.

But sozasmuch as I haue here a little before meigneighed as behemenlye as I could, against that maner of p[re]statiour, **B** where the minde for want of earnest vocation straieth and wabzeth about many other matters, now at this presente because I woold be loth like a churliche surgion, ouer boisseously to handle so comon a iore, whereby I might mishap to some feble spirited folke, not to ministe a salve to ease them, but rather increase their paine, and therwith put them quite out of all comfort euer to be hole againe, I haue thought good to take out of M. John Gerson a plaister for the, which lowhat may asswage their grief. Who to cure the fernent anguish of the soze dissempered soule, vseth certain swa-

C ging salues, whiche are in operacion in their kind, much like unto those salues and playsters in greke called *Anodina*, that serue to ease and temper the aches of the body.

This John Gerson an excellent lerned man, & a gentle handeler of a troubled conscience, because I crowe he sawe the parsons for fault of minding their p[re]statiuers in themselues so much discouzted, that oftentimes tediously without any mede they were fayne to repeate twise euery worde they said in their p[re]statiour, and yet were alwaies never the nere, in so muche that sometime after one thinge thrise repeated, they more mislikid the last than the first, wherupon they cōceyded such wearines that they vtterly lost all comfort of p[re]statieng, and also for that some were lskely to haue giue over their good custome therin for al togither as a thing to them that so p[re]stated either fruitles or as they feared hurtful to this vertuous man I say somewhat to asswage their grief in this behalfe, consider therre are in p[re]statiour thre thinges to be noted: the acte, the vertue, and the habittie, and for the plastrer delarcacion of hys meaning herein, he setteth forth the matter

by an example of one that goeth in pylgrimage out of Fraunce vnto saint Jamelles, who somewhile both goeth forwarde on his tourney, and therwithall hath his minde occupied, not only vpon the saint that he is going vnto, but also of the good purpose that he goeth thither for. Now doth this mā al this while two ways actually cōtinue his pilgrimage, that is to wite as maister Geronne in the latin tong termeth it, *Continuitate naturae et continuitate moris*, in a naturall continuance, and in a mozial continuance. In a **F** naturall continuance, in that he dothe actually, that is to say in very dede, goe forth toward that place. And in a mozial continuance, for that hys thought alwaies runneth vpon the matter of hys pilgrimage. And he thus calleth it a mozial continuance, by reson of that mozial circumstance, whereby his going thither, being otherwise of it self indifferent is in consideracion of the vertuous ententent he take that tourney for, become god and godly. And somwhiles he goeth forward on his tourney, whā his mind is otherwise occupied, as where he mindeith neither the saint nor the place he goeth vnto, but happily hath farre better meditacions, as while his mind runneth stil vpō god, now here continueth he his pilgrimage by a natural continuance as Gerson calleth it, but yet not bi a mozial continuance. For though he actually go forward on his viage, yet hath he no minde actually, neither of hys cause of his pilgrimage, nor of his waye parchappes neither. And so albeit he doth not continue his pilgrimage in mozial action, yet doth he continue it mozialy in goodnes, sith the godly purpose he had at hys beginning, which is priuily emplied in every thing he doth therwiles, giueth a mozial goodnes vnto the whole processe of hys tourney. Sozasmuch as of the god intent he had at hys first, hath al that ever he dyd afterward folowed and ensued: even hys as a stone sleeth forth a pace w[th] a mighty thowe, though the hand that thewe it bedawen cleane therfro.

And sometime is there a mozial accidē, whan there is no naturall al al, as whā he setteth hym downe, and paradyture berhinketh him on his pilgrimage, and goeth not one foote forward al hys while. Fynally so falleth it moe tymes than a fewe, that both lacketh there a naturall action and a mozial to, as whyle he is aslepe, at whiche time neither goeth hys pylgrome by no natural actio forward on hys

A his pslgrimage, nor by no mozzall acciō
both he any whit mind it neither. How-
beit in all this meane whilic doth þ mo-
rall goodnes as longe as he chaungeth
not hys former purpose, habituallye
perseuer still. So that of trouthe never
is this pilgrimage in such sort disconti-
nued, but that at the least wise it endu-
reth & remaineth habitually to his me-
rite still, onles he determine the contra-
ry: that is, either clerly to caste it of, or
els to differ it vntill some other season.

B By this example of pilgrimage, he
eyprell eth the nature of p̄zaiour, as thus
that p̄zaiour ones devoutly begonne, ca-
never after in such wise be interrupted,
but that the goodnes of þ first good pur-
pose continueth and remaineth, actual-
ly I meane or habitually, as long as we
neither leue it of willingly nor by the
let of some deadly sinne lease the fruite
therof.

C Hereupon saith master Gerson, that
these wordes of Christ. Pray must you
continually without intermission, ther
spoken by no figure, but are to be taken
plainly as they sounde. Which precept,
good men and godly, euen as the wo-
rdes Iie do verely accomplish. And this
his opinion doth he verely by an old co-
mon sateng among learned men. He þ
luech well awaies p̄zafeth: meaning þ
whosoever (according to þ appointement
of chappel) doth al thinges to the glory
of God, can never after to breaue of hys
p̄zaiour, ones attentuely begonne, but
that the goodnes thereof though not ac-
tually, yet evermore habitually, falleth
not to remaine with him towardes his
merite in heauen.

D These thiges doth Master John Gersō
a man of profound learning & excellent
verte, set forth in þ wroke of his, which
he entituled of p̄zaiour, and the worty-
nes of the same. Who albeit he dothe so
say, to comfort such faint harted persoſ
as be ouermuch troubled, soz that in the
time of their p̄zaiour, take they never so
great paine to set their mind theron, yet
sodenlye bwaires is it caried cleane a-
way, nothing lesse entēdeth soz al that,
than to put other in a folishe wzong be-
lief, as though they were in no peryll at
all, while they be so carelesse, that they
little passe any thing to mind their p̄zai-
ours at all.

And soz soz whan we so negligently
goe about a matter of such importance,
p̄zaiours do we say inde, but pray do

we never adeale: nor therby (as I before E
said) procure we not goddes fauour to-
wardes vs, but purchase his inbignaci-
on, and dñe hym clerely from vs.

For verely what meruail is it though
god be wonderfully displeased, whā he
leeth a sely wretched mā, so careleslycal
vpon him. And cometh not he & speaketh
vnto god carelessly, þ with his tong sat-
eth, here good lord my p̄zaiour, and yet Psal.54
hath hys hart all the wylle farre from
him, occupied vpon vaine foolish try-
fles: yea and sometime god giue grace it F
be not vpon verye wicked thinges and
abominable: in so much that he hereth
not what he saith himselfe, but mūbling
vp his ordinary accustomed p̄zaiours at
aduenture, maketh (as Virgil w̄riteth) a Virg.
noise nothyng mindyng the mater.
And after we haue done our p̄zaiours,
soz the most part in such sort go we our
waies, that we had neede freightwaires
to pray againe a freshe, to desire pardon
of god soz our negligence in the first.

Christ therfoze, whan he said vnto his
apostles, arise and pray, that ye fall not
into temptation, because he wold haue
them know that a sleping and cold p̄zai-
our suffised not, gaue them warning by
and by what daunger hong ouer theire
heades.

G Lo quoth he the howre is at hand and
the sonne of man shalbe deliuered into þ
handes of sinners. As who shoulde say,
I tolde ye before, that one of you would
betray me: at which wozde of mine wer
ye much dismayde. I tolde you also that Luk.12.
the devill went busily about to sift you
lyke wheate: but you forſet not inche
thereon, soz none aſſwered ye ther-
unto, as though his temptacion were lit-
tle to be passed on. But I, to make you
perceiue how soze a thinge temptacion P
was, tolde ye before that you wold all
forſake me. And ye aūswered mee all
that ye woulde never so do. Yea and vñ-
to him, that made himself lures of all,
tolde I before to, that ere euer the cocke Math.26.
crewe, thise woulde he denye mee. Yet
saide he I ſhall p̄ciseſly naye, and that he
wold rather die with me, than ones de-
ny me. And so saith al the meany of yee.
And because you shold not ſet ſo ſlightly
by temptation, I ſtraightly charged ye
to all diligence to watch & pray, that ye
fal not into temptation. And ye yet ſtyl
ooke ſo ſmall regarde what foſte and
violence temptation is of, þ for thaup-
ding thereof, ye cared neither to watche
noz

A treatice vpon the passion.

Math.6.

A noz pray. Ye were par aduenture the bolder, little to escerne al h̄ deuilles violent temptacions, soz that whan I sent you forth longe since, two & two togither to preach abrode h̄ faith, at your returne againe ye shewed me y even h̄ wicked sp̄rites wer becōe thzal & subiect vnto you. Howbeit I w̄ch know both them & ye so, much better thā ye do your selues, as he that made both, aduisēd ye then out of hand, that ye shold not ouermuch glory in any such peuishe vanite, considering that that power w̄ch ye had ouer wicked sp̄rites, came not of your own strenght, but was procured yee by me, & that not soz your own sakes neither, but soz other that shold be conuerted to h̄ faith.

Coloſſ.4.

B But I bade ye reioise rather in h̄ that ye myght alwaies be assured of, as that your names were written in the booke of life, seing h̄ joy shold be whoiy yours: inasmuch as whē ye had ones attained the same, ye coulde never leese it after, were al the deuils in hell never so much bent against ye. Al this notwithstanding the dominio that ye had then vpon them hath so boldened yee, that as it semeth, ye take their temptacions to be of very small importaunce. And for this cause euen h̄thereto, soz al the foreknowledge I gaue ye what daunger was towardē you this selfesame p̄eint night, yet did ye no more passe on them, than if ye had ben nothing nere them. But now doe I giue you plain warning that the howze nowe almost is come and not the night alone. Soz loe the howze draweth on, & the sonne of man halbe deliuered into the handes of sinners. The haue ye nowe no lenger leisour left yee to lute & slepe, but watche must ye nedes. And as prayeng, thereto haue ye in maner no respite at all. So from henceforth speake I not vnto you, as of a thinge to come, but I charge you st̄reight waies (as h̄ case ye be presently in requireth:) arise & let vs go: lo here is he at hand that shal betray me. If ye list not to watche that ye maye

D fal to prayour, yet at the least wise arise and get ye hence apase, least it shall not lye in your power to auoide & ye wold. Soz loe he that shal betray mee is euen almoske here. Onlesse par aduenture he speake these wordes, arise and let vs go, because he woulde not haue them shink away soz feare, but rather to make them goe soz the and boldely meete therre enemis, like as he did himself: who d̄ewe not backwarde an other way fr̄ them, but incontinent after those wordes spo-

ken went willingly himselfe towardes them, which maliciously came to murther him.

Talia adhuc loquente Iesu, ecce Iudas Iscariotis,,
vnum ex duodecim, et cum eo turba multa cum glas,,
diis et fustibus, missi a principibus sacerdotum & scris,,
bis et senioribus populi.

While Iesus was thus stil talking,,
came lo Iudas Iscariot one of h̄ twelve,,
and with him a mayn multitude wth,,
swordes and gleues sent from the high,,
priestes, the Scribes, and the aūcientes,,
of the people.

Albeit nothing can be more effectuall
to mans soules helth, and to encrease al
kind of vertue in every chrissten heart,
than devoutly to remembrie the whole
processe of Chzistis bitter passyon, yet
shall he take a further benefite therby,
which maketh oz conceiueh that that is
here mencioned of the sleping of chaptles.
while the sonne of man was in be-
trayeng, to be as it were a resenblauce
and figure of the state of the wozlē that
folowed. Soz chzist to redeme māking,
became verely the sonne of man, as he
that camie, though cocteived without the
seede of man, yet by propagation of our
firſt parentes, and so was the very ſone
of Adam, and that soz chys entent by his
passio to reſſore Adams offſp̄ing(being
throug their fore fathers defaulte lost,
and miserably caste awaie;) into more
welth & felicity, thā ever they had before

Wherupon soz all he was god cal-
led he himſelfe stil the sonne of man, be-
cause he was a very man in dede, and so
by the rehearsal of his manhode, which
alonly was ſubiect to death, did he euer-
moze put vs in remembrance of the be-
neſtie of his paſſion. And without fayle
god it was that died, while he died that
was god: yet did not his godhede die,
but his manhode onely, and not all that
neither, but his body alone, if we wil ra-
ther way the thing as it is, than as we
are wonte cōmonly to terme it. Soz we
say a man is deade, whan the ſoule lea-
uethe the body dead, and ſo departeth fr̄
it, and yet dieth not at all.

But soz aſmuch as it liked him, not on-
ly to be called a mā, but also soz our fa-
nacion to take vpon him mans nature
to, & finally to incorpoſate vs all in one
body w himself, cheſe I meane whom he
hath by his wholē ſacramētes & faith
regenerated & renewed, & therewithall
bouchſafed to make vs peakers of ſuch
names as himself is cuſtomably called
bi soz scripturenameth alſaith fulchzistē
folke

A folke both goddes & chrisstes, I cannot
think we shoulde doe much amyssle,
if we shode alwayes in feare the time to
be almost comen, that chrisst the sonne of
man shal be deliuered vnto sinners, as
oft as we see any likelode that Chrisstes
mystical body, the church of chrisst I say,
that is to wittie good chrisste people, shal
like thrallies be cast into sisul wretchedes
handes. Whiche thing we haue seen mis-
hap(alas the moxe pitye) in one place or
other these many hundred yeris, whyle
diuerse partes of chrisstendome, some by
the cruell Turkes are assaulted, and
some by sundry sectes of heretikes throu-
gh inward decisiō dispiteously mang-
led and toze.

B And therfore whensoeuer we eyther
see, or heare any such daunger (be it ne-
uer so farre from vs) any where to mis-
fortune, let vs than remembrie that it is
not meete for vs to sit still and slepe, but
forthwith to arise, and as we may if we
cannot otherwise, yet at the least wise
with our praisours, to help other in their
necde. And we ought to care neuer the
lesse for the mater because it is farre fro
vs. For if this sentence of the painym
poete in his commedy be merueilouslye
commended, whiche saithe, I am a man
myselfe, and therefore whatsoeuer hap-
peneth to any other manne, mine owne
part recken I to be therein, howe much
is it to be mislikid in any Christen man
to slepe, and little passe whatdaunger
his euen chrisken be in.

And to declare this, Chrisst comman-
ded not onely those whom he had plased
nerest vnto him, but alwel the rest, whō
he had caused to tary somewhat further
of, in like maner to watche and pray.
And if percase we passe not, what harme
other folke feele, because they be farre
from vs, let vs yet at the leaste, regarde
the peryl that may fortune to fal to our
selues, sith we ought of reason to feare,
least their vndone maybe an entry and
a beginning of ours, seing we are by
dayly experieēce taught with what foze
the fire ronnethe for the whan it is ones
enkindeled, and whē y plague or pesty-
lence reigneth, what cause there is to
dread infeccion.

Than seing all mannes help can litle
auisil vs, without god preserue vs from
harme, let vs neuer be vnmindful what
the ghopel speaketh here, but euerthink
that chrisst himself doth againearneſſly
saye vnto vs, as he did then, why sleepe
you: Arise and praye that you entre not

into temptation.

