A treatise upon the passi- 
on of Christ (unfinished) made in the yere of our lord 
1534. by Sir Thomas More knight, whyle he was priso- 
ner in the towre of London, To whiche he made this tyle folowing.

A treatise by the powre of 
conteyning the byttre passion 
of our saviour Christe, after the court and ordre of the lowre angelliftes, 
with an erpoushon byppon them; worde, taken for the more parte, out of the 
seimbi of the byppopsthe priece, and the senturis of the people, a-

or the contriving of Chistes death, written the rst. Chapter of 
Sainte Mathew, the ker. of Sainte Marke, and the ker. of S.
Luke. And it eneth in the comming of his blessed body in 
to his sepulchre, with the fructuate portion of the Jewes, 
about the kepping ther off with soultours appoin-
ted thereto, written in the ker. of Sainte Pa-
theres, the ker. of Sainte Marke, the ker. 
of Sainte Luke, and the ker. of 
Sainte John.

For an introduction 
into the booke.

Non habemus hic christum manemur, sed futurum inquirimur. We have not here a dwell-
lyng citty, but we secke the citty that is to come.

If it be (god chysten 
true, as out 
crater true) that (as 
S. Paule in that-
lore rehearsed low-
ades) we have 
not here any citty 
dwell in, but we 
be
ting for the citty that we shall dwell 
in hereafter, then seith me that many 
men are here farre onerene.

So I meane as I am (alack) my selfe, that 
so much tyne and happe beforre aboute 
their nightes lodging here, in pass-
ning by the waye, as little remem-
ber to labour so proude, that they 
may have some house commodi-
Ous for their cefe, a well fa-

destrimed to their 
pleasure, in a place 
where once go we that, 
when we come once 
there, dwell 
there 
we shall inhabit 
there for ever.

Sir Thomas More wrote no more 
of this introduction.

The first point, the tall 
of Angells.

The glorious bp-
ved Christe, fa-
ther the londe and 
the holy god, the 
distincti vs 
quall 
like myght-

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of Angells.

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A treatise upon the passion.

In his world, against the great majesty of God, he was seduced to cast out, and thence to be, with an infinite number of the like transvestas Angelus, as the Prophet Ely toucheth him in these words: Elydeos sod, orifinia de eolo, Lucifer, qui ne ortobat? Corvisut in terram. Now are thou fallen out of the heaven, Lucifer, Gy spagh in the morning: thou art fallen into the earth. And afterward he saith: Verumtel ad infernum dexterae in profundum lucis, Howbeit thou shalt be brought down into hell into the depth of the lake. These words with other, the Prophete lay rehearsed in the xvii. Chapter, in resembling the fall of Gadshuchote, to the skies of Lucifer. And as well of his fall as of fall of his fellowes, may well be verified these words of St. John in his Apocolypse, where he saith in the xiii. Chapter. Effectum e premium magnum in caelo, Michael & Angeli eius praebentur cum dracone, or Draco pugnax or Angeli eius, or Non valuntur, nor loco inventus estorum amplius in caelo. Et propter eos malum magnus serpens antiquus qui vocatur diabo lis, or Sathanas qui seduit mortem omnem. Et propter eum in terram, or Angeli eius cum eo mississent. There was a great battle in heaven. Michael & his Angelus fought with the dragon, and the dragon & his Angelus fought a war not noble, nor their place was no more found in heaven. And out was thrown that great dragon the old serpent which is called the devil, or Sathanas as which seduced & deceived the whole world, he is thrown down into the earth, and his Angelus be cast down with him.

Thus the invisible justice of Almighty God, cast out of heaven, Lucifer & all his wicked proud spirits, 4 deprived them from his grace for ever, & thereby from all hope & consent, of recovery of any manner attaining to the celestial glory; but for ever condemned to pay. Howbeit not to & decreed part of their pain to the first, no at to pay alike. But as their offences were not at alike, but some part of them by reason of their more noble nature and greater gifts of god received, their unkindness too much s moze, s their sinne too much the more Greene and in divers Angelus and divers degrees of malice, in some s moze in some the leaves did the righteounes of God temper & proportion their punishments, deposing the great beast down into the deeps, hallowed in hell, into the very bottom of the earth, and other house about into the age s over part of
A treatise upon the passion.

At the earth and the sea, which with continual records and counsels had with their chief princes ruler Lucifer, that reigned as king over all the children of pride, drove a wall down till the day of some perishing, attempt, because, troubles, here and punisht, such as they can catch into their claves of slip sinfull kind of man.

And then at the final judgements, they shall all (as they to their farther oppression be largely showed already) lose all their authoritie and rule over man, and enter with all men into the selfe same infernal fire, that was first principally prepared for themselves, and therein shall the sinfull soules that have left god as followed them in torments intolerable burn in hell for ever.

Let us here nowe god readres before we proceed to this, consider well this matter, and ponder well this fearfull point, what horrible peril there is in the place where sinfull pride, what abominable sight of is in the light of god, in the any creature fall into the selfe same burning of it selfe, as the thing laboured upon continued, incessantly falling not to lose, first the neglecting, after contenting, and finally with disobedience and rebellion, the very full forsaking of God.

If god was so wrath with pride, that be spared not by you downe into hell for pride, the noble high excellent Angelles of heaven: what estate can other be so great in this wretched world, yeth not high cause to tremble and quake every soul in his body, as some as feeleth an high pride thought enter once into his heart, remembering the terrible commination and threat of god in holy scripture. Potentes potenti potens est unirent.

The mighty men shall mightely suffer torments. And shall be the shame of pride in the presence of a great estate, that hath yet many occasions of inclination to unite: how much more abominable is that pride in a lowe and vile tawell, that hath a prince as penes as any prince pedler, and hath yet an heart as high as man a mighty prince. And if it be ominous in the light of god, that a woman beautifull in dead abuse the pride other beauty, by so many glory of her selfe: how delectable is that damnic damsel to the devil, that standeth in her own light, and taketh herself for true, seeing herself so well liked for her bade forehead, while young man that beholds her, marketh more her cursed nose. And if it be a thing eternall to any creature to rise in pride, upon the respect and regard of personage beauty, strength, wit, or learning, or other such manner thing as by nature god grace are properlie they own, how much more fully abode is ther in that pride, by which we would have folk take by on height, and domenlike set by our selves, with diepe disdain of other farre better men, onely so: very base would by pride trifleth that properly be not our owne?

How proud be men of gold and silver, no part of our self, but ordinarie, and of nature no better then is the pose coper or tin, no mans wise to profitable, as is the pose metall that made by plough share, and horse shome, and horse napples. Some pose proud be many menne of these glistening bones, of which god brightnes, though he cast the. c. shall never shine half so bright no: thouw thee half so many lights, as that a pose half very present. How proud is many a man over his neighbour, because the week of bys golome is silver; and yet as silver as it is, a pose these ware it on his backe before it came upon his, and all the while the wear it, for her wole never to fine, yet was the partie but a pose. And why should he be now better then the by that wold, that though it be his, is yet not to despise his, as it was very hers. But now how many men are there of that sort that is not theys at ale? Is there no man proude of keeping another mannes gate; another mannes house; another mannes bound or hawker that at a bagging make a bearward to his letter buttend barefold, for pride of another mannes here? Howbeit what speak we of other mans and our own? I can not (the thing well vexed) that any man may well call his own. But as we may call him a soile that heareth himself pride, because he is read about in a borrowed gown, so may we well call very soile all, if we heare be proude of any thing that we have here. For nothing have we here of our owne, not so much as our owne bodies, but have borrowed it all of god, and yeild it we must again, and send our selfe soule out naked no man can tell howe long. What hast thou saved Sainp Paul, that thou hast not received? And if thou hast received it, whereof gladdest thou, as though thou haddest not received it? All that ever we haue, of God we have received: richesse, royall.
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A ryalpe, lordship, beauty, strength, learning, hope, peace, foule and all. And almost all these things hath he burnt in.

For all these must we depart from every thing againe, excepte our foule alone.

And yet that must we gyue God against also, azels shall we kepe it well yet with suche souere, as we were better keepe it.

And for the myndesse thereof and of our bodies therewith, and of the remnant of that bozowd ware, and thereof we bee now so proude, we haie yeel a full straunge acconpte, and come to an heauine relieving, and many a thousand bozowd foule together burnt in he eternall, for the penitence of that bozowd ware, so glorious by foule before in the transfiguration and shone one piece of this sone wretched world. For surely the synne of pride, as it is the self of all synnes, begun among the angels in heaven, so is it the head and root of all other times, and of them at most perfit.