But now here commeth to my remē-
braunce an other point besides, whyche
is, that Chrisst is then deliuered into the
handes of sinners, whēsoeuer hys blcs-
sed body in the holy sacramēt, is conse-
crated and handled of beastly vicious &
most abhominalle priestes. As ofte as
we se any such case fall (and fall doth it
alas to oft a great deal) let vs recken y
Chrisst himself than speakeſ these wo-
des vnto vs a freshe, why slepe you, wat-
che arise and praye, that you entre not
into temptation. For the soune of mā is
delivered into the handes of sinners.
For douteles by the lewde examples of
naughtey priestes, doth vſe and euill ly, ſ
uing lightlye encrease and creepe in a-
mong the people. And the vnmeter they
be(whose office it is to watche and pray
for the people, to obtaine gods gracious
helpe for them) the more neede pardy the
people hath to watche, rise, and hertely
to pray for theſelues, and yet not for the
ſelues onely, but for ſuch priestes also,
ſith greatly were it for the behoſe of the
laity, that euill priestes were amended.

Finally moxe ſpecially is chrisſt deli-
uered into sinners handes among thone
ſectes of heretikes, whiche althoſhough they
do receiue this blessed sacrament of the
aultcr oftener than other doe, & on thys G
would beare the wold in hand, y moſt
of al other, they haue the ſame in rene-
rence, yet because wout any neceſſity to
the great diſhonour of y catholike chur-
che, contrary to the comō custome they
receive it vnder both kindes, doe neuer-
theleſ after the receiving therof vnder y
colour of honozing it, shamefully bla-
phemē it, while ſome of the name it ſtyll
bread & wine, & ſome(whiche is wort of
all) not only bread & wine, but further-
moſe count it nouȝt els but bare bread
& wine alone, vtterly denieng y very bo-
dy of chrisſt (albeit they cal it by y name)
to be conteined in the ſaide sacrament.

Whiche point ſith they goe aboue to
mantaine, contrary to the moſt euideſ
wozdes of scripture, contrary to y moſt P
plaine interpretacions of all the old holy
fathers, contrary to y belief y the whole
catholike church ſo mani hundred yeris
hath moſt ſtedfastly holdē, and contra-
ry to the truſh by ſo many thouſand mi-
racles ſufficiently approued: theſe that
are in this later kinde of herety, whiche
is in deede the woorſe of the twayne,
bee they not croſe you euen as eupll
as they that thys night layde handes
vpon

A treatise vpon the passion.

AUpon Chrise, and as those souldiers of Pilates to, that in scorne making lowe curtesy vnto Christ as it had ben to honour him, most spighefully dishonored him, calling him in mockage king of þ Jewes: lyke as these men kneeling and crowching, doe call the blessed sacrament of the alter the bodye of Christ, whypch themselves confesse for all that they doe no more belyeue, than Pylates souldours belyeued that Chrise was a kyng.

As ofte therfore as we heare any lyke inconuenience arise in any other naciō, howe farre soever it be from vs, lette vs by and by make our reckoning, that Chrise still saith vnto vs, why sleepe ye.

BArise and pray that ye fal not into temptation. For at this point, wheresoeuer this venomous plague reyneth most, it infecteth not al the peple at ones in one day, but in processe of time by little and little encreasing more and more, whyle such persons as at the first beginning can abyde no heresye, afterward beyng content to here of it, beginnes lesse and lesse to mislyke it, and within a while after, can endure to giue eare to large lewde talke therein, and at length are

Cquite caried awaye theymselfes therewith.

I. Timo.2. This disease stil creeping (as saith þ apostle) for the further like a canker, doth in conclusion oueronne the whole countrey altogether.

Let vs than watch, rise and incessant-lye pray, both that all they may sone repente and amende, that are thus wretchedly ledde into thys folly by the crake of the deuyll, and that God never suffer vs to fall into the like temptacyon, nor the deuyll euer to reyse anye such of hys teþelkyous wormes in the coastes wher we dwelle.

DBut lyth we haue gone so long out of a matter vpon these misteries, lett vs now retourne againe to the historye of chrisse passion.

" Iudas ergo quum accepisset cohortem a pontificiis & a Pharieis ministris, venit illuc cum Laternis et facibus. Et adhuc Ihesus loquente, ecce Iudas scariosus unus ex duodecim, et cum eo turba multa cum gladiis et fustibus, missi a principibus sacerdotum et scribis senioribus populi: dederat autem traditor eis signum.

" Then Iudas when he had received of the Bisshoppes a bend of souldiers, and seruantes of the Phariees came ryther wþt launternes and torches. And while Iesus was yet speake-

of the twelve, and with hym a mayne multitude wþt swerdes and gleaves, sent by the high priestes the Scribes, and the auncientes of the people. And the traitoure had givien them a token.

This bende of souldiers whiche as theuangelistes do mencion, the bisshoppes delinced vnto the traitour, was as I suppose a sort of the Romaine souldiers, that Pilate licensed the Bisshoppes to take, among whiche company, had the pharisees the Scribes and the auncientes of the people, set their owne seruantes, either for that they trusted not well the president Pilates men, or elles to helpe them with a greater nobre, in case parhappes vpon some sodaine vpþzore in the night, Chrise myght by force be conueied from theim: or finally for þ al his Apostles (which was the thing that they parchance coueted beside) might be there so taken all at ones, that none of theim in the darke shoulde in any wise scape their handes. Whiche their purpose that they could not bringe aboute, was wrought by his mighty power, who was therfore taken himselfe alone, because it was his pleasure so to be.

Their smoky torches lightedthei, and their dimme laterns, to spie out in their darke sinfull blindenes, the bright shyning lōne of iustice not to be illuminated Job, by hym, that giueth light to every man, which commeth into thys world, but to put out cleane his ever lastig light, that cannot possiblly be darkened.

And suche were the messengers, as were they that sent theim: who for the maintenance of their own traditions, laboured to putte downe the lawe of God.

And in like maner do al they yet styll in our daies pursue chrisst also, whiche to be renowned themselves, doe their vertermost deuour to minishe and deface þ gret glory of God.

But now it were good, diligentye to note, how wauering and wary able the state of man is here. For it was not yet fully ffeire daies ago, that both the gentiles for chrisse notable miracles, & his no lesse vertuous life adioyned thereto, soe longed to see him, & the Jewes likewylle as he came ridinge into Hierusalem wþ meruelous reverence receyued hym: where as now quite contrary, the Jewes and the gentiles al at ones, did jointly go togidher to take him as chiese, wþ whom Iudas being worse þā either Jew or gentile

And gently, not only went in company, but was also their chief guide & ringleader. And hereby did Christ at his death give al menne a right good lesson, to beware that no man living shoulde assure hymself of h̄ continuall of ani wozlby welch, which is full fickle and vnseure: & namely that no christen creature, whose hole confidence stādeth in the heauely inheritance, shoulde summoderately desire any baine wozldely renoune.

The priestes or rather the chies p̄iestes, the Pharisies, the scribes, and the auncientes of the people, caused this rabble of raskalles to be sent against christ. And surely the better nature that every thing is of, the worse wareth it at length, if it ones beginne to fall out of course.

BSo Lucifer who was by god created in excellency aboue al the angels in heauen, assone as he suffered himself to miscary by pride, became the sowlest sende in hell.

In like case here, it was not the sealy simple soules, but thauncientes of the people, the scribes, the pharisies, h̄ p̄iestes and the bishoppes, the heades and rulers of the priestes, whose part it had bē to haue sene iustice executed, and goddes cause furthered, these were they I say, that chiesly conspired together, to haue the bright sonne of iustice cleralye extinguished, & thonely be gotten sonne of god most cruelly murthered. To such scātike syly were they brought, through couetise, pride, and enuie.

Yet is thyss point not sleightly to be passed ouer, but aduisedly to be considered, howe Judas who diuerse times in other places was to his reproche called by the name of a traitour, is nowe here to his soule shame to, called by the honourable name of an Appostle. Lo saith the Euangelist commyng Judas Iskariot one of the twelue.

Judas Iskariot I tell you, not one of the faichles painims, not one of the Jewes chrisse mortall enemies, not one of chrisse mene discipiles, (a yet who wold haue suspected any such thing in them) but one alas of chrisse owne chosen apostles, is not ashamed here both to deliuer his lord and master into their hādes, and also to be the head capitaine of theim, that shoulde take hym himself.

Here haue all men that bene in office and auctoritie, a good lesson to learne, that when they here themselves solempnly called by names of hyghe honoure, cause haue they not alway therein gret-

lye to resoise, and therewith to stande highly in their owne conceit, but than especially to recken the same best to be seeme theim, if their owne conscience do shewe theim, that for the well doing of theire duties in theire offices, they do in deede deserue to beare so honourable a name. Sithels may they be full soze ashamed: unlesse they take pleasure in such bare baine wordes, seing as many as be aloste and in auctoritie, be they great estates, Princes, Dukes, Emperours, p̄iestes or bishoppes, if they de nought, muste of thyss be well assured, that whosoever folke doe ring in their itching earcs such gaye glorious titles of office, they doe it not with their hart truly to honour theim, but h̄ more freely vnder a colour of praise, couertly to controll theim, for those honourable towmes so bwōzthely vsed. And how little the Euangelist ment to commyng Judas, where he set himforthe by the solemn name of his apostleship, sateng: Judas Iskariot one of the twelue, he plainely declareth, in that a little after he calleth him likewise traitor.

Dederat traditor eius signum dicens: Quemque quisculam est, ipse est, tenete eum.

The traitour saith he had gyuen theim a token sateng: whosoever I shall kille, he it is, take holde on him.

Upon this is there a question moued amonge, wherefore it was nedesfull for the traitour to give his company a priuy token, whereby Jesus might be dyscerned from the reste. Whereunto some answeare thus, that for thyss respect they agreed vpon a priuy toke, because christ had diuerse tymes before sodenly scaped their hādes, whā they wēt about to take him. Howbeit seing he was wonte so to scape in the day time, euen out of theyss handes that verye wel knewe hym, by h̄ power of his godhead, eyther vanishing out of their sight, or passing throught the thickest of theim, while they were amased, this priuy token gyuen to knowe hym by, coulde lyttle haue serued theim to kepe hym from scaping. And therfore doe some other say that the tone of the Jamess was so lyke unto Chrysste (for whyche cause they thynke also he was called our lordes brother) that unlesse menne did well eye theim both, the tone could not lightly be knownen from the other. But seing they myght haue apprehended theim both, and caried the both away w̄ them into soe place where they

A treatise vpon the passion.

A they might at moze laisour hauing the boch togither, easely haue discer ned the, what neded them to care for any priuynesse token at all? The night (as appeareth by the ghospell) was farre spent in dede. And albeit it was almost breake of day, yet was it night still. And that is was dark to, testifiid the torches and lantur-nes whyche they brought thyther with them: the lyght wherof so dimmed their syght, that in so farre a dysfaunce they coulde not so easely dyscerne otherfolke, as other might do theim. And notwithstanding by reasone the Moone was at the full, the night peraduenture was meetely light, yet could that serue them no further, but to see a farre of the big-nes of theire bodyes, and yet not so dys-
Binctly the percene to propozicō and ma-king of the, as therbi to know chone wel from the other. Wherefore if they shold rashely haue rushid in upon them, and every man runne at aduenture to take theim all at ones, they might of ceason somwhat haue dowitzed (least as it often-times happeneth) among so many some might haue chaunced to cleape, and he most specially for whome they chieflie came: sith comoly such as be in greatest hallard, wyl sonest chiste for theymsel-ues.

C Thus whither it was their owne de-uisse, or that Judas put it first into theyz heade, so odered they this wyly drifte, that the traytour shoulde goe formyselfe, by whose embasing and kisse, our lord might bee marked, that whan they had all ones well belwyd hym, they myght all lay handes vpon him at ones, and so shoulde it be the leste daunger, though after any of the reste escaped theim.

" Dederat ergo traditoris signum dicens: Quemcumque osculatus fuero, ipse est, tenete eum, & ducite caute.

D Then had the Traytour given theim a token, sateng, whomsoever I shall kisse, he it is, holde him fast, and carry him warely.

Loe what auaryce b̄singeth a man unto: had it not ben ynough for the thou b̄ile wretched traitour, by the priuynesse token of a kisse to betray thine owne dere maister, (who had so lightly exalted the to the rowms of an Appostle) into the handes of such cursed captyles, but that thou muste take so much care therwith- al, to haue hym wel and warely caried, for feare after he were taken, hee might scape from theim againe? Thou werete

hited but to delyuer hym, and other ap- pointed, to take hym, to kepe hym, and to bring hym to hys iudgement: And thoa yet as though he thou haddest not done wretchedly ynough for thyne own parte, medlest with the iouldiers offices to: and as though the wicked officers that sent theim had not gyuen them sufficiēt charge, much neade had they har- dely of such a circumspect merchaunt as thou arte, to warne and giue theim in- struccōn of thyne owne heade beside, that whan they had ones gotten hym, they shoulde be well ware howe they carped hym. What werete thou afraide, least whan thou haddest atchieued thy mischievous purpose in delyueringe Chylle vnto thole Kuffins, if by the shouldiers negligence Chylle eyther shoulde haue slipped away ere they were ware, or by force be taken from theym Hawgrye theire teeth, the thirty grotes the wozshipful reward of thyne heinous offence, shoulde not haue bene truely paide the: Yes yes I warraunt thee full surely shoulde they haue ben paide the. But as glad as thou arte nowe to haue theym, as desirous wilt thou be againe to be rydde of theim, whan thou ones hast them, howbeit in the meane while shalt thou wozke a seate, which though it shall be paynfull to thy maister, and dampnable to thy selfe, shall be neuer- thelesse to a great manyp right holesome and profitable.

*Antecedebat eos, & appropinquauit Iesu ut osculat-,
retur cum. Et quum renisset, statim accessit ad eum, et ,
ait, Rabbi, Ave Rabbi, et osculatus est eum, dixit ei ,
Iesus, Amice ad quid renisti: Iuda osculo filium hos ,
minis tradisti*

Then went Judas before them, and **H**approched nere vnto Jesus to kyssle, him, and when he was come, straight wayes. Preased he vnto hym and sayd. Maister, good morrow maister: and killed hym. Jesus sayd vnto him, my frende wherto art thou comen? **D** Judas doest thou betray the sonne of man with a kisse?

Albeit Judas of truthe (as the histo-
rye tellich vs) went before thys compa-
ny, yet doth he further in an other sence
signify, that whereas there be mani par-
teners of one euil act, he that comitteth
it haunging cause to forbeare it, is in the
syght of god accompted the worst of all
his felowes.

*Et appropinquauit ei, ut oscularetur cum. Et qui res-
miserat, statim accessit ad eum, et ait Rabbi, Ave Rabbi &
osculate*

A osculatus est cum.

„ And he dze we nere to kisse hym. And
„ when he was come, by and by wente he
„ vnto him and sayde Maister, good mo-
„ rowe maister and kisset hym.

So doe they approche vnto Chrise, so
doe they salute him, so doe they call him
maister and so doe they kisse him also,
that pretended to be Chrisies disciples,
and in apparence shewing themselfes
to professe hys religyon: Yet in verye
deede doe by crast and subtelty their ve-
termost deuoure cleerly to ouerthrow
it. So doe they salute Chrise as theyze
maister, that call hym maister, and re-
gard not hys commandementes.

B So doe those priestes lykewise kisse hym,
which cōsecrete the holy body of chris,
and afterwarde by false doctrine and e-
uell example of liuing, kyll Christes
membrēs, that is to wittē the soules of
chrisien men. So doe those laye men sa-
lute and kylle Chrise to, which woulde
be compted for good and deuente per-
sons, for that contrary to the long con-
tinued custome and guis of al christen-
dom, they doe now in these later daies
(lyke good holy fathres) without anye
iust ground, in dispite and reproache of

C the whole chatholike church (and ther-
fore not without their greuous offence
to godwarde) by the setting on of cuyl
priestes, not alone lykewise receue
the blessed body and bloode of Chrysie
vnder bothe kyndes, (which chynge yet
myght somewhat be borne wythall) but
condempne all other that recene the
same body and blod but vnder one kynd
only: whiche is as much to saye as they
condempne all Christen people that haue
ben so many yeres in all partes of the
worlde, excepte theimselues alone.

And albeit they frowardly mayrayne
that the laitee ought to receue both kyndes,
yet as for the thing of the sacramēt,
the body and blood of Christ I meane,

D that doe the molle part of theim aswell
lay men as priestes, from evther kynde
clerely take awaie, leauing no more
therin but the bare names of hys body
and blood alone. Add in this behalfe are
these folke, not much unlike to Pilates
soulders, who in dirision of chrysie vp-
on theire knees, saluted hym kyng of
Jewes. For euen so fare they also, ihat
wyth reverence kneeling vpon theire
knees, name the sacramēt of the aulter
the bodye and blood of Christ, wheras
they belueve neyther nother to be there,
no moze than Pilates me beleued him

to be a kyng.

Werely all these whome I haue here
rehearsed you, doe in theire saluacion
and false traitorous kyng, plainly play-
vs the traitour Judalles part.

But now as these folke playe Judal-
les parte, longe after he is gone, so dyd
Ioa in a figure playe hys parte, longe
before he came: who(as it is wrytten in
the xx. chappeter of the seconde booke of 2. Regum. 20.
kynges) while he thus saluted Amasas;
God speede you myne owne good bzo-
ther, and wyth his ryght hande louing-
lye tooke hym by the chynne as thoughē
he woulde haue kyssed hym, p̄tuelye
dewe owt a swēzde therewhyles bn-
wares vnto the tother, wherewith at a
stroke throught bothe hys sydes he stakē
hi stark deade at ones. And a god whyle
afore thys, had he by a lyke trayne mur-
thered Abner. But afterwarde as rea-
son was being slayne hymselfe, he re-
ceued hys losse rewarde for that wret-
ched trayterours guyple.

Thys Judas folowed the sayd Ioa
oute ryght, whither ye confyder the es-
tate of hys parsonē or his mischeuonē
dryste, or the vengeaunce of Godde, and
the mysterable ende of the both, sauing
that Judas in euerye point to too farre
exceeded Ioa. For as Ioa was in

great fauour wyth hys pryncipe, so was
Judas, and in muche moze, and wyth a
myghtyer pryncipe to. And as Ioa slew
hys frende Amasas, so Judas slew
Ihesus a farre greater frende, and thereto
wythall hys molle louing mayster. And
as Ioa kylled Amasas vpon malice
and ambition, because it was tolde him
that amasas was lyke to growe in more
estimacyon wyth hys pryncipe than he, so
Judas throughte couertyce of wretched
worldeley wyning, for a small somme
of money, trayterously deluyuered hys
owne mayster to deathe. And there-
fore as hys trespass was a great deale
moze heynous, so was the manoure of
hys well deseruyd ende, muche moze
pyctous and lamentable.

For wheras Ioa was slay by an other
Judas with his own handes most wret-
chedly honge hymselfe. But in the tra-
terous contrayng of mischiefe, were
thabominable enterpryses of the both
not much unlike, sith as Ioa familiar-
ly speaking to Amasas and pretendyng
frendely to kisse him, shamefully slew
him, so caē Judas gently to Chrise, sa-
luted hym reverently, and kisset hym lo-
vingly, wheras nougatels minded this
cursed

A cursed caytife all the while, but how to
deliser his deare maister to death.

Neuerthelesse though Ioaſ by ſuche
coulored amitye deceived Amalias, yet
could not Judas ſo deceiue Chriſt, who
at his coming kindly received hym,
heard him ſalute hym, refouled not to bee
killed of hym, and as p̄iuy as he was of
all his detestable treason, yet foſz a while
ſo vſed he himſelfe, as iſ he had knownen
nothiſg thereof at all. And whye did he
this crow ye? was it foſz that he would
teache vs to counterfaite and diſimuliſ,
and like crafty wozldy folke to auoyde
one wylye diſte by an other? No no he
ment nothing ſo, but rather to give vs a
leſon paciently and niceley to ſuffre all

W̄onges and falſe contrived traimes, &
not to ſcorne and rage, not to couecto be
reuenge, not by euil language bittered
againe to eaſe our chrewde ſtomackes,
noz to take any vaine delight deceipte-
fully to beguile our enemy, but againſt
craft and falſchode to vſe upright dea-
ling, and by goodnes to maister euyil,
and with ſweete and ſower wordes, to
laboure by all meanes poſſible bothe in
time and out of time, to make good men
of badde, ſo that if any man be incur-
ably diſeased, he haue none occation to
impute it to any negligence on our be-
half, but to the ouerrage of his own mi-
cheuous diſease.

So Chriſt like a moſt graciouſ physi-
cion proued both theſe waps to cure the
trayſour Judas. And firſt beginnyng
with gentlenes: My frend (quoth he) foſz
what purpoſe commest thou?

Now albeit the traitour at this woſd
frend, ſomwhat began to ſagger, as he
that vpon the remembraunce of his hygh
treafon, feared that by the name of ſkred,
Chriſt loſe chargeb him with his wret-
ched mortall malice, yet on the other
ſide, as commonly euill diſpoſed perſons
D be euer in good hope ſtil to be unknoſe,
this mad blinde wretche truſted, foſz all
he had ſo ofte by expeſience perceiued,
that Chriſte parſicely knewe mennes
thoughtes, and that hys owne treafon
to, was metely wel towched, at the ſupper,
yet this madde fonde foole I ſay foſz
getting all together, was evermoſe in
good hope that Chriſt little wiſt his en-
ſent. But fozaſmuch as nothing coulde
be moze harmefull vnto him, than to be
ſtil fonduely ſedde vpon ſuch vaine hope
(foz it was the thing in dede that moſte
hyndered his amendment) Chriſte of
his goodnes wold no lenger ſuffer him

to conceue fonde comfort in truſt that Luke.ii.
E
he nothing wiſt of his falſe dealing, but
ſtreightewales ſharpely addēd therunto: O Judas doſt thou betray the ſonne
of man with a kiffe?

Here caſled he him by hys name as he
was wonte to doe, to thentent vpon re-
membrance of olde amity, the traitor ſ
harte might haue relented and fallen to
repentaunce, hys treafon alſo openly
laſed he to his charge, & whyle he myght
parceue it was not unknoſen, he ſhould
neuer be aſhamed to confeſſe his faulſe.
Ouer thiſ the traitour ſhamefull hi-
craſy did he bitterly touch, in theſe wo-
des: Doſt thou betraye the ſonne of ma F
with a kiffe?

Among al loztes of miſchiſe, none can
there lightly be ſownden moze odious
vnto god, than whan we abuse thiſgnes
that be of their owne nature good, and
turne them contrariwise to ſerue vs in
ouerlewdenes. And foſz thiſ conſideracio-
dothe God much miſlike lieng, foſz that
the woſdes whiſh wer by him or deliued
truely to expelle our myndes by, wee
faſely pernerte to a quide contrary uſe,,
In which ſoſt and manour doth he ge-,,
uouily diſplease God alſo, that miſtrut-
neth thoſe lawes that were deuiled to de-
ſend men from wrong, to be instrumen-
tes to wrong men by.

Chriſt therfore checked and conſrou-
led Judas foſz thiſ detestable kind of of-
fece, where he ſayd: O Judas doſt thou
betray the ſonne of man with a kiffe?

Either be thou ſuch as thou wouldeft
be taken foſz, or plainly ſhewe thy ſelfe
as thou arte in dede: Foſz whoſo vnder
the colour of frenchhippe woorketh an
unkindely parte, dobleth wretchedly
hys owne offence thereby. Was it not
ynough for the than O Judas to betray
the ſonne of man, the ſonne of that man D
foſz I meane, through whose default
all mankindē had ben vterlye loſte foſz
ever, had not thyſame ſonne of man,
whome thou deuileſt to diſtroy, redee-
med al thoſe that be willing to be ſauid:
Was it not ynough for the I ſay to be-
tray thiſ ſonne of ma, but thou muſt be
tray him with a kiffe to, and ſo make ſ
ſerue the to work thiſ treafon by, which
was firſt inuention to be an aſſured tokē
of dere loue and chariſty: I doe not ſo
much blame thiſ companye here which
by forſible meanes openly ſet vpon me,
as I doe the O Judas which with a tra-
terous kiffe doſt vnto theſe rude ruffins
thus unkindly betraye me.

A Now whan Christ saw no maner of repentance in this traytour, to declare that he had much rather talke with hys open enemies, than a priuie aduersary, and therewith to cause the traytour to perceiue, howe little he passed vpon all hys deuillish deuyces, turned trayght from hym, & vnarmid as he was, furth went he vnto thys armed bande. For thus sayth the gholpel.

„ Iesu itaque sciens omnia que retura erat super eum,
„ proceſſe & dixit eis: Quem queritis? Respoſerunt ei,
„ Iesum Nazarenum, Dicit eis Iesu, Ego sum, Stabat
„ autem et Iudas qui tradidit eum cum ipsis, ut ergo
„ dixit eis Iesu, Ego sum, abierunt retroſum & ceſſiderunt in terram.

B Then Jelus knowing all that shold
„ betyde hym, went furth and sayde vnto
„ them: Whome ſeke ye? to whom they
„ aunswered, Jelus of Nazareth. Jelus
„ ſayde vnto them, I am he. And with the
„ ſtode Iudas that betrayed hym. And as
„ ſone as Jelus had once ſayde I am he,
„ they went backward and fell down v-
„ pon the grounde.

C O ſweet ſainte Chylfe, thou that
were lateſly ſo ſore aftrapte, and lying
proſtrate vpon the grounde in moſt la-
mentable maner with a bloody ſweete,
diddeſt humbly pray vnto thy father to
take away the cuppe of thy bitter paſſion,
arte thou nowe ſodainely ſo cleane
chaunged, that lyke a gyaunt thou lea-
pēſt out and ioyfullye runnest forward
on thy tourney, and thus courageouſly
goest to mele with thoſe that ſeke to put
thee to a paynefull paſſion, and of thine
owne miſdemeaunours diſcloſeſt thy ſelf vnto them,
that conſeffe they come to ſeke thee, and
for al that doſt not knowe thee? O wold
god all ſainte hearted folke woulde re-

D payze hither, hither I ſay to thys place,
here maye they be ſure to fynde ſufficient
matter of comforthe, whan they ſhall
ſele theſelues troublid with the extreme
 dreade of deathe. For as they thankful-
ſer agonies with Chylfe, as they be in
ſearc, in ſorow, in heauinesſe & in payne
with hym, ſo ſhalt they not ſayle (if ſo be
they heartely praye, and perſuer in the
ſame, and therewithall wholly ſubmit
thenſelues to the will & pleasure of god)
ſenſiblly to ſeele comforthe and relief with
him, with whose holy ſpirite ſo ſhall
they be recomforted, y they ſhal mani-
felliſtly perceiue the deſeruitie of their old
earthly heart by the dewe of his celeſtial
grace to be right wel reuarmid: and
by puttinge the wholesome croſſe of
Chylfe into the water of theyz ſorow,

the remembraunce of death, which was E
of late ſo bitter vnto them, ſhall ware
pleaſaunce and ſweete, and after theyz
heauines, ſhall ſolow iſy and pleaſure,
and after theyz ſteare, ſtrength and cou-
rage, yea and at length deaſh iſo (which
before they ſo loſe abhorret) ſhall they
greately long for, counting it paine to
liue, and gayne to die, deſirynge to goe
hence and to be with Chylfe.

Than came Jelus even hard vnto the
and asked them this question. Phil.1.

Quem queritis? responderunt, Iesum Nazarenū, „
Stabat autem & Iudas qui tradidit eum, cum ipsis, „
Et dixit eis Iesu: Ego sum. Ut ergo dixit eis, Iesu, „
Ego sum, abierunt retroſum, & ceciderunt inter ſe, „
ram. Jf

Whome ſeke ye? They aunſwered, „
Jelus of Nazareth: and Iudas that be- „
trayed him ſtode with them. Jelus ſaid „
vnto them: I am he. And as ſone as Je- „
lus had ſayde vnto them, I am he: They „
went backwarde and fell down on the „
grounde.

If anye man in his hearte before, the
leſſe esteemed Chylfe, by reaſon of the
ſearc and anguylie that was ſo lateſly
in hym, now muſt thys manfull hardye
courage of Chylfe, recouer his estimā-
tion agayne, conſidering he ſe boideſe
aduentureth to god vnto all thiſ arm'd
rowe. And as ſure as he is to be ſlayne
by them (for he ſoreknewe all thynges
that ſhoude befall vnto hym) yet diſco-
uereth he himſelue vnto theſe wretches,
albeit, they ſe no ſore hym not, and therby
voluntarily betaketh hymſelue vnto the-
ſe, as a ſacrifice cruciſly to be kylled of the.
And truely thiſ ſo ſodayn and ſo greata
chaunge, of reaſon ought much to bee
meruayled ac in his blessed humanitie.

But now howe good and howe mer-
uaylous an opinion and estimacion of H
him, muſt thiſ nedes engedēr in all god
christen heartes, to ſee the pouer of god
ſo wonderfully worke in his tender hu-
mane bodye? For what was the cauſe
to ſwe you, that none of all thoſe that ſo
busily fought him, coulde at that tyme
knowe him, being ſo nere vnto them, &
prefertenly talking with them. He hadde
openly preached in the temple, he hadde o. Math.21:
verthrowen the bankers tables, & diſ-
uen them ouſe of the temple to, he hadde
evermoſe uſed to be conueriant abrode,
he hadde confuted the Phariſeis, and ful-
ly aunſwerted the Sadduceis, reprooued
the Scribes: and the captiuous queſtions
that Herodes ſouldiers mooued vnto
him, by a discrete auſwer had he clerely
T.L.J. auoy

A asyded, with b. loanes of breadde he had feadde. by. thousande persones, the sycke hadde he healed, and rayled the deadde, he hadde been in compayne of all sortes of people, Pharisleys, Publicanes, ryche, pore, god, badde, Jewes Samaritanes, and Gentiles. And now of all this noumber was there not one that could discerne him, whyle he stode harde by theym, and spake unto them, neither by hys vilage, noz yet by hys speche, as though the senders hadde of purpose prouyded liche messaungers,

Bas amonge theym all that than came to setche hym, there shold not one be sent thither, that ever hadde seene hym before. Why was there none that hadde marked hym at the leastewyle by Judasses talk with hym: or by hys embrasing of hym: or by the kyss he gaue him for a priuie token wherby he might bee knowen? What, hadde the Traptoore hym selfe that at the same tyme **C**was there among them, so sone forgotten hym, when he hadde but a litle before by a kyss betrayed hym? Whereof rose than this straunge and wondrefull chaunce?

The reason why none of theym all coulde knowe hym, was the selfe same that within a litle whyle after, caused lykewyle, that untyll he reueled hymselfe, neyther Mary Magdalene whan she sawe hym, noz neither mother of his twoo dysciples whyle they commonden with him, wylle what he was: but as they tooke him for some wayefayryngne manne, so tooke he hym but for a gardiner.

DFinally, if you will nedes learne howe it happened, that none of theym all hadde anye power to knowe hym, for all he was presente amonge theym, and talked with them, it came ye may be sure of none other cause, but even of the same that mape as ye see here, that none of theym all was hable to stande on his fete, as long as he spake to them. For as sone as Jesus hadde sayde, I am he, they went backwarde and fell batte to the grounde.