But it is not my purpose to declarer here by, the many fold branches thereof, all the kindes of mischeres that proceede upon it; for that would occupy more time that were meete for this present matter but onelie we finde soueraine man and woman to be wretched of the worse least spere thereof, which fremeth to be the base felte and liking of sure selfe, for anything that either is in us, or out wardly belonging to us. Let vs therefore warne yeel well in our seelke, and let vs make well when the yeul spaketh calleth any proud base thoughtes into our upnde, and let vs forthe make a croste on our head, and bleése it ouer by and by, and cast it at his head againe.

For if we gladly take in such past of his, he shall not faille to trying in two of his tribules some after, and every one wronke ther by. This point expresse Lith the spirit of God by the mouth of the prophet, where he sayth the perpos longerae of pride, in the person of whom he teacheth this wisse: Quis grandissimus, hab sit in summis sicut solis modeste, quin sit in summis quiete: Quis sit in domini!
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The second point, the creation, and fall of mankind.

Glories majesty of almighty God, after the face of the sun and fall of angels, not willing to suffer the malice of his proud enemies, make such a punishment in his glorious court of heaven, determined of his great goodness, to create a newe kind of creature, whereby he would make by a fulsome godly glorious blessed people, the number of all those supli angels, that yet show they high malicious pride, shown out of wayality into witcheries.

Thus newe hynde than, that he would for this purpose create, the use with whom of God, determined moneynenly to mingle and temper. For (by it should be able to help the grace of grace) to attain unto such good heavenly high, he would have it spiritual and immaterial. And yet to extrope it from the: pro plebe, that so it be by and by his aloues in the spiritual and immaterial substance, God determined that this new kind of creature, should also be holyly great and most tall. And thus after this visible wobulde made, and also earth, and sea furnished with foul and spl, and beastes, grass, herbs, trees, and frute, he made the body of man of the fume of the earth, and created of nothing, the spiritual substance of the soul, after the image and semblance of himselfe, that bee endowed with the three great gifts, memory, understanding, and will, in a certain manner of resemblance of the glorious blessed trinity, the father, the sonne, and the holy God.

Thus hynde of man created God of a merueullous convention also, with all other manner of creatures. For he made it have a byning, as hath the dead stone. A lyfe, as hath the insolence tree. A sensible feeling, as hath the unreasonable beast. A reasonable understanding, as hath the celestial angel.

Thus once for father Adam deying created of the earth, so once mother Eve soamed and framed out of the rib of hynde (as in the first and the second chapter of Genesis is declared) to be it, they were 0-deified unto the highest pleasure palced of heaven, yet left over lobain emhailn to high, might make such noble spliving in they duties, as might be the caele of they byning downe againe, such great goodness of God measured their estate and wealth, letting them not on high in heaven, but beneth in the pleasant gardein of earthly paradise. And for the farte langarde of their persons from psyche gave the percepts and commandements, where by they would remember and confide them selfe to be but servantes. And therefore he borde them there, to be occuped and worke in the keeping of that pleasant garden, and also for them the eating of the fruit of the tree of knowledge. And yet into their farte knowledge of subject, and respecling of all occasion of pride, he set upon the breaking of hynde best, the threat of a breke foze papye, that is to wyte, that when so ever they doe eate of the fro b阿森 tree, they should dye: that is to say, there where as they had none hynde bodies such, as though the might dye by they owne decease, yet chace as without they death should never dye, there should, after that hynde commandments were by them taken, enter into theye bodies, a into the bodies of all their posterity, an inevitable necesity of dying. Thus had God of his high goodness let them in the possession of a right wels the state, and in the perspectioon of yet a faire passing better, of which they could never rape without theye owne decease. And to the emblocking falling into the faire, he was wery to assit the with his grace, and against proud disobedience might make them hide from hynde grace, he gravely beset and soded in theye parts with fear. Now fonde our father Adam our mother Eve, lords of all the whole earth, had fau dominion over all the beastes of the same, out of head of death or any bodye frute. And authori-the they should have had over all theye owne offpring, with which theye were with the blessing of God, comaued to encrease and multiply, and replenish the wojde. Their prince was the most pleasant state of paradise. Their apparel was the bed of innocenc, more glorious then cloth of gold. Their nakednes as faire for oyl bone hynde al cause of shame, as theye bodies were far from all filthy totheres of fin. Their femeal partes comasuable unto reason. Against their foute, no rebellity in theye obedient bodies, which for a scat earrowe would have enduered there. About age, vertines, or papye, without spot or wen of any deap nature, preferred continually by the holiest frutes helpe of Godes hand. And al their childe for euer after the same rate. And eche at sundrye tymes when Gods pleasure wer, hynde have
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A haste had they: bodys changed to be ly in a glorious form, 3 without death depart out of the earth, earued by with the soule into the bissle of heauen: thereto raine in top: bliss eternally to God fulfilling the places fro which the proud angels fel: this was to 3 place in which our first father stode a state ful of heuelt hope of eternal top to come, 3 a state for the meane world, ful of present welthe. But whos wooth wicked enuy bough ter pestil pude: for the proud hateful enemy of God, and traitorous wycked 3 pude, beholdynge this newe creature of mankynd, set in to welth state, 3 other conziecturing by hye natural understand: ing, 3 to the cereale of his grieve, for his proud enmities fromate, having it creued unto him, that of thys kind should be restored the curian that was happened in heauen, by the fat of his like and hye folowe, conected so great barte burning against the kynde of man therefore, that he rather wole with his own damation double, so that he might destroy them: then suffer God honoured in them, and the to procede and prosper, that their gloe mynded nature so base in respect of his, would ascemd by to that height of heauen that himself was fallen fro.

The dute thà beziend with himselfe upon sone mischeuus meane, by whiche he might beynge manhinde unto destrike, called to monde the meane by which he had before wretchedly destroyed himselfe. And as he saw his owne damnacion grown by the occasion of pude, so well he that he right by some top: suggestaion, beynge pride into the kynde of man, made the first fathers disobey Gods commandment, then woulde God of his justicke keepe hyis promisse in their punishment, take from the poore lolle, the gretty: he promised they resp father for them, if the condition were broken, upon which he gave it. Upon this, thys old serpente the dute, beynge as the scripture to say: wher than all the beasts of the earth, would not begun at the ma, whom he perceued to be wyser and more hard to begyue: but first bega at the woman, as the kind in wisdom more weak, more light of beleffe, more eth to be vynd, who if he might make on hyis side, then should he be the together, be true and against one. And the wyse: leech perceued weal also, the crafty mannde that the man had to hyis make, thereby getted as it there happe 3 sels wher happeh oft by to byng man to wo, the woman ma...

mose, then wyth al hyss craft, the dypeu be can do hymselv. This wyll serpente therefore the dypeu, denysing to enter hyss woma to this deadly bede, take his time for his wretched wrong, wher his husbund was not with her. And then he can be fall familiar with her, a inconstatue of suche thinges as perteniente to his husbund and her, a nothing at all to himself. Further he asked her this question: wherfore pry God (quoth he) command you pe thunde not exit of every tree of paradise, o2 as it rather semeth by the greke psyche falsa, and in many places of scripture: he asked her thys: why did God comand you that you should be of no tre in paradise. And that his question was suche, spere thy by the maner of her answer. Howbeit if the F...
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Upon that he as gods, knowing both god
and evill. And upon these words, the se-
ing that it seemed a good tree to eate of, a
ship to the eye, and delectable to behold,
the by and by plucked of the fruite ther-
of and eate it, and gave it to her husband
and he eate it too.

O wyther vmcked wycher Serpent, how
much of thy deadly poys, hast thou put
into the fell soule of this woeful woman
at ones? For here hade he made her be-
liene, that of his owne diuellis conceit
God had had swaine: that is to wyse, sallie
head and enuyp. For he made thinke,
that God hadde told them a lie, in that he
said that when so ever they eate thereof
they should ype; and also that God were
enuiuous, and could not for enuype suffer
that, they should have to bothe a thing,
as the knowledge of good and evill.

Then strake he into her hart the por-
on of proud curious appetite, and insa-
dinate desede to knowe the thing, which
for her weale God had forbidden her to
know. For God woulde of his goodnes
the shulde have known but God. But
the diuellis enticement, would nede
knowe eypil too. And when her curios
impyde, had made her once let her fanye
handses unto the feelyng of that fowle
pyche, he could never rebuke the spyle
from her fingers after. What should I
speak of the other lesse euils, that he
allowed and alleted her with; as the plea-
sure of the eye in the beholde of that
frute, with likeous deysyre of the de-
sesous taste? Yn not small in them sees,
but small in respect of the sees pulpyng
shering, when he made her dese and
longe by reason of high knowledge, to
be like a goddesse, for God causde prou-
lie to disobey God, and eate of the for-
byen frute. And she being thus infected,
and so enometommed with soman pest
son spottes, infected her husband tooth-
with. For at her enticement, and not so
much for credence going to the serpen-
tes wordes, as to consente his wyfe (whose
request he could not synde in his hart
to contrary) he kept her company in her
leudnes, and letted not to eate with her.

But the sawwe were pleasure of that
frute, so termed to displeasure and
payne. For feare was the fruite passed
downe both thehy: thyest, when it so be-
gan to weake in their somakes, that
they wyped it oute agayne, and in his
help that commailed them to eate it. For
anone was there suche a merceous
chaunge, spred thowe bothe they; bo-
des, that where as when they put it in
they mouth, they were such as it was a
great pleasure the of them to behold oth-
er, and be beholders of the other: as sone
as they both hade eaten it, they felt suche
ifly senuall motions of concupiscence,
vyple and rebell againstre reason in they
keth, that their heartes abhore to be
beholden and see, either of any other or
then them selfe either, and for none of thy
nakednes, coverd their feth with thyg
Genese.

How is there no doubt, but that they
wyched enemy the serpent (woyche) as ap-
peareth by the byple, abode xli by them.
Ut the sentence given by God ypo they,
at three punishment in his mischeves
maner highly cruised, to sey by his diuellis
bevise brought into such pate, and had
a great game to behold them cometh forth
to comp, appareled so richely in thye:
top of chaces of thyg lesa.

O what a contusion was thys unto
them, to see they spmet friend, they by
wly deadly enemy the diuellis, first by thy
owne fole so harmefuly disceide them,
and then to spetfully shote and laughte
them to scorne. But they had no longe
leftware lett them to take bothe to that, cre
that great contusion was tooberwhelmed
with a greather. For so goodly, the hear
our Lordes compynge, and thereuph
for shame they let in a feare, and sall
and hynde them selfe from the face of God in
the myosbes of a treew. And our Lord do as
though he sawe them not, called for;
Adam and sarpe: Adam wher art thou?
And he answere: Lord I heare thy
voice, and was slandre to come before
the, because I was nacked, and therefor
I hyd me. The helde ther: quoth our
Lord, that thou wert nacked, but because
thou haile eaten of the trewe, of which I
communded thee thou shouldest not.

Then toke the Adam away: sallce a wip
for to cüenene. For he confessd not his
faute, but began to ercuse hyng selfe, and
lay the saute from him to his wyfe, and
in a manere unto God to. The womanne
(quoth he) that thou gauche me: my
companie, shoue she gave it me, and so I eat
it. Then sayde our Lord God unto the
woman: why dydest thou so? And the
in thy wyfe neuer knoued her salt,
no, asked for:giuenesse, but erused her
by the Serpent and sayde: The Serpent
deceive me, and so I eat it. Then gave
God the sentence of punishment upon
all three, being like oth in declarung
of his dome, as they dyd in the doping of
their
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A they spyn, for first he begane at the Serpent, the first malicious contriver of all thys wyldchif. And unto hym be sayde: because thou hast hold this, accorded be thou among all the thing beastes of the earth. Upon the first Hallow they creepeth, and earth Hallo they eate the dates of thys life. Emptily will I put between thee and the woman, and between they see and here, and the haile frutis thyne head in pieces, a thon shalt lye in a waippe to styng her heele. Than gau be the woman her judgement, and lape be hym. I shall multiply thy mysteries and thy concepcon, and in so-wove shalt thou bring foode the children, and thou shalt be under the power of the man, and he shall Lord over thee.

Then sayed he to Adam, because thou hast givn to eare unto the wyldchif words, hath eaten of the tree of which I forbode thee to eare, accorded be the earth in thy wayke: with labor halt thou eate of the earth all the dates of thy life: it shall labour thorow and stiers, a thon shall eate the herbes of the earth. In the sweate of the face shalt thou eate thy breade, till thou returne againe into the earth, out of whypch thou were taken. For dust art thou, and into dust shalt thou returne. Than oute Loede made them coats of skinnene, and clothed them therein, and sayed: Lo Adam is like one of us nowe, knowing both good and euel. And God wyth that anger secon, to kepe hym from the tree of everlastyng lyfe, put them both of a walke wyth out of that pleasent paradise, into the wasted earth.

Long were the were, and not of necessi-ty perteyning to ays psyle points, what is to vysite the fall of our foze father, to note and declare such thynge as in the dichtis of thys master men maye note and marke upon thys partes of the scripture. As soz example, in these wozdes of God wyth which he scorne Adad saue: Lo Adam saue: eucluse efficiat vus ex nobis: Lo Adam is nowe made as one of us, maye be well marked, and lyke as all wozdes of the whole eare appeared plaine, that there is but one God, so is there in that God no persons then one. For els coude he not consevly saue: Lo Adnam is nowe as one of us, that is to wyte a God as we be, but he would have saide: Lo Adam is nowe as I am. These wozdes also seem well to de-clare, that though Adam were not so fulle deceived by the perturbation of the Serpent as Eve was (for which saue: Paule saide: the man was not seduced. Timo.12, but the woman, whereupon Saint An-Nete at good length declarthe certayne difference betweene them) yet was Adam by the meanes of his wyfe, somwhat seduced and brought into a folthe hope, to the thowe the eateynge of that fruite, by the knowledge of good and euel, made lyke a God. For God speaking to Eve no woode of that foolishly yoube affections, taunted and checked Adam therewith specially by name, sapenge: Ecce Adam quoe fuit vos ex nobis, fuit bonum et malum. Lo Adam to nowe made as one of us, knowlege both the good and euel. But this was not by the Serpentes pers-uation, whom Adam would not have for regarded but shortly take hym of. But the seducing of Adam, was by that that the Serpentis lyvng woode, came to hys eare out of his wyues mouth, whom he would suffer to speake. And therefore our Loede in declarinyg hys punishment into hym, layde be the caise: Qua audisti vobis, in dedici terrae in operam uos, &c. Because then halle givn eare to the woode of thys woode, accurted be a thon in thy woole, and so forth. And because that the womans prayer and babyn-lyng to her huabende, did so much harms in the beginning, and Wolde if it were suffered to procede, do alway moe and more, therefore saue: Paulus commaund, LXXIII, that a woman that net take upon her to teach her husbande, but that her husbande shoulde teach her: and that the shoulde learn of hym inselinto, that is in silence, that is to write, she shoulde yes and hear hym, and hold her selfe her tongue. For saue: Paulus well for sevew, that if the wife may be suffered to speake, to the wyll haue to manye woode her selte, that her husbande shall haue neuer one.

There may be marked also in the foze saue: volve dilecture, the meneuouys moys-choynous nature of enuoe. For the bluwell so well knewe the suffryng of God, and by hys owne destrucion in soze had as saue: it, that he doubted not, but that hys malicious device shoulde not passe unpunished. And yet was he rather content to take harme him selte, than toffer an-ther take good. And such a diuulphy de-lype he take in beholinge theys harme and shame, that he would not at Gods commynng, but abode to see the entence of theys, damndacton, tell he tooke hys owne wyth hym to.
A treatise upon the passion.

In this discourse is to be confounded also, that when God punished the sinner by and by, he threatened him thereby more favour, then when he suffered it longer. And often times when he terrify it, he doth it not of favour, but of indignation and anger. For if he had here punished Eve as done her life had been broken by commandment, both had Adam been warned by it, or her oblying by her spume alone, as holy doctors declare, had not lost original justice, nor fallen in dampration of death. But so as much as through she was created to be Adams fellow, she was yet of lesser profession, and more fragile, and more the fall then the, albeit he had as then no dominion given him over her, yet his reason required these him, that to giv her good company, he should have kept her company, whereif he had done, the Serpent had not bewitched her. Wherefore he by no part, but by wandying another way from her, he suffered her to mis carpe and be infected, God suffered the contagion of the sinner's infection, to Tireth unto himselfe, and thereof to grow by destruction.

And this may be a warning to every man in this world, to do the diligence that he possible can, to keep every other man from hurts. For as the holy scripture saith, he which is without is as guilty with sinners.

God hath given every man cure and charge of his neighbours. And therefore seeth one to another, by no means that he may beware of. And that he care not through his neighbours house fall a type, and spare to lecole by omen. Howbeit, as this lesson generally pertaineth to every man, for the natural love and charity that every christian man is bounded to bear to other, yet pertaineth most specially to those, that have one another that special charge given unto the, that our Lord therefore by the mouth of Scehelan rephes the same them in this wise: si dicentem me ad impium, monee mortifer, non animandatis ex loco hanc fuerit viri, ait sicut iuxta in impiete sua mortifer, sanctuim est deo dominium eius esse mecum tres necessarium. If what I say to the wicked man whom that doe, they do not shew it him, no vide not speak unto hym, that hee may rune from his wicked ways andJson, bothe that all that wicked man be in his wickedness, and yet the bloud of hym that I require of hym to be sinned.