Here dyd Chrysste verelye proue himselfe to be that woorde of God, whiche much moze pearseth than anye double edged swoorde.

Some folke say in dede, the nature of lightening is such, that it wiss melt the sword and never hurt the scaberd. But verye true it is, that the onely booyce of Chrysste, without anye harme of theyz

bodies so wekened theyz natural stren-
gthe, that no power was there leste in
theym to boare vp theyz lymmes wity,
all.

Here tellethe the Euangelist that Ju-
das stode also wylch theym. For whan
he hearde Chrysste so playnely laye hys
treason vnto hym, eyther for shame or
for feare (for he wylle well ynough how
fierce of nature Peter was) he drewe
backe by and by, and retired to his com-
panye agayne. And why dothe the Eu-
angeliste make mencion of Judasses
standing amongest them: but to make
vs understande, that he lykewyle fell
downe with theym. And surelye liche
a wretche was Judas, that in all the
companye was there not a woosse,
noz a moze worthy to haue a falle.
But hereby meant the Euangelyste to
geue euerye man a generall warnynge,
to take god hede what compayne he ke-
peth, for feare lest if he matche hymself
with euill folke, with theym maye he
fortune to fall: syth seldom chaunseth
it, that who so lyke a foole placeþ hym
selfe in a leakinge shyppe with such as
after, by misfortune be cast into the sea,
dooth escape alyue to lande, and all the
reste be drownd.

None I thinke doubteth but that he
whiche was hable to thrōw them down
everychone with one woorde, coulde as
easelye haue gotten theym so soze a fall,
that none of theym all shold ever haue
been hable to rysse agayne. But Chrysste
who gaue them this fall to make them
knowe that moze coulde they not dooe
vnto him, than he listid to permit them,
lycensed them to rysse agayne, to doe that
vnto him that it pleased himselfe to suf-
fer.

Igitur quū surrexerint, iterum interrogavit eos, quem queritis? Illi autem dixerunt Iesum Nas, x, xarenum.

So when they were risen, he asked them agayne, whome leke ye? And they answered, Jesus of Nazareth.

By thyis one poynete maye eueri man
perceue, that by Chrysstes cummyngs
vnto theym they were so dismayed, so
astonished and amased, that as it seemed
they were almoste oute of theyz wistes.
For hereof mighete they haue ben sura
ynough, that at that tyme of nyghtes,
and in that place shold they none find,
but some, eyther of Chrysstes owne dys-
ciples, or at the leastewyle some frende
of hys, who woulde rather haue con-
veyghed theym anye waye elles, than haue

A haue conducted theym where Jesus was. And yet dydde they lyke folkes cuen at the syrste meetyng, fondelye blabbe ute at once, vnto one whome they neyther wille what he was, nor why he asked them that question, thefecte of all theyz errande: whiche in any wise shoulde haue been kepte close, vntill they hadde acchived theyz purpose. For as soone as he asked them, whome woulde ye haue, They aunswered and sayde, Jesus of Nazareth. Jesus unanswered agayne, I tolde ye that I am he, wherefore if you would haue me, lette these my dysciples departe. As who woulde say, if ye woldes haue me, saying I am nowe come to yee, and tellie ye my selfe who I am, nowe ye thus knowe me, why doe ye not strayghte wapes take me?

But of trueth so farre vnhable are ye to take me, except I geue you leaue, that (as ye haue by your sallyng backwarde alreadye ryghte effectuallye proued) ye haue no power so muche as to stande whyle I doe but speake to you. Neuerthelesse, if all these thinges bee so soone so cleane oute of youre myndes, nowe once agayne I putte you in remembraunce, that I am Jesus of Nazareth. Wherefore, if you seeke me, suffer these (my dysciples) to departe.

Where Chrysste here sayeth, lette these (my dysciples) departe, that he meant not therby to aske leaue for the to goe, shewed he sufficienly I trow, by that he strake theym so flatte to the grounde.

But otherwhyles happeth it among that they that go about a mischievous matter, bee not contented to doe one mischiefe alone, but of theyz owne ungracious dyspositions, commonlye couerte to adde moze thereto, than the busynelle they haue in hande of anye necessarie requireth. And some also that helpe for the other mennes shamefull enterpryses, be so forsward and so moze than nedeth trusteth therin, that rather than leaue any ungracious acte vndone that they are appointed vnto, they will putte somewhat more to it of theyz owne headees besyde. Both the whiche sortes of folke dothe Chrysste here prieuelye touche, where he sayth, if ye woulde haue me, suffer these my dysciples to departe. If it be my bloude that the Wysshoppes, the Scrybes, the Pharisies, and thau-

cientes of the people do so soze chyſt for, loe at youre syrſt ſeeking was I readie to meeke you: and where you knewe me not, I disclosed my ſelfe unto you: whyle ye laye on the grounde, I foode harde by you; nowe you are rielſen, here am I p'reſente for you to take me. And finally whiche the trapour coulde never haue done, here deſtuet I my ſelfe into your handes, to thende neyther you nor they ſhal thinke that (as though you hadde not done lewdely enough to contrive my death) nedes muſt ye ſhedde their bloude too. For whiche cauſe if ye ſeeke me (sayde he) lette these (my dysciples) departe.

He bade theim lette theim goe: but mawgrye theyz heartes he wroughte to haue it ſo. And whyle they were busye to haue caughte theim, he cauſed hys dyscyples to flee: and ſo p'reſetyng theym all, clearelye disappointed all thole caytife purpose. For declaracion of whiche effecte to folowe, theſe woordes ſpake he before hande vnto theim: Lette these (my dysciples) departe: whereby this his owne ſaying alſo was veriſyed. Of all thole thou gaueſt me haue I not lost one.

These wordes of Chyſt whiche the Euangelyſte here mentioneth, were thole that Chyſt ſpake vnto hys faſher the ſame nighte at his maundye. O holy faſher ſauē theym for thy naſmes ſake whom thou haſt geuen vnto me. And a little after, I haue kepte ſafe all that thou gaueſt me, and none of theim hath periyded but the ſonne of perdition, whereby the scripture is fulfilled.

Here loe Chyſt prophecyng that his dysciples ſhoulde be ſaued harmeſſe althoughe him ſelfe were taken, foresheweth thereby that he and none els preſerued them. By reaſon where, of doothe the Euangelyſte putte the ſame in the readers remembraunce, to let theim witt, that albeit Chrysſte in this place ſayd vnto theſe folke, ſuffer theſe my dysciples to departe. Him ſelfe for all that by his priueit power, had made open the waye for theym to ſcape.

That place of scripture that foreſheweth the deſtrucon of Judas, is by the waye of prayour prophected in the hundreth and eighthe Psalm of Dauid in this maner. Lette his dayes be ſhortned and another take his roume. These wordes though they were foreſhowne,

S.S.G. spoken

A spoken so many yeres before of h[oly] traytour Judas, yet vntil Ch[rist]is so caught vs, and the dede selfe after compared with the sayde wordes so proued the same, whither any man elles sauonly he that spake theim did ever tell that time so vnderstande theim, I cannot surely tell. Foz it foloweth not that euerthing that one prophete foreseeth, is soresen of all the rest belyde: sith the spirite of propheetie is to prophetes proportioned by measure. Yea and further of this opinion am I, that no man hath so cleare vnderstanding of holy scripture in all places, but that

B as yet there are many hidde misteries remayning b[ea]tunperceived therin, such as concerne either Antechristes tyme or the day of judgement. Whiche albeit they are foz the meane while unkno[w]en, Elias yet at his cummyng a[gayne], shall at lasse openlye reuele. Wherefore as the apostle spake of the wisedome of God, so maye I of holye wryte (wherein God hath layde vppre and hydden greate heapes of his wisedome) right well crye ouute and saye: Oh the depth of the merueilous highe

wisedome and knowledge of god. How farre be the iudgements of god aboue the capacitie of mannes witte: and how unsearchable be his wayes: And yet foz all this doe there in every corner nowe a dayes still start vp amonst vs, as it were swarmes of waspes or hornettes whiche of a certayne pride call themselues as Haynte Hierome scarmeth theym Antodidactons that is to wit, of themselues learned without anye mannes teaching, and boast likewise that withoutte the Commentaries of the olde doctoures, they haue founde all those poynthes open playne and easie, whiche all the auncient fathers, menne of as exccellent witte and no lesse learning than they, and ouer that all geuen to continuall studye, and touching the spirit of God (wherof they as muche babble as they lytle haue) as farre beyonde theym as they passed them in godlye livinge, confessed to be right harde and comberous.

But nowe these newe found diuines, that are thus soodaynely sprong vppre of noughe, whiche woulde so sayne seeme to knowe all thinges, belydes that they vary from all thole god godlye menne in the vnderstandinge of scripture, agree not within theymselfes, neither in the principall poyn-

tes of Chrysostomes religion, and neuer. ¶ thelesse euery one of theim boldelye bearing folke in hand, that they haue spyed ouute the truche, as they putte other of like sorte to rebuke and shame, so by other doe they take shame themselves. And as they altogether labour to destroye and ouerthowe the whole catholike fayth, so are they all the hole rabbble of them broughte to confusyon theymselfes: whose wretched and foolish enterpryses, God that dwelleth in heaven lownde laughe to skorne: whom I moche humblye beseeche, that he so laugh theym not to skorne, as he laugh at their eternall dampnacion, but inspyre into their heartes his holesome grace of repentaunce, whereby though they lyke vnbryghtie prodigall childe[n] haue strayed too longe alas abode, they may yet at length return from whence they came, vnto they[m] mother the churche afreshe, to the intent we and they together agreeynge in one trewe faythe of Christ, and knitte in mynfull loue and charite, maye as hys trewe members attayne vnto the gloriye of our capitayne and headdie, whiche who soever hopeþ to haue ouute of thys bodie (the tharche) and withoutte the righe fayth, doeth with a dayne hope lewdly deceue himselfe.

¶ But nowe as I was aboue to tell you, that this propheetie was meant by Judas, dydde Christ somewhat geue warnynge afoze, and Judas by the murtheryng of hymselfe, dydde playnelye declare it, and Peter afterwarde so expowned it, and all thapostles too: whiche at lengthe executed the same, when by lot they admitted Matthias to his rowme, so that then dyd there in verye dede another take hys place. And to make the matter the clesser, (albeit by shoppes doe still from time to tyme succede into the Apostles places) yet into that noumber of the twelue, after Matthias was once chosen in Judas stede, was there never none taken in againe: but the office of the Apostles being little and little appoynted vnto many, bothe was therefore sayde propheetie fulfilled, and that holye noumber therewith fulfille at an ende. Wherfore whan Christ said, suffer these my Discypples to departe, he desyred not leaue foz theym to departe, but in a maner tolde theim that he himselfe lycensed his disciplos so to

I doo, to verisye that he hadde earste spoken, Father I haue kept those that thou gauest me, and not one of them hath perlyshed, but the sonne of perdition.

Here me thynketh is good somewhat to waye, howe effectuallye in these wooddes Chytle so retolde two thynges so farre unlyke, as the desperat deathe of the Traytoure, and the good successe of the reste. For so certaynelye dydde he tell what shold become of bothe parties, that he spake therof, as of a thyng not to come, but rather paste alreadye: Those that thou gauest me (sayde he) theym haue

WI kepte.

Peyther were they saued harmlesse by theyz owne strength, nor preserved by anye gentlenesse on the Jewes behalfe, nor escaped awaie for faulfe of diligence in Pylates menne, bue I haue safelye kepte theym, and none of theym all hath miscaried but onelye the sonne of perdition. For of theym whome thou (O father) gauest me, was he verelye one. And I whyle he at my choolsyng of hym, willyngly receyued me, sette hym at fre libertie to become the child of god wyth the remenaunte that receyued

Cme. But as soone as he of a couerous mynde sondelye betooke hymselfe unto the devill, and so sooke me, and falsly betrayinge me, refused to be saued by me, whyle he wente aboue to destrope me, he fell to be the sonne of perdition. And thus lyke a wretche wretchedly cast he himself away.

And so well assured was Christe, what ende thys Traytoure shoulde haue, and so vndoubtedlye shewyd he that he shoulde come to naughte, that he playnelye sayde, he was alreadye losse. This notwithstandinge, all the whyle Chytle was in takinge, still stode (with a full furious stonake) this wretched Traytoure, amongst those that tooke hym as theyz headde capitayne and banner bearter, ryumphing of likelhode and rejoycinge to beholde, what perill his own fellowes and his maister were in. And I verelye thynke he looked for none other, but to haue hadde theym taken and slayne euerye chone. For such is the madde naughtye nature of vngrateful folke, that whome they haue once vnjustlye dealte wyth, those woulde they gladdelye haue ridde oute of the

way: so soze dooth theyz sinnesfull woun^G ded conscience dreade the reproche of theyz vnkynde dealynge. Thus was this Traytoure full gladde, whyle he hoped to haue hadde all his fellowes in holde at once, and lyke a foole casse no perilles of himselfe at all: nothing lesse mistrustinge than that sholdelye after the dreadfull sentence of God shoulde lighte vpon him, so that he with his owne handes shoulde moste horriblye hang himselfe.

Here haue I oceasyon to lamente and bewaple, the blyndenesse of oure miserable mortall nature. For many tymes whyle we are in molte trouble **F** and feare, thoughe we knowe it not, we lie in molte suretie. And contrary wise, ofte tymes whyle we reckon our selues surest and make molte mercy, than unwares stealeth death even to daynelye on vs. All the Apostles sauad Judas were very soze astrayde: reckoning to haue been carped awaie, and putte to deathe with Christe. And yet were they all in case safelye to escape: wheras Judas on the other syde whiche nothing feared at all, but tooke a speciall pleasure to see them so abyghted, losse hys lyfe for euer and that in fewe howres after.

A cruell delighte it is and very vn-naturall, to reioyce and take counte at others woe and miserye. Neuer the moxe cause hath any manne to reioyce or to accoumpte hys lucke the better, for hauninge power vpon anye bodies lyfe or deathe, as the Traytor crowed he hadde, when he had gotten this bende of soulours unto hym. Sith of this may every man be righte **H** sure, that whom so euer he slayeth, by death shall he him folowe. Pea and so vncertayne is the holwe of death, that the partie that so boldelye boasteth to dispatche another syrte, may fortune for all that to goe before hymselfe: as it here fared by Judas, who delinuered Christ to the Jewes to be put to death, and yet did he syrte miserably murder himselfe.

A heauy & dzedeful president for the hole world to beware, y no man reckes himself free from Goddes vengeance, that without all feare of God presupposidlye attempteth myschiese, never taking anye recourse therof. For all creatures doos agree to woorken with their creatour, to chastice and punish the euyl. The ayer is ready, with noy^{E.L.IY.} some

A some and euill breathes to infect and
poysen theym, the water with waues
to dwowne them, the mountaynes to
overwhelme them, the dales to rysle vp
against them, the earth to gape and o-
pen vnder them, hell sodainly to swal-
lowe them downe, and there the deuill
hedlong depc to plunge them in flaming
fyre Pittes, that shall continue for e-
uer. And al this whyle doth god alone
preserue this sely wretched man for al
he hath too swiche forsaken him. But
he that so foloweth this stubben stiffe
necked Judas, that after grace so of-
ten offred, and as ofte agayne refused,

B God at length determineth to offer it
him no moare, this man is vndoubted-
lye in a very miserable case, thys man
I saye in hys good lyghte souer he
fondly weneth himself to be, and seme
he to sic never so hygh in the ayre, yet
walloweth he in dede full lowe in all
sorowe and wretchednes.