Thus is a seare full worto be, to those that have the cure over other folk, and a necessity to take good heed to therof, to give them well, call upon them and give them warning of such ways as they may pervise in. For els shall the thyme not perise be punished only, but the scabs of the thyme, that catche consome those that be hard and at for his negligence. This is here a notable thing specially to be marked, that ike as the judge of man was not corrupted with original sorne, nor lost the state of innocency by the fault of Eve alone, which was but the fiender and inferiour part, still Adam that was the stronger and superiour part, made hym selfe partner to the same synne alfo, so is there no manne accounted afo God for an offender in any deadly actual synne, by any merrie mocii or iniquity of the sowe unto the sensual part, as long as the will after the judgement of man is relished and refuseth to content. But when reason gruzzi over to sensualitate, whereby the man whole and entete falleth into the content, etther to be a deadly synne, or to decline in the despising and thinkinf upon any such sinnful act, for the pleasure that he taketh in that thoughte, all were to be that he thought therewith he would not do the deed, yet were the full content to the pleasure of that onely thoughte, full and whole deadly synne. How be it a ferre inspicetious bylfe, caf by the dual into the sensual parte, is no sinn at all, but may be matter of merite, except the will with reason giuing over thereto_, either content to be therein, or els is so negligent in looking to sensualitate, that he letteth her over longe alone therein, and lefteth not to do hym billicie, in despising that sinnful suggestion from her. For fiercely such manner negligence, is a foie the face of God accosted for a content, and so for a deadly synne.

It is also specially to be marked, that the studeynemane of Adam and Eve, not paying God of sinnynesse, but exculing they sinnne, was in maner more displeasure to God, than was they sinn it selfe.

Thus is also notable to be marked, that as tenderly as Adam loved Eve, rather content to dissiplicate God than her, yet when he sawe that she would come thereon, he would faine have laid it from him selfe into her. And thus, we may see by these ladies wepted lovers here, when they come in hell together, they shall curse the other full fast, how well letyng passe as impertinent to my matter.
A treatise vpon the passion.

I. matter, many things that might be
marked no, lest us not forget to marks
this one point wel, which is the name of al
the second point, that is to wit, let us con-
sider deeply, from what weale is to
what weale is to what weale is to what weale
the soul of our forefathers, man-kind is woefully false,
the soul the false will suggestion of our
mostal enemy his devil. In which thing
when I behalfe me, me thinke I may
well lay the woodes of saint John in the
Apocalypses, wyth which he bewesheled
this wicked worlde, by reason of that
the devil fell out of heaven thereinto:Ve
terre et mari, quia desperat diabolus, de voce habemus in
e magnam sciam quia modicum tempus habet. Who to
the earth and to the sea, to the devil is
come downe to you, hangyng greater
knowing that he hadye a little
lyne. This doth well sounde to forefa-
thers, when the devil full of Pri-
bus fall downe, and enuie that they should
soode sucede him, labore to brynge them to
the place of his final damnation, from
which he fawe well he had but a little
left, that is to wit the time of this presen
wolde, which is transitory and loone
hall passe, and is a time in all together
very short, from the first creation to the
final chalenge therof at the day of dome.
In all that tyne be compared with his
eternall fire that solweth. He sound
them innocens joyful and mery, much
in the savour of God, and oft repleasing
his blystacion and companye, the man
and his wife eche delighting in other,
finding nothing to mislike in themselfe.
Lodes of al the world, all beastes obedi-
ent unto them, their workes without we-
rines, their meate pleasant at hande, no
necessity to die, no any bodely hurt, the
pleasure in hope of heaven, and all their
children after them.

Altho this that false Serpent braid
them by his deceitfull train, poisoning
them with his owne pride, that the we
himselfe out of heaven. For as himselfe
would have bene Gods foule, to make
the wone they would. But while they
went to be Gods to the knowledge of
and euill both, they lost alas the godd
that that they had, a gat but euill alone.
They lost their innocenc, and became
sinfull: Gods favoure their lost, and fell
in his displeasure, his vitiation the re-
tothe not, but were aare to come nere
him: ech of them ashamed to behold
the other; they fell either: all beastes
at warre with them, and ech of them
with them selues, their owne bodies in re-
belliou and battale against their saules, S
thout out of pleasant paradise into the
wretched earth, they living gotten with
toe swera, their children borne with
paine. Then hunger, thirst, heat, cold,
tychenes sundy and tose. Sure toop lost-
kynge, for the vnusure time of death: and
dead after at this of the scarseful fire of
del, with the sole paine and wretchednes
to al they: osteing to ever.

This is to godd readers the wretched
change that our forefathers made, with
falling into pride at the bluss false sug-
gestion. In honour they were, and would
not see it. Honour the sought, and ther-
by fell to shame. They would have was-
ed Gods, and were turned into beastes,
and the scripture faith: Homo cum in honore
non intellege, comparans de lumentis insipientibus,
similis factus est illi. When man was in hon-
our, he perceiued it not, but he was cas-
punto unto the felith beastes, a to them
was he made lyke, and pet broughte in
deede into farre worse condition. For
man beastes live with leste labour and
leste paine, than man, and none of the
go to be. In daunger wherof al yande
of man Godde, by thecession of their fall
if the goodluc of Godde had not by his
grace holp with his merciful hand. And
unto heaven had no man gone, had not
our blest sauiour redeemed man, and
paid his rauntome by his bitter paine-
ful passion: whereof thecession was this
wretched fall of man. And thus thinke I
the second point that I said I vello shew
you, before I come to the woful his-tyre
of Christs bitter passion.

A prayer.

In might ye God, that of thy
infinite goodnes, bidde cre-
ate our first parents in the state
of innocency, wyth presente
wealth and hope of heaven to
come, till the soule the bluss traine their
folly set by sinne to wretchednes, for thy
feder pity of that passion that was paide
for their and our rebaptise, affli me to
with the gracious helpe, that unto the
subtile suggestions of the Serpent, I
never so ending heares of mine hart, but
that my reale may reliete them, I matter
my sensualiy restraine me from them.

The third point, the determination
of the trinity, fo the reformation
of manypide.

PP. 111. When
A treatise upon the passion.

When the disease had thus greatlybetrayed, ... themwith all their possessions, ... endure and suffer his malicious ploute, ... the wearisome draving of the kinde of man for doing him honour, ... the marvulous mercy of God, abide the suffatire to see the happy kinde of man eternally bestowed, by the discretion and circumstanciation of the false wife duell. For though his justice was content, ... so that he might for his own makefull turnid from him; and that his mercy no caufe had to counterpique his justice, in abating the eternitie of the ploute spirits paine, ... to the life and quittance of his false enimouse, ... and that would ... after weare meere and repente and paine for pardes, the harpe justice of God and his tender mercy, entered into contempas together. And by the deep wisdom of God, was the meanes founde, that man should be relieved, as he should both twaine be satisfied, that is to wite, both man by justice for his sinne somewhat punished, and yet upon repentance by meanes of mercy, should his fault be pardoned, and from eternal bondage made redeemed and saied, and of the diuell, enhanced to more honour, than ever he was expected to before he took the fall.

To deuise this may lo, was a wondrful thing, faire passing the capacite of al the angels in heauen. For the wholesome must needs be made, in mainstaintence of the true justice of God, the raunsonable must needs be paid for the kinde of man, that was by sinne adflicted and abjured to the diuell, as his perpetually all never to come in heauen, who for ever should pape this raunsonable, muste and was moste convenient to bee such as would be able and ought it. Now ought ther this raunson no creature but man, and therefore thine by hym that ought it, of reason it shoule moste conveniently be pased, man muste he be that shoule of duty pae it. But now was there no one manable to pape the raunson for the whole kinde of manne. For the al the whole kinde had lost heauen, and were al in one damnacon, confounded at the world, death already anny of the al, though he shoule willingly the fatter death in recompence of the linen, it could nothing terme his felawes, no yet hymselfe neither, for he was past but his beate of death for his owne part, in which better and much more himselfe was condemned already.

Now as for angels, neither can we know that any would be than so much for man, man bringe fallen by sinne fro Gods favour; no any of them al was able, being but a creature, to satisfie for the deady trepasson done unto the creature. And yet was it over this faire so good conceitise, that any angel shoule have beene suffered to do it. For the redemption of man after his fall, was a greater benefite unto him, than was his creation. For as our mother holy church singith in the Psalme teratic: Sid commis prospiter, nisi redem profiter, ahat angeli th it man to be borne, were not the profit of his redemption. And therefore if angel had by payment mans raunson and recompence made for his trepas, redeemed him, then would man have thought himself to be more in a manner beholden to angel then to God. And then occasion thereof had been a very soule disorder.

Thus was as I say before, the deuise of a meanes convenient for mans redemption, the thing that faire passed the wisdom of all the wise angels of heauen. But the deep and infinite high wisdom of al mightie God devised the merciful moste just meanes himselfe, that is to wite, that by the cruel painefull death of that innocet person, that should be both god and man, the recompence should be made unto God for man. For that perfit both being God, shoulbe of that nature that was able to do it, and bringe man, shoulbe of that nature that was bouden to do it. And the diuell unware that he were unnrighteous proquring that righteous mans death, shoulbe righteouslie lesse the power upon man, that God had for mens unrightoufnes, rightouflying given unto him before.

This excellent meanes of mans redemption, the deep wisdom of God devised, and in some convenient, the second person, the sonne of God, the wisely done of the father, and the fathers express absolute
A treatise upon the passion.

5. lute image and brightness of his fathers glory, being sent by his father and
seen and the holy god, drawn here into the earth and never the less adding still
abuse in heaven, and in the blessed body of the pure virgin Mary, taking into
vitre of person, the poor nature of man by the obversion of the holy ghoste,
of the pure blood of her body, without
mains feode or flishly delection, therefore without originall sinne conceived,
and without helpes of mydshippe or paine
of traumatic borne, lasting here in pyne
labour, fasting, watch, preaching and
prayer,ulitude in the truth of his
 doctrine, by the procurement of the
psalms, the treason of Judas, the malice of
the Jews, and cruel handes of the Pat-
nins, the injury of the pittfulle patsis and
death of the innocent manhood, not
bounden to subject unto beasts, neyther
by nature not sinne, but by death for mas
sake wyllyngly suffered, that excellent
means I say of mans redemption by
himselfe dede, ymselfe most graciously
fulfilled: and by the pleasant aceptable sacrifice of humselfe, obediently
offered on the crose up to the father,
he pacified the wrath and indignation
of God against man, and by his glorious
resurrection and meritiuous atonement,
setting in the nature of man upon the fa-
thers right hand, hath reduced mache
(in such as will take the benefite) to more
joy, more weight, and farre more honoure
the ever the fall of our first father lost
by.

Now even as I suppose seve men
did este lust but to move great questions,
put maner of dipections in unlearned
men menschotes that which rather
would move every man to labour for
good affections, the to long for the
knowledge of leFFE necessarie learning, or
de- lity in debating of sundry superfluous
problems, yet of some such demaundes
as I nowe fe fe few man of much leFFE the
meane learning, have oft right hotte in
hand. I than not leFFE one to swage my
selfe here a little to toche.

A question. First be they comonly
willing to searche this thing, whether
mankinde should no ther Adam & Eve
then felle, neede any redemption at al.
I for how could it (say they) stande with
the justice of God, that so saie of on-
ly Adam & Eve, at that ever came of
them, shoulde fall into suche miserable
faute? Thus question and many suche
other lyke, when they be of a curious
bod presumpition demanded, be not so
behardened unto and aunswered, but
with the workings of the blessed Apostle
Paul, rather to be rerected & rebuked.

Homo, sequis qui reflexa est deum qui
devit, qui me exspectat? De manu,
what art thou to take upon thee to dis-
pure with God? Is there any workmen
woke that asked the workmen, where-
so feste had thou made me thus? And must
almighty God be of his work wought
in man, give a reckoning to man that is
but his hand wokke? Howbeit on the
other lyke, where suche questions are not
demanded of towareneste, of a vayne
pyde, no of blasphemous purpose, it is
not only no displeasure to God, but is
also a good occupation of the minde, in
that a man deliteth to thicke upon bea-
ute things, rather then upon earthy
lyke. And many an holy man hate of no
vayne curious pyde, but of vayne pure
deception, by suche suche vayne upon the
foresaide question. And of they holy me-
bard vunors hadde divers opinions. One
so hath thought, that by the fall of Ad-
am, the whole breed of man, not onely
lost original justice, and became subject
unto the necessite of temporal death, and
therewith lost also the joyfull bliss of
heaven, but cour that by the fall of the
original soule (with which every man
borne into this world, by natural propa-
gation, is inoculated in the vices small
brede, in that we were all in of Adam, as
the fruit is in the tree, so the ease of corn
in the grain that it came of) was also
vampined unto perpetuall pyne, and sen-
sible torment in he, although it were a
chylde that was in the cradle, which to
the original soule taken of his parents
(of which the prophet glaphis: Lo in wo-
kenesse was I conceived, and my mo-
ther conceived me in pyne) never added
actual soule of his owne. And from
thiss eternall vampination of sensible
pyne in the eye of he, they thought that
ever any of the kynde of man shoulde
be preserved, but by the merites of the
pardon of Christe, and faith in him come-
t to tome.

Faith I saye, actual, obhysical, and
in infants by the faith of their paren-
tes and the faithfull churche, with cer-
tayne sacramentes or sacrifices dulye
referred to God, after the sundry lawes
and ceremonies of sundry divers tyme,
wherewith these infants have habitu-
all fapte intufiled,
A treatise upon the passion.

And as touching the faith of Christ, that he should once come by whom the soul should be saved, reuelation was giv'n to Adam, Soe, Noab, Abraham, and all the old fathers, and by them to the people of every generation before the law writte; and at the law written, revelation giv'n to Moses, and by him to the people, and after to all the prophets, and by them to the people of Israel of every generation, united, as the coming of our Sauiour Christ hymsell. Now as for suche folke either now or then, as among the Papins issued so, according to nature, so that they lacked nothing to keep them from the perpetual yoke of hell, but the faith of Christ, some hold doctors have thought, God be merciful goodnes, by one mean't or other haply not to give the faith, as he be of so merciful goodnes, that he will yape no man in thing necessarie, without the mans owne faute.

But as other doctors that were in the point of opinion with them, that original sinne damm'd every man to sensible paine of hell without the faith of Christ, were not in that point agreed with them, but as all such Papins as in any place lived naturally well, and kept them selues from idolatry, God sent the faith of Christ to keepe them fro' hell, as not suffering any man to be perpetually damm'd to the sensible paine of hell, without bps owne actual fault, Sith they then selues haply not, but that the infants of Papins and of the christe bothe, be damm'd without baptism, were damm'd unto perpetual sensible paine in hell, and yet had they none actual all sinne of thei owne, but aneyle the sinne original.

Now where as thiss thyng mighte happen some hard, in the harres of some suche as direct their epe to the mercifull nature of God, and can not also perceive by any rule of justice taught unto man, ethyher by reason or scripture, how thiss thyng could agree with the merccifull justice of God, these good men anwer, that hell be the place for sinnett folks, and that paine is dewe to sinne, and that those christen and all be sinnefull in original sinne. For as all are synnefull, that are those, because conceintence bought by propagacion out of that finall образом of original sinnefull father, for in that focke were we at, and were infect with sinne in the same, in suche a certaine maner as all the lowe crables that ever come of the crabbe tre, do take they lowenese of the currant whereof the tree grew. And if a poore potter may without repres and but instoole, make (as sauiour Paul saith) of one selfe piece of clappe two belles, the symne to true in honest vie, the tatter in yle and spilte, where the clape whereof he macthe the ylle belles was nothing yfie but god, who should bee so belse and so blasphe- mous, as to think that God both wraung to make and bise all those belles for ylle, that is to ytte, at the hynde of manne whereof the clape that they all came of (that is to ytte theys fyll father and mother) were ere they came of them, war- en by theys synne bothe thewaghen belle and nowes.

Helpes this (as theye good help doctors) the scripture declareth by, that God doth both in deedes, for sauiour Paul calleth at the offsping of Adam, by nature the children of wrath, sayinge: Etc. Ch. 22. manus natura sinuere. We were [a part he] by nature the children of wrath. And that we became synne by the corruption of ours nature in our sire father Adam, he theweth w.1 where he saitheth: Per ymn. Rom. 5. minem pectus in bume mundum introitu, & per pec- catum morti, et in omnes homines mortem pereunte, in quo omnes pereuntur. By one man synne entered into the world, and by synne death, and so passed death thowes in to all men, thowing that one man in whom all men be synned.