Wherfore let vs make our prayer
vnto our moost pitiful saiuour Christ,
not eche one for hymselfe alone, but
every man for other two, that we folow
C not ther example of the obstatine tray-
tor Judas, but without delaye glady
embrasing goddes grace whan it is
offred vs, may throughe our owne re-
pentance and his mercye, be renued
afrethe to attayne his endiesse glory.

De amputata Malchi auricula.

Of the cutting of Paichus care.

Albeit the Apostles, whan they fyre
heard Christ tell them before, of the
thinges whiche they nowe sawe them-
selues, wer therat full soroy and sadde,
yet much lessid it grieue them then,
than nowe, whan they presentlye be-
helde them with theyz owne eyes. For
assone as they espyed so manye come
vpon them at once, and openlye sayde
they songhte Jesus of Nazareth, no
longer could they stand in doute, but
that they so sought for him purposelie
to apprehend him. And therupon per-
ceyng what was like to ensue there-
on, standyng matters as in such a sodain
fyre very soze perplred them. First
the earnest care they had for theyz dere
beloued maister; ouer this, the dreade
they stode in what might fall on them
selues: and last of all, the shame they
hadde to breake their bold boaste and
promise, where euerye one p[re]ciselye
sayd, he would never forsake his ma-
ister, no not to dye therfore.

Thus were theyz myndes with dy-

uers perplexites diverslye distracte. ¶
For as the loue of theyz maister mo-
ued them to auoyde, so the feare of the-
selues willed them to flee. And as the
dreade of death draue them fast away,
so didde the shame to breake their pro-
myle, perswade them still to tarye. A-
gayne they ryghte well remembred,
howe Christ had before time charged,
that none of them for his owne defee
should cary neither sticke nor staffe:
whereas nowe the same night he gaue
a contrarie commaundemente, that
whoso lacked a swerd shold sell hys
coate to byc hym one w[i]thall, and all ¶
Iver it so, that they being but eleuen in
numbere, & thereto so destitute of wea-
pons, that saue onely two of them ne-
uer a one had anye aboure him, except
happelie some knyfe to cutte his meate
w[i]thall, wer soore afflited to see such
a sorte of the Iewes besydes the Ro-
maine sonldiours, all so well armed
Stande there so thicke thronging toge-
ther about them, yet assone as they be-
thought them, that when they had said
vnto Christ, lo here are two swoordes,
Christe aunswered they are enoughe,
they not vnderstanding what was the
mysticall meaning of the matter, soo, ¶
daynely asked Christ all in hast, whi-
ther they shold defend hym by sword,
saying: Domine n[ost]r[us] percutimus gladio: Lord shal
we stryke with the swoerde? But Pe-
ter for the cruuent affection he bare to
his maister, befoze he had his aunswere
drew out his swoerde, and stryking at
the bishoppes seruaunte, cutte of hys
right care clene: eyther for that it was
his chaunce to stande there nexte vnto
him, or elles because among theym all ¶
ther was none so busyn a b[ea]ggar. And
oute of question it appeareth that he
was some very lewde isolell, for the Eu-
angelistes w[ro]te of him, that he was
seruaunt to the bishop who was h[igh]h
Priest or Prince of the Prelates. And
commonly as Juuenall sayth: Great
mennes howses bee well strozed with
lawysse malaperte marchauntes. And
men learne by their owne experiance,
that in every country noble mennes
seruauntes be statelier and much more
extreme, than are theyz Lodes them-
selues.

Nowe to let vs knowe, that this fel-
lowe bare some rule with the bishop, &
toke therfore somwhat the moare vpon
hym, Sainct John immedietly after
addeþ his name to sayng: Erat nomen
serue

A seruo Malchus. This seruantes name was Malchus: whiche thynge theuangelisste seldome vseth, withoute it bee for some purpose. And thereupon thynke I that this Iauell that so fiercely rusheth in among them, sette Peter in such a heate, that he sytt beganne with hym, and so would stoutely haue proceded further, had not Chist stayde hys bolde couragous stowake, ere that he wett to farre.

B who by and by (as he that came not to auoyde death, but to suffer it, and if he had been otherwyse mynded, yet lyttle nede had of any suche ayde) both tempered the resitive of hys Apostles, and reproved Peters ourrageous zeale, and also resto; cd the vyle wretche hys care agayne. For the playnre declaracion wherof, first answered he his other discipiles to theyz demaundes, saying; sinice vs & huc, abhuc paulisper sinice: Lette them alone yet, a litle whyle lenger suffer theym.

For I that with one wrod ouerthe we them all at once, was as ye see contente for all that to let them ryste agayne, and so for thys once to worke theyz willes vpon me. As yet than those whom I my self doo suffer, them suffer ye also. And the tyme is almooste come, in whiche I

C shall no more suffer theim, to haue anye power vpon me. And now in the meane while, neither nede haue I none of your helpe at all.

This was all hys aunsweare loe, that he made vnto the rest, suffer theim yet a while. But seuerally turning vnto Peter: mitte gladium in locum suum, Put vp (quod he) thy sworde into his place, as though he would say, I will not be defended by sworde. And suche a state haue I chosen the vnto, that I will not hane thee fight with this kynd of swerde, but with the swerde of goddes wrod. Let this mate-

D riall swerde therfore, be put vp into his place, that is to witte into the handes of temporall prynces, as into hys ska- berd agayne to punylle the malefactours withal. He that be apostles of my flocke haue another maner of swerde than this pardie, muche more terrible than is any swerde made of yron or Steele. For by that swerde, whatsoeuer euill persone is once cast oute of the churche, that is to bee vnderstanden as a rotten member cut of from my mistickall body, is deliuereid sometyme to the deuylls handes only to chastice his flesh, to thed his soule may be saued, if so be there remayne any hope of amendment in him,

& that he may be graffed and knitte into my body afresh. And other whyles if he be so desperatly diseased, that he be past all recovery, than for feare thinfaction of him might happely hurt the whole & sounde, is he perpetuallye condemned vnto the inuisible death of his soule al- so. And of truch so loath am I to haue ye syghe, with this temporall swerde (the mettel skaberd for whiche, marke well what I say vnto ye, are the secu- larre Justices) that I coulde not aduise you to occupye the spirituall swerde, (thuse wherof perteyneth to you alone) not very often neicher: but valiantly be syzring your selfe with the swerde of goddes wrod (the cut wherof like a lyt- tle launling kniffe may let out the soule corruption of the soule, and so wounde it to the great helpe and health thereof) as for the other terrible and daunge- rous swerde of excommunicacion, that woulde I haue you alwayes kepe with- in the skaberde of mercye and pittie, till an vrgent and wonderous necessarye cause, enforce you to draue it oute.

Thus wheras to the remenant of hys apostles he spake not passing two wor- des or thre, eyther for that they were meke milde of spirite, or not so hottie as Peter was, Peters fierce vnbrydeled vraydes he calmed and quyeted with a farre lenger processe. For he dyd not a- lonelye bid him put vp his swerde, but tolde him also the cause why he misly- ked his zeale, how well soever he meant thererin.

Calicem que dedit mihi pater, non vis ut bibam illud

Whhy wilt thou not that I shal drinke (quod he) of the cup that my father hath geuen me?

Chist had long before shewed his ap- postles that he must goe to Hierusalem, John.18: and suffer muche woe by thaunciences and the Scrybes and the Princes of the peple, and in thend be slayne and rise Math.16: the third day agayn. And Peter taking hym aside, began to rebuke hym in this wyse: God forbydde master it shoud to fare with the: there shall no such thing come to the. Who turned aboute vnto Peter, and said: Get thee hence vchind me Satan, thou hast no taste in godlye matters.

Here lo may ye se, how sharply Chist reproved Peter, to whom a litle before, whan he confest hym to be the sonne of god, he had saide, Blessed art thou Sy- mon y sonne of Jonas: For flesh & blud

¶¶¶. halib

A treatycevpon the passyon.

A bath not reveled this vnto thée, but my father that is in heauen. And I saye to thee, that thou arte a stóne, and vppon thyss stóne shall I buylde my churche, and hell gates shal not pzeuaile against it. And vnto thee will I geue the keyes of heauen, and what soever thou shalte bynde vppon earth, shalbe bound like wyse in heauen, and so forthe.

And here he casteth hym of in a maner, and maketh hym goe behynd him, and playnely sheweth hym that he hindeith hym in hys purpose, and calleth hym Satán, and telleth hym that he sauonreth not godlye thynges but all woldely.

But whÿ dydde he all thys? Marpe because he dyscounsayld hym to take thyss death vppon hym, whiche he than tolde him that nedes must he suffer, and that by his own will it was resoluteley so determined. And therfore woulde he that they shoulde not onely not lette hym therefro, but also folowe hym by the same waye theymselues. For who so will come after me (saythe he) muste foriske hymselfe, take vppon hys crosse and folowe me.

And besydes all thys he goeth furth further and declareth, that if any man whan nedeth requireth, will refuse to go to death with hym, he shall not auoyde bedely death thereby, but fall from that to a worse. And contrarye wyse who so euer will not foriske to bessowe hys lyfe for me (saythe he) he shall not leise hys lyfe at all but chaunge it for a better. For he that will save hys lyfe shall leise it, and he that will leise hys lyfe for my sake shall fynde it. And what good geateth a man, if he wynne the whole woorlde, and leeseth hys soule withall? D^r what exchange will any man make for his soule? For the sonne of manne shall come with hys Aungelles in the gloriye of hys father, and than shall he rewarde every man accordynge to his dooinges.

I tarpe a lytle longer vppon thys place than peraduencure nedeth. But who is there crowne ye that woulde not with these woordes of Chrysste, beyng so soze, so bytinge, and agayne so effectuallye puttyng vs in hope of euerlastynge lyfe, be moued somewhat to dredesse from his matter. Howebeit as concerning thys present place, by these woordes of Chrysste we see well, howe seuerely Peter was here admonisched,

to beware that he abused his zeale to the hyndering of Christes death no moze.

And yet once agayne loc, as he than didde all hys possible endeour by woordes, to counsayle him to the contrarype, so nowe laboured he as faste by mayne force and violence vppon the lyke zeale to defende him ther fro.

All this notwithstanding, Chrysse, because the faulte that Peter dydde, came of a good affection, and also in as muche as goyng to hys passion, he demeaned hymselfe in all poyntes humblye, woulde not to Sharpelye repproue hym therfore: but syzyl by reason coz, rected hym, and after by tellinge hym hys faulte, and at last declared also vnto hym, that if he hym selfe were not wylyng to dye, lyttle neded he to bee defended eyther by hym or anye other mannes ayde at all, siche his father wold not sayle, if he woulde desyre it of hym to sende hym at hys neede a myghty Stronge bnuycible armie of Aungells from heauen, agaynst those scelye slauves that were come nowe to take him.

So syzyl of all (as I tolde you) dyd Chrysse represse the feruent desyre that Peter hadde to stryke, and shewed him the reason why.

*Cedicem quem dedit mihi pater, non nescio
nam illum;*

*What wilte thou not (quod he),
that I shall dynke of the cuppe,*

Whiche my father hath geuen me?

All my lyfe hitherto hathe been a patrone of obediency, and a saimpliz of humilitie. As there euer anye thing that I haue eyther oftener or moze earnestlye taughe ye, than to bee obediency to youre rewlers, to honour your parentes, to yelde vnto Ceasar, what Math.22:28 belongeth vnto hym, and to God like. By wyse whatsoeuer is deweto hym: And nowe that I am euuen at the latte poynt of my busynesse, and here shall make an ende of altogether, thys godly wondefull woozke that I haue beeene so longe aboute, wouldeste thou haue me oute of hande to marre it every whytce, and refuse the cuppe that my father thus offtereth me, and so the soonne of man to bee dysobedient vnto God hys father?

After this tolde he Peter, that he had doone verye euyll to Stryke wytch the sworde: and that declared he also by the example of the Ciuite lawes, who saythe,

Luke.9.

Luke.9.

Marke.8.

Omnes

Math 26.

*Omnis enim qui acceperunt gladium, gladio peribunt.
Who so taketh a sworde, with the sworde shall he be slayne.*

For by the Civile lawes of the Romaynes, vnder whiche the Jewes at the same tyme liued, who so euer withoute sufficient authoritie were spyd so muche as to haue a sworde about him to murther anye manne with, was in a maner in as euyll case as he that had murthered one in dede. In houe muche more daunger is he than that both dwel with hys sworde and stryke therewith it two? And beeynge so amased and in suche feare as Peter was, I can not well belieue he was so circumspecte, that of purpose he forbare to stryke at Malchus headde, and onelye smote at hys eare, because he mynded not to kill hym, but onely to make him astrayde.

Here if anye mannes will perhappes saye, that one may lawfully even with the sworde, sauie an innocent and god manne, from the vholente handes of myschiefous rageling ruffians, the discyllinge of that matter, woulde require a longer processe, than were conuenient for thys place. But certaynelye, though Peters tender louynge affection towardes Chrysste, caused hys offence to bee somewhat the more excusable, yet that he hadde no lawfull authoritie to syghte for hym, sufficiencie appeareth, by that Chrysste hadde before tyme so preclye warned hym, that he shoulde in no wyse goe aboue to hinder hys death and pallion, nor so much as with one word, and lesse than with anye kynde of vviolence.

Besydes thys, herewith daunted he Peters halfe courage too, by shewinge hym playnely that of hys defence he had no nede at all.

An putis quia non possum rogare patrem meum, & exhibebit mihi modo plus quam duos decem milium angelorum.

Weeneste thou (quod he) that I cannot calle unto my father for helpe, and he will geue me furthwith aboue twelue legions of Aungelles:

Of hys owne power here speakeþ he but lyttle: but of hys fathers fauoure towardes hym, thereof dooþ he soþfullye talke. For syt he was goynge to his deathwarde, he woulde in no case greately auaunce hymselfe,

nor for that whyle openly tell hym that he was in equal power with his father. But to haue it appere that he needed to be holpe neither at Peters hand, nor at none earthly creatures elles, he shewed hym that if he woyse but aske it, he shouide not sayle to haue incontinente readye, sufficiencie aluyaunce of Aungelles, from hys almyghtie father in heaven.

Why trouesse thou (quod he) that I can not make requeste unto my father, and he wyl sende me strayght wayes more than twelue legions of Angelles?

As though he woulde saye: If this bee not yngough to make thee knowe that I haue no neede of thy helpe, that thou sawesse me with thyne owne eyes by my onelye woyde, ouerthowe all thys myghtye vende, and yet never towched theym, (agaynst whome if thou wouldest reckon thy selfe hablie to defend me by thyne own myghte and strengthe, thou werte starke madde and muche to be lamented) yet at the leastwyle, calle to thy remembrance estsoones, whose sonne thou saydest I was, whan I asked you all thys question: Whome dooþ you saye that I am? And thou by and by inspired by GOD, maddest aunswere unto me agayne. Thou arte Chrysste the sonne of the living God. Than syt thou knowest by hys reuelacion, that I am the sonne of God, and seeynge thou canste not bee ignorant, that euerye naturalle father will not sayle to helpe hys chylde, whereinest thou that if I of myne owne choyce were not willynge to dye, my father in heauen woulde not be ready to helpe me?

What thynkest thou that if I wold require it of hym, I coulde not haue more than twelue legions of Angels: and that once of hand by and by withoute anye further delaye? Agaynst so manye legions of Aungelles, howe shoulde suchs a scelye sorte of vyle slaves and wretches as they bee, bee hablie so much as to stande on theys sete, whan tenne tymes twelue legions of suchas they bee coulde not endure to beholde of one Aungell one angrye loke?

After this fell Chrysste in hand with the syt point again, as wherin chiefly can-

Math 16. ly consisted cheffect of all the matter.

“ Quonodo ergo implebuntur scripture, quia sic oportet
tuis fieri?”

“ Ho we shall the scriptures be fulfilled
than (sapt he) sith so must it nedes be?”

The scriptures be full of propheeties concerning Chrysstes death, and full are thei in like maner of the misteries of his passion, and of mankindes redempcion which could never haue come to passe, had he not so suffered.

Ho we lest Peter or any other at anye tyme after, might thus mutter secretlye with himselfe: Sir if thou canst as thou

Bsayest, obeyne so manye legions of thy father, why doest thou not aske thym? To this he sayd. How shal than h scriptures be fulfilled, sith it is behouable so to be. Then seing by the scriptures thou doest so well perceiue, that this is thon- ly way determined by Goddes iustice & wisedome, to restoore mankinde agayne to the felicitie he is fallen fro, nowe if I shoulde heartelye desyze my father to preserue me from deathe, what shoulde I thereby elles doe, but laboure myne own self to hinder the same thing which I came hither for. And therefore to call

CAngels out of heaven to assit me, what were that, but vterlye to debarre from heaven all mankynde for ever? For whose redempcion and restitucion into the heauenly blisse, is the speciall cause of my cummyng. So that now fightest thou with thy swerd, not agayn the wicked Jewes, but rather agaynst all mankynde, inasmuch as the scriptures thou wille not suffer to be fulfilled, noz me to dynke of the cuppe that my fa- ther hath geuen me, throught whiche I being without spotte & wemme, myghte purge and cleanse the fowle defoumed spottes of mannes nature.

But marke you here the merueylous myldnes of Chrysst, whch was not on- ly content to stay Peter from strikynge, but also for our ensaumple, to doe god for euill, lette hand to his persecutours eare, that was stricken of, and restoored it whole agayne.

No creature living is there I crowe in every part so replenished with soule and lyfe, as the letter of holye wyclif is full of spirituall misteries. For as we can touche no pice of the bodye, but it hathe soule therein whiche geueth lyfe and sence thereto, be it never so small a porcion, so in all scripture is there no ystooy so grosse, (if I maye so name it)

nor so base, but that it is quickened with some spirituall lyuely mystery. Wherefore, in Malchus eare whiche Peters swerd cutte of, and by Chrysstes holpe hande sette on agayne, we must not on- ly consider the hilf oxy (and yet therby may we learne many a wholesome les- son too) but deeper must we looke & bewe bysydes, the ghostely fruitfull meaning therof priuely conteyned vnder the lit- terall lence.

Malchus than whiche in the Hebrew tong signifieth that we call in englishe a kyng, doothe not withoute god con- uenience broken reason vnto vs. For reason in man ought to rule like a king and to rule doothe it in dede, whan sub- mitting it self to the obedience of sayth, it serueth God, and hym whoso serueth most, ruleth lyke a kyng.

But this bishop with hys Preestes, the Phariseys, the Scrybes, and thauncientes of the people, that were wholye genet to lewde supersticions, which they had matched with the law of god vnder pretence of holynesse, labouryng to de- stroye all godly vertue, and to ride out of the waye the authoz of true religion, doe well signifiye and represent vnto vs blasphemous Archheretykes with their complices, the teachers and ryngela- ders of devylishe superstition.

Than as often as mans reasonable soule, rebelling agaynst Chrysstes true sayth, forsaketh Chrysst, and betaketh it self to heresies, it becometh from thence furth that Arche heretykes bondslaye, whose false errores by the deuilles de- ceitful meanes it foloweth. Such a one loe kepereth still hys leste eare to heare si- nister heresies withall: but hys ryghte eare to heare the true sayth withal, that hath he vterly lost.

Per doe not al men always this, vpon like meaning and entent, nor yet woobeth it euer in evreye man lyke effecte neither. For sometime of a mere set malice, do some folke fall to heresies. These mennes eares are not sodaynly cutte of at one stroke: but lytle and lytle in p;ocesse of tyme, as the deuil powzeth in hys povson vpon the, doe they rotte and putritife. And after y selfred partes are once congeled, than doth the hardenesse therof so stoppe vppe all the wayes, that no goodnes can after enter. These wretches alas are seldomme or never perfect- ly made whole agayn, syth these partes that y fretting cankar hath clearlye ea- ten

Atten vp, are biterly perysched for ever,
so that nothyng remayneth in theym
ever to be cured more.

And the eare that was vpon an
vndiscrete zeale, at one blowe todayn-
lye stricken of, and fell downe to the
grounde, betokeneth suche persones,
as being overcome with some sodeyne
blynde affection, vnder the couloure
of truthe, are caryed cleane there-
fro.

Some there are agayn, whom their
owne god zeale deceiueth. Whereof

John.16.

BChytle speketh thus: The tyme whal
come in whiche who so slayeth yee,
Hall thinke he dothe good seruice vnto
God.

A figure of this sorte of folke, was
the Apostle Saynt Paule.
Other arc ther belyde, whiche hauing
theyz heartes coumbred with worldy
affections, lette theyz eares, beynge
once cut of from hearyng the celestial
doctrine, lie there stil vpon the ground,
whose miserable estate doth Chytle
ful often pitie. And the eares that wer
eyther thozowe some hasty rashe mo-
cion or vnadvised zeale, so smitten of
from the head, with his own hand ca-
Cketh he vp from the ground, and with
therarie letteth them on fast agayne,
and so maketh them mete to heare the
true doctrine afreshe.

I wot right well that thold fathers,
as one founde onethinge and some o-
ther an other, haue oute of thys one
place by the gracious assistance of the
holie gosf, gathered many and dyuers
misteries, all whiche, purpose I not
here to rehersle for ouermuch discon-

Dtinuing the proces of this storie.

Dixit autem Iesus ad eos qui venerantur, Principes et magistratus templi & seniores tanquam ad latronem existis cum gladiis & justis comprebendere me, quum quotidie fuerim robiscum in templo, & seculam docens, et non me tenuistis, non extendi nisi manus in me sed hec est hora nostra & potestas tenebrarum.
And Iesus sayde to the prynces of the
Prestes, chofficers of the temple, and
the auncientes that came vnto hym:
hitherto come ye with swerdes & glea-
ues to take me lyke a thefe, whereas I
was daylye in the temple amonge ye,
and late and taughte ye, and ye layde
no handes vpon me. But this is your
hower and the power of darkenesse.

These woordes sayde Chytle vnto
the Prynces of the Prestes, the offi-
cers of the Temple, and thauncientes

that came to take him. But hereupon E
ryscheth there among some menne a cor-
rayne doubt, for that the Euangelist
Luke tellet, that Jesus spake these
woordes to the chief Prestes, the offi-
cers of the Temple and thauncientes
of the people, wheras the other Euangeli-
stes in suche sorte dooe recyte the
matter, that by theyz wytinge it ap-
peareth they sente a bende of souldy-
oures, and some of theyz seruautes
thither, and came not theymselues at
all.

Thys doubt doe some menne as-
soyle in this wyse: that Jesus in spea-
kyng these woordes to theym whome
they sente, spake it to theymselues,
as Prynces vse to talke together by
theyz Embassadoures, and priuate
persones commonly by theyz messen-
gers. So what so enier we saye to the
seruaunte that is sent vnto vs, where-
of he must make agayne report to him
that sent him, that saye we to his mai-
ster himselfe.

Forsooche for my parte, all be it I
neuer a deale disallowe this aunswere,
yet can I better lyke theyz opinion, G
which thynke that Chytle spake these
woordes to the Prynces of the Prestes,
chofficers of the temple, and the
auncientes of the people, prestely face
to face. For Saynte Luke sayth not,
that Chytle spake these woordes to
all the Prynces of the Prestes, nor
to all the officers of the Temple, nor
to all the auncientes of the people, but
to those of theym onelye that were
come to take hym. Wherby he semeth
playnely to declare, that although by
theym all assembled together in coun-
sayle, thys compaunye of souldyours
and their owne seruautes were sente
in al theyz names to appreheñd Christ,
yet came ther thither with them, some
of euery sorte beside, aswell of thauncien-
tes, and Phariseps, as also of the
Princes of the Prestes. Whiche opi-
non thoughlye agreeth wyth the
woordes of Saynte Luke, and may
stande well pouughe wyth the say-
inges of all the other Euangelystes
too. Wherefore Chytle in speaking
to the Prynces of the Prestes, the
Phariseps and the auncientes of the
people, gaue theym a prieure war-
nyng, that they shoulde not ascrybe
the taking of hym at that time to their
owne power or pollicye, nor pieuish-
lye gloriye, lyke folke that unhappely
hauie

A haue good happy to dwe euyll, as though they hadde wyllye and crafteylye compasseed their matter: syth none of all theyz sonde contynued deuyles, wherby they endeouored to supprese the truthe, could never agaynst him haue anye thinge preuyaled, but gods highe wisedome hadde prouded and appoynted the tyme, in whyche the Prince of this worlde (the devil) shold ere he were ware, ryghteousye lese mankynd (his gylefully gotten pray) euen while he mosse laboured vnrigh-
teousye to kepe it.

Chrys^t dyd also exprestly tell them, that little neede had they to haue hyred the traytour, or to come thither with lanternes and torches by nighte, or so manye of theym together with such a bende of soulotours, to sette vpon him with swordes and gloues, seeing they might without their cost and charge, without any labour, without any brecking of their slepe, and without anye weapon at all, easely ofte tymes haue taken him, while he late teaching opelye in the temple among them. And if they would boldly bragge with themselves, that they hadde circumspectly ordered their dōynges, and furthermore saye, that though Chrys^te called it a thyng easye to be done, yet was it in dede very harde and comberous, and suche as could never haue been brought to passe without much daunger of some tumult and vproare of the people, howe daungerous a matter that was to dwe, of late right well apperead at the rayling of Lazare. Soz they had hadde experiance ofter than once, that as well as the multitude loued Chrys^te, and as much as they esteemed him for his wondrefull goodnes,

Do those for all that that wente aboue to take him and kille hym, were so little afraide of sustayning anye harme at theyz handes therfore, that hadde he not skaped through the myddest of the by his owne almyghtie power, they might see god likelihod, that in theyz mischies the people woulde haue taken their partes. So vncontaunte is the common people, and so lone enclyned to euill.

And to conclude, howe little anye man shoulde regarde the common peoples fauour, or contrary wise dreade theyz dyspleasure, that that folowen after well declared where astone as Chrys^t was once apprehended, they

cryed no fassher before, Blessed is he ¶ that cometh in the name of our lord, Mat.21, and Osanna in the highest, than now in a fury they cryed out cleane contrarie, Awaye, awaye with him and cruse him.

Wherby it is euident, that it came of God himselfe, that vntill that tyme, those which woulde so sayne haue taken him, cast perilles where wer none at ali, and causelesse quaked for feare, Psalm.15. where neede was none to feare. But nowe as soone as the conuentient tyme was come, that by the paynful death of one man, all menne shoulde be redemed to the joyful blisse of the life euer-lasting, as many as vsaynedlye desyred it, these pieulsh wretched doltes thought, that they by their wylly wroght that thing, which the prouidence of almighty god, without whose forezknowledge not so much as a sparowe lighteth on the grounde, Mat.10. hadde of his greate mercy from before all time determined.

Wherin to shewe howe farre they wer deceiued, and to teache them more ouer, that neither the traitours guyle, nor their own crafteylye contrived traitnes, nor all the mischte the Romayne soldiers had, coulde haue stode them in any stede, had he not been willinge thereto hymselfe, Chrys^te layde vnto theym: But this is youre hower, and the power of darkenesse. Which wordes of his deth the Euangelist laynte Mathew with a strong reaso enforce, Math.26. And all this (sayth he) was done to accomplish that the prophete had wrichten.

All the Propheteis euerye where be full of Prophecies concerning Chrys^te deathe. As where it is thus. To Esay⁵³ deathe was he caried like a lambe, and ¶ of him in the strees was ther heard no crye. In my handes and my fetes made they diepe holes. These woundes had I in the house of thole that loued me. Zacha.13:3 He was accounted in the noumber of wicked men, our diseases did he verely beare, and by his smarte were we healed. Through the sinnesfulesse of Ezop.53:4 my people, was he caried to his death.

The Propheteis in manye places playnelye foretelle the Chrys^te deathe and passyon, whose Prophecyes seeing they could not but be fulfilled, it consequently foloweth, that the matter depended not vpon mannes determinacion, but rather that he who

John.11.

Luke.4.

from

A from before all tyme foresawe it, and
precisely determined so to hane it (the
father I meane of Christ, and Christ
hymselfe lykewylde, and the holy espi-
rite of theym bothe : whiche thre so
alwayes woorkie together, that no-
thyng is there doone in any creature
by anye one of theym, but it is doone
equallye by theym all thre) bothe fo-
knewe and appoynted the tyme that
was most meete for thaccompilment
thereof.

B Nowe whan these bishoppes and
Princes of the priestes, the Scrybes,
the Phariseys, and thauncientes of
the people, and to make shorte tale, all
these execrable and deuilishe officers,
so greatlye gloriied in themselues for
their high deuyles, because they hadde
taken Christ so craftely, nought elles
therwhyles dyd these madde fellowes
blynded with malycy, but muche to
theyz owne harme, and to other folkes
singulare commoditte, vniwares and
vnwittingly busilye helpe to atchieue
the blessed and resolute pleasure of al-
mighty God (and yett not the fathers
and the holy ghostes alone but Chrys-
tus own will to) in procuring Christ
a very shorte death, and mankynde a
blessed lyfe in heauen, and Chrysle for
the same, honour and glory for ever.

C Then sayde Chrysle unto theym.

D Sed hec est hora restra & potestis tenebras;
rum.

E But thys is youre hower, and the
power of darkenesse.

F Whereas here before ye hated me
deadlye, and therfore gladdely wold
have dispatched me, and myghte with
muche less businesse easely haue done
it, hadde not the power of god restray-
ned you from it, yett all that whyle in
the temple neither dydde you take me,
nor once made offer to laye any hande
vpon me. And why so crowe ye? For-
sooth because the time and hower was
not yet come, whiche my father of his
unsearchable wisedome, hadde by
myne owne consentes appoynted, and
not anye constellacion of the planets,
nor youre subtyle conneyghaunes
neither. And will ye knowe when:
Not synce Abrahams dayes, but from
before the begynnyng of the worlde:
lyk from before all tyme ere euer A-
braham was made, am I with the fa-
ther. Thys is therefore youre hower
and the power of darkenesse: thys is
the shorte whyle that is graunted yee,

and the libertie geuen vnto darkenesse, **G**
that nowe ye maye in the night, which
till this howre ye coulde never be sus-
ferred to byng to passe in the daye, like
monstruous rauenynge fowles, lyke
skryche owles and hegges, lyke bac-
kes, howlettes, nighte crowes, and
byrdes of the hellye lake, goe aboue
with your billes, your tallentes, your
teeth, and your shyre shryching ouer-
rageouslye, but all in dayne thus in
the darke to flee vpon me. In darke-
nesse be ye, whyle ye ascrybe my deyth
to your owne strength: and in darke-
nesse shall be youre president Pylate
too, as long as he shall proudly boast,
that he hath authozitie eyther to quite
me or crucifye me: who albeit myne
owne countreye menne and bishoppes
shall deliuere me into his handes, shold
haue no power for all that vpon me,
were it not geuen hym from my fa-
ther aboue. And for that cause the
more is theyz offence that shall betake
me vnto him. But thys is youre ho-
wcr and the shorte power of darke-
nesse. And he that walketh in darke-
nesse worteth not whither he goeth.