And after he saitheth: Sic ut enim nonius delicto mortis remansit per ymnus, pulito magis abundanter gratie & donacioni & insulete, accipientes in vita regnas hunc per ymnus Iesum Chriftum. Sic ut ex delicto in omne hominum in condicionem hoc, & per ymnus insulam in omnes homines in insulacionem vitae. Sic ut enim nonius hominis in daemonium pecora castigati sunt multa, & per ymnus obedientiam insulam conditionem multa. Let autem subveniatur, ut abum darem deliurum. Vt habem abundanter delictum, supera bandarem & gratia, Vt sic ut regnans pectum in mortem, stis & gratis reges in insulam in vitam eternam, per Iesum Chriftum dominum nostrum. Leptowse as by the synne of one man, death hath entered by one, much more men receiv- ing the abundance of grace and of the yffe and of justice, shal regnre in ylpe by one Jesu Christ.

Cerfo: leptowse as by the synne of one manne it wente into all menne into condemnation, by by the justice of one manne also, it groweth into all menne but to indulcution of ylpe. For leptowse as by the disobeidence of one manne, many becons
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The constitution and made symnes, so shall also by the obedience of one, many men be constituted and made righteous.

The law true hayd entered, that lyttne shoude abound. But sober finne had abounded, ther had grace also more abounded, that likewise as finne had regarded unto death, so grace shoude also reigne by virtue unto everlastinge life, through Jesus Christ our Lord. By these worde of wrath of synne, of condemnation, of death grown by the finne and disobedience of Adam into all hys offspring, that is to witt into all the kinde of man by natural propagation engendered and begotten of synne, and by the contrary worde of justice, of obedience in Christ and of justification, and rightousnes in man the sowthe grace growing into everlastinge lyfe, it well appeareth (sayde some doctors) that sainte Paulo ment, that the death grown to all mankinde contracted by original synne from Ad, should be the death of everlasteing pain. From which sainte Paulo well all the pieces of the same worde declared, that no man can be fauèd but by our sauitor Christe. Whiche thing sainte Peter declared yet more expressely, where he saith: Non enim omne sanguis salutis est, in qua opere nos salutem faciæ. There is none other name under heaven given to men, in which we muste be fauèd. And that no man shal be fauèd without faith sainte Paulo declared, where he saith: Sine fide impossibile est praedee esse, that is to wyt, either actual or habitual infounded in the sacrame of baptism, or otherwise if God bese pleade, whose power is at liberty not to bounden to his holy sacraments, but that he may will the, give his grace where he list. But with his sacraments he hath by his promis bound himselfe to do, and without them he both unto fewe men, and with contempt of them to no man. And so this cause for all these holy doctors, infatuated to baptisme, to keepen them from the peril of eternall dampeacion and perpetuall paine in the fire of hell. And of this opinion was holy Sainte Austinke, as in sundry plaine places of his workes well appareath.

Now as it is so (sayde they) that by the scripture this point to plainlye appareath, what should wee dispute the rightousnesse thereof, as though that man mighte attaine to see the botome of Gods rightousnesse: How many thinges be there well done and rightous done by men, which yet some vnto child be to be no right at all. And infinitely farther be the wisdom of god and the wisdome of the wise man above the wisdome of the most foolishe childe.

The prophete in the person of God saith, No enim cognitiones meee cognitiones veste, necque me vestigium, quia facies emunctum est, tertius exaltates, estanct veste a vis vestris, et cognitiones meee, a cognitionibus vestris. So by thoughts be not lyke your thoughts, no; my waies be not like your waies, for as hight as heaven is above earth, so high are my waies above your waies, and my thoughts above your thoughts. And therefore say the Rome. Saincte Paulo; Omnis indignus armis secatur, qui non invincibilis fuerit, per quem, qui omnia sustinuit. That is, the multitude of the riches of the law lyvinge of man, Almighty God. How incomprehensible is to attaine unto his indignities, and how invincible be his waies that is to witt, how infaile to be sought and found out, who hath knowen the minde of our Lord, who hath ben of his constante: God hath no rule of justice to bre Pionter, 77 77, ruled by, but is himself the rule by whose will all justice must be measured and that pen. And therefore he can do none injustice. And when we be discharged once of this grete corruptible body, that aggreueth and beareth downe the soule, opposeth the minde that many thinges thinketh upon, then shall fache folke as that be fauèd, beholds and fee in the glorious goodheads, the very cleare solucions of suche in explicable troubles.

With suche thinges as this, and many moe that were to long to rehearse here, have those good fathers answered this matter, I saye that haue thought, that by the synne of Adam, every man olde and young, though he deceased with none other sinne than original one, I was in like wise and in like reacon, damned to perpetuall fensible paine in the fire of hell, as by the bondage of the father, all hys offspring is in this world bounde unto perpetuall chastain, hoy be it to teell you the whole trouthe, holpe Sainte Austinke which was amongeth of this minde and opion, for all the reacones with he answere other men therein, concerning the justice of God in the damnacion of mannes into perpetuall fensible paine, so that onely synne appignall that they contracted by the natural propagation of the
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3. of the first condemned father, with all those other men I lave went which he contented other men, he coude never yet satisfie and content hym selfe.

For in a certain epistle whiche he wrote unto saint Hieron, he debated this matter at length, very substantialiy, with great erudition. And in that epistle he concluded the defence and maintenance of that opinion so hard, that as he ther touched, was great cunning men for the defence thereof, have been driven to the devising of a very great persious error. For they to maintain justice of God in that poyne, sayd that the soules whiche every man have put in thy poore bodies by ascension of syne, were all created at once, before the seventhe daye in dyed God reful. And of those soules of God in the seventhe daye reful, they took a foundacian for that error, forgetting the words of our Saviour: 'Pater meus in te is, modo operator: er erga operator.' My father worketh by ye et ye as well, and I wokke et alio, but in the seveth daye God reful from the creating of any kind of creature. Then saith they that the soules offended God before they came into the bodies, and that they were put into the bodies, some to be purged in them, so that the infantes that dyed with original sin, have the soule in a deplorable damnacian, because they naturally proceed out of the damned stocks with lacke of original justice, and the soule was worthy to come into that body, by the society wherof, it should be bounden to eternal paine: the soule the saide was worthy for that other syne, with whiche it had offended God before it came into y bode. This fantasy were some saide to finde, so maintenance of Gods inspite, of those that held the seyside wyse in the damnacian of infantes unto sensible paine in hel. But this erronis opinion as saide is, saint Assise refuted & confuted. How be it that yet notwithstanding, he confirmed him selfe to finde such difficulty, in the maintenynge of Gods justice to stand with his owne opinion of condemninglye infantes to sensible paine in hel, that him selfe seemeth to doubt, whether God create alwaye every soule of new, or els that at first 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 that the answer were more why, as the whole person of the man, were taken by natural propagation of the substance of our first father and mother, being subject unto that damnacian. And therefore he deserveth saide Hierome to consider well that point, and searcheth whether it might be and with the scripture as not. And if it might, he thought it were not yet Hierome should take that way to. And if not, him selfe wole not hold it neither. How be it that so wold not be maintaine, he then desired saint Hierome to write unto him, by what reason he thought that the justice of God might be maintaine, in the damning of infants unto sensible paine in hel. For he saide that hym selfe could not so how it could stand with inspite, that God should create a newe soule that never offended, and it with anon and desigt of it fell in to that body, by whose company it build in contract with take and inspite an insiteitc, that the body dyen, and the soule departing therfore devishen before it come to differentiation, it should be dampned to perpetuall torment. And then layeth he forth there certayne reasons, with why the hym selfe was wont to answere the men in that points for the syme, for lacke of better. But there he requireth saint Hierome to devote him better. For he playeth so falsely that those answere which himselfe was wont to make other folke in the matter, never satisfied not contented hymselfe. Woulde God there remayne the answere of saint Hieron agayne. But whether ever he made any oth nor, we none hym.

And thus have I god readers shewed you the mynde of some good hydes doctoris, which were of the opinion that a original sym about actual disposed thereto, dumpt the hynde of man naturally descended from Adam, unto perpetuall sensible paine in the syne of hel. Hely hall ye farther understande, that there are other whych have an other manner mynde therein, whereupon there enschede nothing to great difficulty concerning the righteousnesse of God.