H 1. John. 2. 1. John. 2. 1. John. 2.

So doe ye neyther see nor know what
ye doe. Therfore will I praye my selfe
for ye, that you maye haue pardone
for that you woorkie agaynst me. Yet
pardone shall yee not all attayne, nor
blynde ignorance wil not excuse you
all neyther, sith you are the very cause
of your ignorance your selues. Pe-
putie awaye the lyghte yourc selues
ye syfste plucke oute bothe your owne
eyes your selues, and after other men-
nes too, so that the blynde leadeth the
blinde, vylle ye both fall into the pytte.

I This is your shorte hower, this is thū
reasonable and vnrelye power of
darkenesse whiche nowe causeth you
with weapon to take me, thus weapō-
lesse as I am: that is to say, cruel cap-
tives a meke lambe, synefull persons

a sinnelesse innocent, the traytor hys
maister, vyle wretches theyz god. And
aswel as ye haue power vpon me now,
so shall vpon my discipiles other pro-
nestes and Emperoures after ye, some
vpon one and some vpon another haue
a lyke hower & shorte power of darke-
nes. And verely the power of darknes
may I ryghte well call it. If or lyke as
whatsoeuer my discipiles shal suffer or
say, they shall neyther by theyz owne
strength suffer it, nor of theimselues
speake it, but by my strength valiant-
ly van-

A lyke vanquishinge all Payne, throughte
theyz pacient sufferance save theyz
owne soules, and the spirite of my fa-
ther shall speake in them, so they that
shall persecute them and put them to
death, shall neither dwor nor saye anye
thing of themselfe: but the prynce of
darkenesse, who is alreadye come and
hath no power on me, as he maye co-
uerlye conueygh his venemous pop-
son into those Tyrantes and torment-
ours heartes, so will he so: the shorte
whyle he halbe thereto lycensed, vr-
ter and practise his might and power
by them. And therfore must the soul-
dioures that goe in warrefare with
me, not wrestle against flesh & bloude,
but agaynste the prynces and potestas-
tes, agaynst the worldye gouernours
of these darke regions, and agaynste
the wycked spyrites in the ayer. So
shall Pecto statie vppe, by whom hal
the Prince of darkenesse lea Peter:
and besydes hym another not as yet
named Paule, who is still soze bente
agaynste me. In lyke maner shall o-
ther Emperoures and theyr lieuite-
nauntes deale with other discipules of
my flocke, by the sayd Prince of dark-
enesse. But whan the Gentiles haue
fretted their syll, and the Jewes deui-
led their bayne deuyles, whan the kin-
ges of the earth haue stonde together,
and the Prynes assembled agaynste
their Lorde, and agaynst his annoyn-
ted, labouring to breaue hys bondes,
and to cast from them that most swete
yske, that God of his godnesse by his
Bishoppes shall laye on their kyffe
neckes, than shall God that dwelleth
in heauen lauge them to skorne and
oure Lorde make them a moive. Who
sitteth not as chearlye Prynes dwre,
in a gorgeus charfote a litle above
the grounde, but lyeth vppe aboue the
wesse, and stretche aboue Cherubin,
whose seate is heauen, and whose fote-
stole is the earthe, oure Lorde is hys
name. He is kinge of kynges and lord
of Lordes: a dredefull king, whiche
taketh awaie the spirite of Prynes.
This Prince in his wchath hal speake
vnto them, and in hys furye shall he
trouble them. Hys sonne whiche is
hys annoyned, whome he hath begot-
ten this daye, he will make kynge ouer
Sion his holy hill, the hill I saye that
shall never be mowed. And all his ene-
mies hal he cast downe to be as a foote-
stole vnder his feete. Suche as didde

their endeouour to breaue his bondes, C
and to shake his yoke from them, those
he shall spye of their teeth, rule with Psal.2.
anyzon rod, and as a brickell earthen
pot in pieces al to crush them. Against
them all, and agaynste the Prince of
darkenesse that setteth them on, shall
my discipules be comforsted and stren-
ghened in our Lord. And hauing that, Ephe.6.
mour of god on their backes and their
loynes gyrete with the truth, and their
bodies fenced with justice, and theyz
feete shodde to be in a readines for the F
ghospel of peace, and in all thinges ta-
king vnto them the pauice of saythe, &
putting vpon the the helmet of health,
and the sworde of the spirite which is
the woynde of God, they shall receyue
strength from aboue, and therewith
stand stiffe against the deuells traines,
the sayre flatteryng speache I meane
whiche he shall vter by the mouthes
of their persecutors, and all to allure
them by flattery from truthe: and in the
day of trouble shall they mghtely with
stande all chopen assaultes of Satan
the devill, and on euerye syde enuio-
G
ned with the pauice of saythe, by their
bitter teares brasyng vnto in theyz
prayoures, and theyz redde bloud gus-
hing vnto in thagonie of their paynes-
full passion, they shall clearely quench
and putte vnto, all the fyer ye dantes of
the cursed spirite, by his ministers vi-
olentlye caste at theym. And so my
blessed Martyrs folowyng me with
theyz croisse vpon theym, after theyz
victorye obtayned agaynst the devyll
the Prince of darkenesse, and all hys
earthelye mynysters and soulstoures
thowen downe vnder theyz feete, shall
with greate triumphe be caried vppe
aloft, and with wondrefull solemp-
nitie enter into heaven. H

But yet on the other side that now
extende your malice vpon me, and the
develish generation that shall folowe
your malicious exaiple, and those ad-
ders brude whiche will with the lyke
malice wthout repenteance, extreme-
lye persecute my discipules hereafter,
shall with perpetuel shame be dreuen
downe diepe into the darke flamynge
fyre of hell. Howebeit, nowe so: the
whiche are ye at libertie to vse & practise
your power as ye list: whereof yet be-
cause you hal not beare your selues so
bold, remember hardly, how shortly it
shal end, sith this wold & you haue to
worke your wicked willes in, that not
alwaies

Ephe.6.

Psal.2.

Psal.2.

Apoc.19.

Psal.2.

Math. 24.

G always endure. But for mine electes sake, that they shal not bee tempted abyone that they maye beare, the tyme is muche abridged, and shall laste but as it were a verye shorte hower. So that long shal not this hower of yours be, nor the power of darkenesse longe endure neither, as that that onelye hathe but the tyme presente: whiche presente tyme is evermore the shorste, syth lost hathe it the tyme past alreadie, and the tyme to come that hath it not yet attayned. Goe too therefore, syth so shorte is your hower, lese no part therof, but lewdly bessow it as you haue begonne.

B And for that you seeke to destroye me, what ye mynde to doe, come of and doe it quickly: take me oute of hande, but yet let (these my dysscyples) departe.

Hewe hys dysscyples forsoke hym.

,, Tunc discipuli relicto eo, omnes fuzerunt.

,, Then all his discipules departed from him, and left hym there alone.

C By thys place loe, maye a man perceue, howe harde and paynesfull a thing the vertue of pacience is. For manye menne are there verye well willyng, euen stoutelye to dye, howe sure soever they bee therof, so they may gaine stroke for stroke, and wounde for wounde, thereby to haue some parte of their will fulfylled. But marye where all comynge force of reuengeyng is gone, there to take deathe so pacientlye, as neyther to stryke agayne, nor for a strype to pelde so muche as an angrye woord, thys muste I nedes confesse to bee so soveraygne a poynt of patience, that as yet were not the Apostles themselues so strong, as to be hablie to climbe so high. Who hausinge it fresche in theyre remembraunce, howe boldelye they hadde promised rather to be killed with Chrysste than once to shynke from hym, dydde abyde at the leaste wyle so farre soorth by the same, that if he woulde haue lycensed them to fyghte and dye manfullye, they shewed theym selves all verye ready to haue dyed for hym. Whiche thinge Peter well declared too in dede, by that he begonne to practyse vpon Malchus. But after that our saviour woulde neyther suffer them to fyghte, nor to make anye manour resystaunce, than lefft they him all alone, and fledde away everyone.

Ablet I haue ben ere this in some doubt with my selfe, when Chrysste rose from hys prayours to see his Apostles

and founde theym a sleepe, whiche he went to theym all in two sondrye places as they were seuered, or to those onely whome he hadde taken with him somewhat awaie from the rest, and placed next unto him, yet whan I consider here these woordes of the Euangele, lyke that they all forsoke him and ran awaye, I can nowe no more double, but that he went to theym all and found them all a slepe. For whereas they shold haue warely watched (as Christ vpon goeth, but hadde so often warned them) and prayed also, for feare of fallinge into tentacion, they through theyre sleepinge gaue the devill occasion, whyle their myndes were waueryng and carelesse, to lacke of cause my grandfatheres copy was for to make theym more enclyned to fyghte sure never or to flee, than to be contente to take al wel corrected thynges with pacience. Whereupon at lengthe they leste him all alone, and got them clearelye from hym. Whereby were verisfyed bothe this sayinge of our saviour Chrysste, This nighte shall ye Math. 26: all haue occasyon in me to fall and this propheete lykewyse. I will stryke the hepehearde and the hepe shall be scattered abrode.

Adolescens autem quidam sequebatur eum, & mictus sindone super nudo. Ecille rictus, my grandfa- theres coppe,

not iuxta in- sertus, super nudo. Ecille rictus, my grandfa- theres coppe,

And after Chrysste, went there a yonge manne, his bodie all bare saue oneir for a lynnyn sheete that was caske aboue other ike he him: whiche he leste behynde him, and woulde hyms all naked fledde away from them. Therefore I do geale that this or some other ike he leste have written.

What this younge manne was, it is not perfectely knownen. Some thinkes it was Saynte James that was called our Lordes brother, and surnamed Iustus. Some other agayne reckoned it was Saint John the euangelist, whom oure Lord euer abone the rest of hys Apostles singularelye faoured: who was as yet but younge, as apperead by that he liued so many yeres after Chrysstes deathe. For as testifypeth Saynte Hierome, he dyed in the threicore and eyght yere after Chrysstes passion.

Yet are there of the olde wyters, þ saye that this younge man was none of the apostles, but a servant of that house where Chrysste kepte hys maundye that nighte. Whose mynde in that behalfe am I most moued to folow. For besides that my selfe thinketh it nothinge likely, that an apostle woulde haue none other apparayle to couer his body with, but a bare lynnyn sheete, namely to loose about hym,

A him, that he might lightlye cast it from hym. To bee of this opinion, leadeth me also bothe the processe of the byssoye, and the very wōdes of him that wrote the same. And amonge them that recken that he was one of the apostles, the molte parte thinket it was Saynt John. But the selfe same Saynt Johns owne woordes here folowinge, maketh me thinke that opinion to haue small like-
lihood to be true, where he wryteth thus.

Sequatur autem Iesum, Simon Petrus & aliis
discipulus, discipulus autem ille erat notus pontifici, et introiuit cum Iesu in atrium pontificis, Petrus autem stabat ad hostium foras: & exiit ergo discipulus alius qui erat notus pontifici, & dixit hostiarie, & introduxit Petrum.
And after Jesus, went Simon Peter and an other disciple, and that dys-
ciple was well knownen to the byshop,
and with Jesus he entred into the by-
shoppes hall, and Peter stode at hōdore
without. Then sozth went thother dis-
ciple that was well knownen to the by-
shop, and spake to the mayde that kepte
the dōre and let Peter in.

They that wryte that it was Saynt John theuangelist that folowed Christ and skaped away whan he was lyke to haue been taken, dooe somewhat staggēr hereat, that he shoulde caste of hys leuen shre, and naked flee awaie from them. Which poynct as it semed coulde not well stande with those thinges that foorthwith ensued, as that he entred into the byshoppes hawle, and let in Peter (soz all menne agree) that that was the Euangeliste) and so never leste hym till he came to the place where he was crucifyed, and finally all the whyle he honge on the crosse, stode by hym with his molte dearelye beloued mother, one pure bygyn with an other, and at hys recommendacion tooke hir frō thencforth as hys owne. And without question in all thys whyle, and in all these places, hadde he evermore clothes vpon hym, as he that was one of Christes discipules and none of that shamelesse secte of Cynikes. And therefore though hys wisedome serued him well to know, þ he shoulde not sticke to haue hys bodye scene all naked, where nede or necessitie required it, yet without any cause of his owne choyse, so to goe abrode in open sight naked, the maydenlye shamefassenes that he hadde in him, woulde not I wene suffer him so to doe.

Nowe to auoyde this inconuenience they saye that he went into some corner

in the mene whyle, and apparayled hym selfe a freshe: vpon which poynct though I purpose not presently to kepe any dis-
pictions, yet is it not (as me seemeth) any thing likely so to be, specially sytch I doe here so well see, that he and Peter still folowed, and with Jesus entred into the house of Annas, who was father in lawe to the byshop Capphas. Agayn doth this much moue me to be of theyr mynde, whiche suppose that thys young man was none of thapostles, but some seruaunte of the house where Chrysoste was at his maundie, that theuangelist Saynt Marke dwithe in one selfe place shewe, boþ that thapostles fledde away and that yet this young man taried stil behynde, where he wryteth after thys sorte.

Tunc discipuli eius relinquenter cum, omnes fugerunt. Adolescent autem quidam sequebatur eum. Math.26

Than his disciples forsayng hym, fledde away every chone. But a certain young man folowed him still.

Loe here he sayeth that the Apostles fledde, he saythe not that some of them fledde, but that they fledde all. And that one taried behynde & came after Christ, not of his Apostles, (soz gone alreadye were they euereschone) but a certayne younge manne: and as it shoulde seine some straunger, whose name eyther he knewe no', or elles thought it bayne to heare. So that thys younge man in myne opinion, partly vpon the repozit he had heard of Chriſt before, and partly soz that he presely saw in him as he serued him at the table where he late w̄ hys discipules, kyſt by the secrete woorking of the holy ghaſte, conceiued a feruent affectyon towardeſ hym, and afterwardeſ of hys owne mere deuotion when Chriſt after his supper departed and wente hys waye, he folowed hym, though somewhat aloſe from the Apostles perchaunce, yet ſtill in compaynes with them, and late downe with them and roſe with them, and at laſt ſtepped in amonget them whan these wretched captiues ſodarnely came vpon him to take hym. After this, whereas all the Apostles every one for feare fled away whyle the ſoldiers were amased and tooke little heide vnto them, this young man as he that wile well that what loue he bare to Chriſt was yet to no manne knownen, was yet ſo muſe the bolder ſtill to abyde thereby. But Lorde howe harde a matter is it to loue, and not diſclose it. This young man for all he was amon-

A amongest the thickest of them that most maligned Christ, yet by his pase & other his demeanour so bewrayed he himself, that they al might wel perceue, that he whan all the reste had forslaken hym, thus folowed Christ still, not to hurte hym, but meanyng to dooc him seruice. Wherupon they espyeng at length that al y remenant of Christes company wer fled away, vpon this yong man in a gret fury began they to take hold, whō they saw al alone so boldelye folowyng him. Which thing maketh me verely beleue that they no lesse ment, then to haue serued al the apostles in like sort, had they not while they wer thus amased, sodeinly escaped fro thē: so y therby did y take

B place y Christ had by way of commannement said vnto the before, let these(misdisciples)depart: which saying Christes pleasure was, shold chiefly serue for his specially chose apostles: y et not for thē only, but y moze bounteously to extende his liberal goodnes, he woulde it shoulde serue for this yong mā beside, which being not called into the blessed fellowship of his apostles, of his own accordé folowed thē, & priuily wounde in amōg thē. By meanes wherof did Christ both better declare his own vnknowē powere, & y moze spened y feblenes of this lewd rable, which not onely of ouerlight let goe his eleuen apostles whō they wold haue bene loth shold so haue scaped thē, but al

C so as many as they wer, wer not al able to kepe one poore sely yong mā whō they had in theyz hold alredy, & as farreforth as I can conjecture, w their own company closed in round about. For as fast as they held him, quikly cast he of his shete and ranne away naked from them.