They mynde in the matter is thus, that God in the creation of man, gave to hym two states: one, competent and convenient for hys mortal nature, a nother, of special grace a farther state of special prerogative, that is to wyt, the possibillity of immortalitie put in hys owne hande, and of the obtaining of eternal bliss in heaven, of which two thinges there was neither nother natural perpetuall journey to hym.
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If God had given him onely the stature, that is to wit onely natural, his soule should have been immortal, so God created the nature suffice. But unto the bliss of heaven the fruition of the godhead, he did not create it to attaine by nature, nor as some angel neither, but by a speciall gift and perrogative of his grace. The body being made of the earth, and mixt with other elements, was of nature dissoluble and mortal, as the bodies of other beatles he, yowe best if God had given Adam no farther gift than competent unto his nature, he had yet had a god state farre above all beatles, and yet a state farre under the state that hesoode in by God's part, gift. For sith man had bad but his natural state, albeit he should have had (as some men thinke) the rebellion of his final soule, and should have had knowledge of God, and causae to love him, honour him, and serve him, and had been bounden to manifest his sentiallity and subject the iuel, and at the doing of the contrary, should have bestowed him, and by voting his dutie to God, should have deserved to have after this life, nor the fruition of the godhead that is the bliss of heaven, but a wise god, quiet and restful, with spiritual delight, in such wonderful wooses, as reason at the least by without revelacion might attaine unto. Which should have been a pleasure farre above the pleasure that ever any man had, by onely natural means in this world, little this would first began, and fuche as I suppose who so ever might attain it, would not change that state, with the state of the greatest might that ever reignned on earth. And yet though theelat this the natural state of man, the meane none I thinke thereby, that man was or should have been able to have lived well after his nature, and have attayned the end of life by his own onely natural power, without speciall grace and helps of God, yet there is no creature neither hym nor love, but as it could not without God be created, no more can it without God be conferred. And man, if he never had bad but his natural state, he should have bene in danger to be synne, more then he was with the state of innocency that God gave him farther, and yet in that state he sinned. And therefore if not one he which now by no meanes than one, have our naturallies violated, but also Adam, that had more thys naturalles in paradise whole and in godly plague, had neede yet of Gods grace to helpe him thereto stab, it must needs be as I saide, that he must have needed the helps of Gods grace to maintaine him, if he bad had his onely natural state. And if any man meruelles that God made all his creatures such, as they should alwaie abide of his grace, let him know God by it of his double goodness. First to keepe them from piae, by causinge them perceiue their faulenes and to call upon them, to recorde to do his creatures honour and comfort. For the creature, that wise is, can never think him selfe in so noble condition, no should take to great pleasure to so much rejoyce, that he were able to do a thing well though himselfe so as to remember and consider, that he is the most excellent majesty of God his creator and make, ever more attendant himselfe at his elbow to helpe him. If any man will herinn take a contrary part, and affirme that man in the state of innocency, and the angles that fell, were able of them selfe to have standen in their former state, and by natural sparcell of their will without pecular help of God, to have chosen the better and to have refused the worse, and that they strength therein then, and our weakness in this state corrupted nowe, have they differences by reason of their natures the whole and unbur, and ours nowe so employed, so worked, and that the caufe why we can not nowe without helpes of grace chuse the god, but willingly apply the freemome of our will to the choice of good, is the corruption of our nature grown by the linne of Adam, and that thereof before that sin, Adam was before that fal able to chuse god in his own natural power, an angel yet more able thes before the fal of Lucifer, therupon ly to conclude, that neither angel nor man in the state of their first creation, neded unto the reftayning of synne, none other help of God but onely their natural power, to him that this life to reason, mine answer will I temper thus that the wer of nature stragge a better able naturally the we, that is to say, I gladly grant, but that they wer to able to resist sin of their own nature then, that they needed for their assistance none help of God atal, I can I fail hardly content. How be it if any man affirme lyb re, I will keepe no scoll upon the matter any almost in nothing
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Nothing els, but leaue of and be content with that that I trut he will grant me, that is to write, that they were never to able to withstande sinne by they owne natural power, but that at the leaft yfte yet yfte Godd helpeth which was repbe when they woulde ake if they should have bene able the better.

Thus hauwe I somewhat showed you, of what minde soone men be, concerning the onely natural state gven by God into Adam. And nove bll I farther somewhat show you, what minde they be of concerning that state which he had by the reason of the other gifts gven hym conditionally, by special perogative aboue his natural state, which thin ghe be lost by the condition broken.

They say that aboue thc natural condition and state of his body, God gave hym thys gift, that his body should never have byped. He gane him this gift also, that his sensual partes should never have rebell against his reason. He gane hym also therewith, that he should never have had dolore or payne in body, no headines or sorrow of minde, but all thing necessarie without weareynes or grieue.

He had farther gven him aboue his nature, this excellent high gift, very farre, surmounting all the remanaunt, that is to write, unendeable hope and abilitie, bothe bodye and soule; soowe grace to come to glory, the blythe way of haue, the topfull fruition of the glorious trium phe for ever. All these gifts God gave hym aboue his naturaels, and not for himselfe only, but for him and for all his posterity. But all these supernaturall gifts be gane him with the knov of this condicione, that is to write, that his bodye beacommandement, then shuld he lese them al. And that was understado by the promisi of death, and not onely the necessite of temporal bearde, the dissolution of the soule and the bodye, by which the man doth in deede but half die, styth his farre better part, that is to say the soule, by that death death not at all) but by the love of heauen, the whole entire man hath a very faste death, in that he is separte and departed from the fruition of the very souling of life, almighty glorious God.

Now take there as I tolde you therefore some good men, that Adam by thys souline lost from hym selfe and al his posterity, all those gifts that God gane hym aboue his nature, and therin coulde his posterity haue no wronge, noe anpe cause to complayn upon God, but upon Adam onely. For they were al gven unto vs, but upon condicione hangeing on his hande; which condicion wip he bake, those gifts could by no reason belong to be due unto vs. But yet remaied there hyphge cause for vs to thanke God for the remanaunt. For the gifts onely pertaininge to the natural state of man (whiche I tolde you before), those gaue not God unto the kinde of man, by on condition to be lost by the sinne of Adam, no man to be perpetuallly bannned by sensible feeling of the sphe of hell, for originally yonne contracted without his byttering, but onely for actual sinne freely committted by his owne vicious wyll. And that if the ronoth thus be, this matter maye partly be resembled unto some great good pyrnce, which gying to a poore man for; him and his heires of his bodye for ever, landes to the pyreale value of one hundred pounde, frankie and free/fappichers and wythout anpe condicion woulde gynne hym farther other landes to the pyreale value of tenne thousand poundes, with the honer of a dukedom also to him and his said heires for ever, restappned nevertheless wyth this condition, that if he comount any treacion against this prnces majesty, this buchye with all those landes of the pyreale ten thousand pounde, shuld be foslated and loste from him and his said heires perpetuallly, and that yet the other landes shoulde be remayne in the bloude, and that evrye man of them shalbe to do either treacion of other great crime against the king, shoulde rand into his personal parcl of death; other parclers, accoypinge to iustice for; his personal fault, without the lose of the land from the nokes for the fault of any they anneller. If nowe this was comitted treacion, and lost this buchye from his heires by his byde, and yet left them this hundred pounde landes of the kings gifts byde, there were ye not well none of his heires, that ever could have cause to blame the king for the lose of the buchye, but had ye great cause to thanke hym for their losing of the pyreale hundred pounde, which they dyly enjoye of his liberall gifts, more by evere erect then ever the godd king ought then.

Lo this and then, that lyke wise God take from the posterity of Adam, the roall buchye, that is to say, the lope of heauen, with the commodeities of those other gifts above mannes nature, which
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...which began Adam for hym selle, and then upon condition, which condition Adam brake. But yet he left the I p g good honest living of the perdyc huddled pond, that is to wyt, the commodities of mans compentate state natural, which I have before partly showed you, whythe state also man hath without bys desart received, of the onely mere liberal goodnesse of God, and which commodities hit afflication of perpetuel papne felt in fyre, god never taketh from any man, for the generall syn contracted for his forefather, wythoute actual deadly synne of hym selte. How to that that the whole bynde of man, are called in scripture the chil- dren of wrath by nature, and put under condamnation and death, by the synne of Adam, and suche other woodes lyke, they answere that those woodes are and dead and may be are, of the loss and condamnation of man in the loss of the bounteous of heaven, and of those other gifts that God had conditionallly given it, above the compentate state of manes, for the wrath of the condition broken by the synne of Adam, as it were a grete condemnation to leece a duchye with ten thousand poundes, and retayne onely a meane manlynges of one hundred pound. And the farther declare, that there are two maner of paines that is to wyte, pena dampilae, et pena sefuts, pain of loffe, and papne of selving. As a man may be punished by loss of money, or loss of bys book. Payne of loste may be also by two meanes, either by the loss of a thing that he hath in possession, or by the loss of a thing that should have come unto him, or by the loss of a thing that should have come unto hym, and yet of no dutie but of the mere liberality of some other man, whyche for bys pleasure graven, chageth bys wyl and with bys wyl. I now say they for actual deadly synne, every man that impenent lyvethe therein, is daimpt both to the paine of loss, and to the payne of selving, that is to wyte, to the payne of the loss of the loves of hea-ven, y frution of the glorious light of the Godhead for ever, and to the perpetual sensible payne of selving the fyre of hell perpetually. But for onely original syn, they lappeth that no man is daimpt into the payne of selving, but onely into the payne of the fayd loste alone. And where as the same payne of loss of the frution of the Godhead is yet unto those chil-dre people that are daimpt for actual deadly synne, a greater grite than is the intollerable seeellings of the hote fyre of helle, because they were by regeneration of theys baptisme, made inheritors of heaven, and have loke it by theys owne hand, yet unto those that die unchristened with none other sinne than original, the payne of that loss is not grevous, because it was the thynge which though it might have commen to them, yet were they never entysled hereto in decebe, noz were not by theys owne faute the cause of theys owne loss. And thus fape some as I shewe you, concerning all soles olde and younge, that never being christened not nothing heynynge of Christ, eay no deadly sime with the out of this world, but synne original onely. And as for in- fantes dying unbaptised, at be that in manye of these thinges that I have rehearsed by the way, many men wil peraduenture thinke otherwise, yet in the see- nd subtance of the point whereunto al the matter doth, that is to wyte, that those infants be daimpt only to the payne of loss of heaven, and not unto the payne of selving by anye faydible synne in the fye of hell, to this payne I thinke the most part of al Chrystendom both learned and unlearned agree.