And verely I put no doubtes at al, but that like as he folowed Christ y nyght, & could not be pulled from him, but last of all whan all his apostles were fledde and gone, and not than neyther vnyll

D they had with greate extremite & force, taken holde on hym, so as sone as he had oportunitie he retourned into Christes flock a fresh, & now liuech wchrist i ever lasting blisse: wher I pray god we may, & I trust in god we shall, once lue with him: and than what he was, Shall wee learne of him, and diuers other thinges done that nyght whiche be not contained in writing, shall we to our inestymable comfort muche moze parfiteley knowe.

But in the meane season, to make our selues the surer and easier passage thy-
sider, it shall stand vs in no lytle fede, yf

we by this sleeping of the apostles before C they were taken, and this yong mannes shapyng after he was taken, wyl picke ouse some wholesome aduertisementes for oure soules behoove by the waye, to cacye in our trouney with vs for the bet-
ter atchieuyng of the same. For than-
cient fathers of the church gene vs cou-
sayle to beware, that none of vs vpon
ouer muche confydence of oure owne
strengthe, shoulde wyllingly withoute
discretion bryng our selues in daunger,
happlye to displease God. And therefore
yf any man misfortune to come in such
place, where he parcyueth he shall bee
in hasarde to bee forsed to offendre God, F
there would I aduise him to dooe as the
Appostles dydde here, whyche before
they were taken, spedily gotte theym
theyz waye. Howebeit by this it is no
ment, that the Appostles are to be com-
mended for theyz fleeinge. Whyche
thoughe Christe of hys infynyte mercy
parmytted them for theyz faylerye to do,
yet dydde he nothyngre praysle it at all,
but forsetolde them that the selfe same
nyghte yt shoulde bee an occasyon for
them to fall. But yf we seele our selfes
anyethynge feble and fayneate hearted,
than maye wee all so farre foorth fol-
lowe theyz example and flee, as we may
thereby wythoute synne auoyde the pe-
ryll of further mischiefe. Otherwyse yf
a manne shynke awaie, whan God
biddeþ him to abyde stil by it(eyther for
hys owne wealth, or for theirs whome
hee leeth he hathe cure and charge of)
and boldelye to trusste in hym, this man
yf hee chaunce not to doe it, for saving
his temporall lyfe, or rather to save the
truech (yf he doe it to saine hys life here)
thys manne playeth the warke sole in
bede. For what greater folye canne
there bee deuyled, than to sette moye
by the wrochte wretched time of this life,
than by the eneuyng blysse in hea- E
uen.

But yf he so doe towynne hymselfe
endelesse wealthē to come, as yf hee hap-
to boyde, for feare he myghte bee enfor-
sed to offendre Godde, herein dothe hee
bothe verye lewdeleye and foolishleye to,
lythe it is always accōpted an helious
crime to for forsake a mans master. And he
that so forsaþer hym, that he vterlye
dyspayreth of hys helpe, is as euill as
hee that runneth from hys master to
hys mortall enemye. And what woþe
thyngē canne there bee ymagined than
vpon despayre of goddes gracious as-
sistance,

A treatyce vpon the passion.

Sittance, to flee and geue ouer to his foy, that place in the fielde whiche God bathe hymselfe appointed the to kepe. Agayne what madnesse is this foy feare thoa myghtest myshappe to dysplease Godde by taryinge, by sleynge wþh-oute all paraduenture deadly to offend hym. Marpe whan thou maile flee and Godde therewith not displeased, than wouf sapl better is it foy the to be going betymes than taryinge till thou be caughte, to fall in daunger of an ouer-ragious offence. An easye matter is it, and (so it bre not agaynste Goddes wil) a verye sure also, to hasse the awaie in

Btyme, where on the tocher syde to stand byll by it and syghe, bothe harde is it and daungerous.

But yet of trueth this yonge mannes ensaumple teacheth vs, what maner of menne they be, that maye longeste and moske safely abide, and ys they sozture to be taken, shall best be able to bzeake loose out of theyz takers handes agayn. Foy the sayde yonge manne albeit he abode last of al, and never departed from Christe till he was layd handes on and caughte, yet because he had not manye clothes vpon him, but only a bare plain

Clynnen sheete, and that neyther surelye sewed vnto him, nor fast girded aboute him, but sleightly cast on his bare body at aduenture so that he myght easilie shake it of agayn, thys yonge manne I saye soodainly thrawe it from him, & leauing it behynde him in their handes y caughte him, canne awaie from them naked, and as a man myght saye left the shales to pledge and take hymselfe þ kernell.

And what betokeneth this vnto vs? What els crowe you, but that lykewylle as a greate gozbelyed gloton, to corpulent and fatte that he canne scancelye

Dgoe, or he that is ouer pestered with many cloches, is noþyng fyt or handesom to runne apase, so whan anye daungerous persecucion begynnereth to drawenere, hardelye shall that parson flee and save hymselfe thereso, that hath the manye bagges of rychesse hangynge rounde aboute hym. No noþ very fast wyll he runne neyther, whiche how lytle so euer he hath on his backe, is yet so harde and strayght gyre therin, that bnech canne he drawe his breathe. Foy better shall he flee that hath many garmentes and canne loone shake them of, than he that haþing fewe, hath them yet so surelye fastened about his necke,

that goe whither so euer he will, nedes **G** must he cary them wþh hym.

We see it happeneth otherwhiles, but not so oft as I would wish we did, howbeit (lauded be god) we see it so sometime, that gret riche and substanciall menne, are content rather to forgoe all that euer they haue in this woþde at once, þ with Goddes displeasure sinnesfullye to reserue anye one penye thereof. These folke nowe althoughe they haue manye clothes vpon them, yet because they be not so strayght gyre vnto them, as soone as present peryll causeth them foy to flee, doe easily cast them of and saflye scape awaie.

Contrarywylle some doe we see (and of those farre moe than I woulde there **F** were) whiche haþing but fewe clothes and verþ little substance, haue neverthelesse so fastned their affecciō to þ base beggerly baggage, þ soner wold they be cōted to haue theyz skin plucked from their backs, þ be berthened of such beggerlye trahse. Such a one hadde nedē to gethim away betimes. Foy if he once caught by his clothes and thereby once in hande, rather wyll he dye foy than leaue his sheete behynde him. And to be bresle, by thersample of thys yong man **G** are we taught, foy feare of tribulacion that maye soodainly fall vpon vs, and daunger that vñwares maye growe towardes vs, in case we shold haue seasoun to flee, cuermoze to be in a readynesse, and neither to be so overcharged with manye clothes, nor againe so fasse buckled in one neither, but that assoone as necessarie shall forse vs, we may cast of our light linnen sheete, and naked scape awaie.

Now who so lykē to looke a lytle furþer, maye see here set foorth for hym to learne by this yonge mannes deed, another lesson besyde, of muche moze force and efficacie; as that the body is lyke a garmente to the soule, whiche the soule putteth on when it first entreth into the woþde, and whan by death it departeth hence, casteth of agayne. Wherefore the soule is so muche moze to be esteemed than the bodye, as the bodys is moze excellent than the garmente that it weareth. And as madde a parte were it foy a manne to lease his soule for the sauynge of hys bodye, as ys some frantycke foole wold rather haue his bodys spilt, than departe with his pild cloke. Foy of the bodye in thys wyle speakeþ **Christ:** Is not the bodye more wþrþ þā **Matt.6.** the

Math.16.

A the garmet? But mark now how high-
ly he prifeth h̄ soule, why what art thou
the better faith he, if thou shoudest win
the whole woldē, and sustaine the losse
of thy soule? O what exchaunge wyl
any man make for his soule? And I say
vnto you my friends: Be not afrayd of
them that kyll the body, and whan that
is doone are able to dooe no more. But
I wil tel you whom you ought to feare.
Feare him that after he hath kyllled the
body, hath power to cast it into the fyre
of heil beseide. So I say vnto you feare
him.

Hus doth the histore of this yonge
man, put vs in remembraunce what stac
our body (which is but as it were the
garmente of our soule) shoulde be in a-
gainste the cumminge of suchte extreme
tormentes, as that it be not pampered vp
with ouer faire feeding, and sensually
addyceted to soule fleschly lustes, but by
meanes of ablyncence consumyng all
lothesome groosenesse, be made as licht
as a fyne lynnen sheere. And also that
we shoulde not so fallen oure affection,
thereunto, but that we coulde in Gods
cause be ryght glad to forgoe it. Thys
lesson learne we loe of this yonge man
here, who beyng in wretched caylyfes
handes, rather than he would be com-
pelled any thyng to do or say, h̄ shoulde
forwade to Ch̄ristes dishonour, leste hys
heete behynde hym, and fledde awaye
naked from them.

A lyke parte vnto this yong man here,
played there a great while ago an other
yong manne before, the holy and inno-
cent Patriarche Joseph I meane, a no-
table presidenc to all that shoulde come
after, that as ware shoulde they be in es-
chewyng the danger of incestuous adul-
try, as they woulde to auoide the peril of
theyz lyfe. Upon this yong Joseph, for
that he was of parsonage comelye and
amiable to beholde, whom Putipher of

Dhis bondslauie had made high steward
of his house, was Putiphers wyfe by
callyng her eye vppon him so soze enna-
mored, & incensed with her outragous
sensual lust, waxed at length so frantick,
that forsyng for no shame botch in woz-
des and countenaunce, vndeslyzed offe-
red she her selfe vnto hym: and as vn-
willing as she founde hym, never cea-
sed by sondrye meanes to allure hym.
Pea and whan he playnelye refused her
offer, layde she handes on hym & caught
hym faste by his cloke, and so woulde
this woman (O what dishonesty was

this) by force haue raunched this manne
Who being better contente to dye, than
to commyte so horryble an acte, and
knowyng therewith howe leopardous
it woulde be for hym to stande styll by it
and abyde the brunte, where p[re]sents
matter of carnall temptacion was mys-
tred vnto hym, and that the sureffe
remedy for a manne to master his sensu-
alite was for to flye awaie, leste hys
cloke in that beastly womans handes,
and makyng haste awaie, sone gate hym
out of dores.

Howbeit as I was about to tell ye, it
is not our cloke, gowne, coate, or any o-
ther lyke apparyle of our bodye, which
we must be content onely to caste from
vs, rather than we woulde doe any dead-
ly synne, but our olone body to, whiche
is but the garmente or vesture of oure
soul, in that respect ought we to forslake.
For yf we labour with goddes displea-
sure synnesfully to sauie it, than doe we
bothe leese it and our soule alſo. But yf
for goddes sake we canne synde in oure
heartes paciently to beare the losse ther
of, and lyketwyle as an adder so longe
rubbeth his olde wythered skyn (which
I trowe is called in latin seneca) among
thornes and bryers tyll at laſte he cast it
quyte awaie, and so leanyng it in the
hedge commeth for the freſhe and yong
agayne, so if we accordançyng to Ch̄ristes
counsayle, become twyle as serpentes,
and rubbing of this olde riuuled bodye
of ours as the adder dothe his skinne, a-
mong the thornes of tribulacion for the
loue of God, leaue it behynde vs in the
woldē, we shal therewith become freſh
and yong agayne, and so be shortelye
caried vp into heauen, where we shall
neuer ware olde after.

Of the takyng of Ch̄rist.

Tunc acceſſerunt, & manus iniecerunt in Iesum, eos, ,
bors autē & tribunus & ministri Iudeorum, cōprebent, ,
derunt Iesum, & tenentes ligauerunt & aduxerunt eū, ,
ad Annas primum, erit enim fecerit Caiphe. Erat autem I
Caiphas qui confilium dederat Iudeis quia expedit viu, ,
bominem mori pro populo. Et conuenerunt in ium om, ,
nesacerdotes scribe, pharisei & seniores. ,

Than came they to Iesus & laid hādes, ,
vpon hym, and Pilates soldierns and ,
theyz captayn, and the Jewes seruants, ,
toke holde of Iesus. And whan they had ,
hym faste, they bounde hym & broughte ,
hym syrl vnto Annas who was father, ,
in law to Cayphas. And Cayphas was, ,
he whiche hadde geuen counsayle to the ,
Jewes, that it was expediente one man, ,
shoulde dye for the people. And all the, ,
W. ii. p[ri]estes

Gene.39.

Math.10.

A treatyce vpon the passion.

A priesces, the scribes, the phariseis and þ
,, auncientes assembled together.

What tyme they syȝt layd handes b-
pon Christe, therein be the wriṭers of
diuerle oppynions. For by occasyon of
the euangelikes woordes agreyng all
well ynough vpon the matter, but diſ-
ſeryng only in the maner of the reher-
ſall thereof (for one of them begynneth
to tell first that that was later done and
an other afterwarde bryngeth in that þ
þothter made no mencion of at all) the
interpreteours of the same, not denying
þat to be true that anye of the Euange-
listes wriṭerþ, euer one of them hathe a
ſondrye conjecture by hymſelf, fyndyng
yet no faulke with any that holdeth the
contrarye. For Sainct Mattheu and
Sainct Marke reherſe the proceſſe of his
takyng in ſuche order, that a man wolde
thynde that allone as Judas had kyſſed
Iesus, they layde handes vpon hym
ſtreight. Whiche conjecture bothe dy-
uers other ryghte famous Doctours of
the churche, and alſo thercellent learned
clerk master John Gerson in his work
entituled Monachorum (whiche woroke of hys,
ſo farreforthe as concerneth þoþder of
Christes paſſion, I haue at this preſent
ſpecially taken vpon me to folowe) not
only lyketh and alloweth, but himſelfe
alſo in the framyng together of þe wholē
hiſtory of the paſſion, plainly foloweth
thesame. Neuertheleſe in this one thing
varyng from hiſ oppynition, I haue de-
med it better to be of theyz mind, which
are right notable wriṭers to, that vpon

Gerson.

þeþre probable reaſons gathered of the G
woordes of sainte Luke and sainte John
the Euangelistes, do ſuppoſe that after
Judas had killed our lord and was re-
turned backe to the ſouldiers þe Jewes
agayn, and after they wer al wthouly
woordes of Christ ſtricken down flat to
the grounde, and after the chief prieſtes
ſeruant eare was cut of ſi made hole by
Chrifl a treſh, and after he had rebuked
Peter for his fyghtyng, and ſtayed the
reſt of þe apolleſ for making any reſyl-
taunce, and after he had once moſe ſpo-
ken to thofficer of the Jewes that were
than preſent with him, and ſhewed the
þe they might now at their pleaſure take
him, which erſt they coulde neuer haue
done, and after all the apolleſ were F
ſlede awaie, and finallye after the
yonge manne whom they wer not
able to kepe (as ſure holde as
they had of hym) was ſcapēd
ſtoutly(naked as he was)
from them, that the af-
ter al this, dyd they
ſyȝt layd handes
vpon Iesus.

Syr Thomas More wrote no moſe of G
this woroke: for when he had written
this farre, he was in priſon kepte ſo
ſtreight, that all his bookeſ and penne
and ynde and paper was taken from
hym, and ſone after was he putte to
death.

(1.)