Now as for such as are unchristen at mas state, and never heerde of Christ, some say one and some say a mother, as I have helde you before. And some say that without the faith of Christ, if they come to differetion, they must beside originall synne, be of necessitye in actual synne, and be daimpt to sentible pain. For they say, that at the dede that ever they do, be synne. Whych sayng me seemeth hard, but I will not disputte it here. Yet be it well I wot, that some terets of scripture that they lappe therefor, no thyng pone for theys purpose. Yet shall I not leave unhelde you one comforable tapenyng, that Pavter Nicholauus de Lyza toucheth upon those woordes of lyste Paulus in the eleventhe chapter of his epistle to the Hebrazes, sive epistolam unto Hebrews, possibille est des placere quercum. Crede enim opor tis accedemum ad deum, quis eft, et impirenibus secre tum manda. Lyza. Without sayth that Saint Paulus it is impossible any manne too please God. For cyrtye man that commeth into God, must be like that God is, and that he is the rewarder of them that seek hym. Upon these woordes sayth maister Lyza, that all though the people of the Jewes to whom the law was given, were bolden to the belief of more then this, the learned of the Jewes, to the
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A to the belief of more then the comb people, and we Christen people, those that are the preltes and learned among vs, be ratubli bounden to the belief of more things that were the Jews, or that were learned among them, bet the the Papyns and Gentils, to who the law was not given, nor ever had heard of Christ, it was sufficient for their salua
tion to believe those two points onelie which saith Paulus here before, that is to wit, that there is one God, and that he woul reward them that feile him. And those two points be such, as every man may attayne by natural reason, hapen forth by such grace as God keepeth from man, but it is him that by his own deoeta, either wyl not receive it, or de
terne to have it by thy way, so that if thus be true that master Lyse faith, there is no man of discretion among the Gentils or Papyns, unfailed without his owne deoet. And so no couloure of quarell against the justitie of God in this matter. And it is to be considered, that master Lyse thef asapte, the in the be
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teth that there is a mean of mans saluation and reward, though he know not that the mean be Christ. And there though he believe not on Christe, by the name of Christe, yet beleueth he a hopeth for the mean of saluation, whichebe is in rede Christe. And that belief sufficient (lapyt master Lyse) for his saluation, though he think not on Christe whom he never heard. Thus said I swelde you, concerning the necessity of mans resumption, and the manner of mans fal, and the things that he lost thereby, and the justitie of God did the in, as well by justice as by mercy tempered togeth
er, in the maruelous mean of mans resumption sundry dyuers thinges. And concerning Adams gifts and his foilles to his posterity, I have swelde you shap thinges of times other mens opinions, in which I will bnde my selfe to the defence of neither parte. But this thynge am I very sure of, that by the fall of Adam, every man and childe that by natural propagation came of hym, had so bereely lost and disposed the bynde of heare, that never should nor never shal
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A would endure and sustain such horrible affliction for our sake. The rather, that we should thereby consider the burden of time, and well remember in our souls, that innocent, almighty person willingly suffered so for bare, if for the sake of another, how much we very sinfull wretches should do for itself, if by the grace of God, to be of our selves, when we are so constantly and perpetually to grief, for all that wondrous and where our hard hearts are to dispositions, that man for all the consideration of Christ's bitter passion and most pitiful death, cannot yet with compassion receive into tears, if he had paid our ransom, but with one drop of his blessed blood picked one out of a pit, where but is there, but that there is; when, many a wretch would laugh. Now, that by bringing every man into heaven forthwith upon his birth without any more ado, why God would not effect his passion to way to such purpose, they are no causes the one. First, that thing had been imperative to the nature of redemption; because where were at the farthest, but to restore men to the liberty and freedom of the former state. But man in the state of innocency in paradise, should not have been in that case, to have beneforkwith translated into heaven, but had been saved God in paradise, and somewhat done therefore and in that while, have stood upon the top of heaven after his leaving. For if he had abidden in paradise, tempted man by nature then he dyed, and had afterwards before his translation upon the suggestion of the old serpent the devil, and of the serpent beguiled the woman, eaten of the fruit as he did, he had in any time of his life had the self-same fall. And peradventure, any of his sones (if he had happened any to bigger before his fall, might for him selfe and the posterity coming after his own body, have lost by the like fall, the self-same state. And therefore I say that to bring man to heaven by and by his death, was nothing belonging to the nature of redemption, whereby nature is to restore him only to the first estate of his first estate, where he was not as I show you, man to go forthwith to heaven.

But then why we be not at the least. Why restore into the same state? State of innocency that Adam had in paradise, with all the comodities therunto pertenining. To this, I answer, when he redeemed us, how much pain so ever himself took thereabout, was yet at his own pleasure to temper the fruits that we should take thereby. And therefore if we take thereby much lesser fruit, then we do, there could no man in realis sylnde any fault therein. Howbeit as there is no doubt, but that God could by the passion of Christ have redeemed and restored us, not only to the conditionall title of inheriting heaven at length, but also to the immediate attaining of heaven forthwith upon our byجب to the state of innocency in paradise first, for the meanest while it had would, so doubt. I nothing also, but likewise as he restored not straight wayes to heaven, because his high esteeming it was not God's convenient, to restore he by not to the state of innocency, because his high esteeming well with it was for our sake not best. To be established in the possession of eternal wealth, without any manner path taken; any thing done toward the desiring thereof, was and is so proper to God alone, the three persons of the glorious trinity the creator, that God would never communicate that thing with any other person being but a creature, neither man in earth nor yet angel in heaven. And therefore, man to look for that place as the effect of his redemption, were false unreasonable and farre out proud a request.

Now man to be restored to the state of innocency, God gave that for; man it was not bed. For as the scripture faith: Homo cum in honore est, non intellectus. When man was in honour, his understanding failed him, he could not know himselfe. And therefore to the keeping of hym feynne, and especially to propide the root of all sinne, a most base estate was better. And better was it also for hym to have two enemies, that is to wyte the bavel and his own sensuality both, than so; to lacke the tone. For the hauinge of both, is a cause of double fear, therefore of double bligier, to set his real to keep sure warthe to refist them, a for double helpe to cal double so much that almighty God for grace. And then wyte by so doing, he is more able to more allure to subdue them both, than with less looking for God's helpe, he was before the tone; havet also thereby for his double bityesp against his double enemies, Psa. 58.
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A threcasen of double reward.

Well as this is god gluide by his passion have restored them that came to his faythe bothe the olde lawe and in the newe, unto the state of innocency, so that the children circumsed of christiandel, shoude neuer have dyed, till they were come to disserstion and had done some deade sinne, and that that they nature shoude change, and by the faythe of penance yet be restored a-gaine, than shoude it (as holy saint Aubynge faply) have bene a great occasion to make folke come to the faythe and fame and do the commodities of this present life: where as god will have beuen so fayze defayed and lought for, that he will have the defayers thereof, let by the pleasures of this world, not only nothing at all, but also lose con the contrar and suffer displeasure and papye.

Beware if he shoude have bene, eyery persons setete upen full state, guid by the faythe open change of his nature, have bene to his open shame, detected and disclosed in the sight of all the people. And over this, if it shoude thus have bene, than must there have bene so many commen open miracles continually, that man shuld in maner have bene drawn to the faith by fayze, and by that means have loffe more then halfe the merit, which god would in nothing of his great goodness suffer. And yet besides this, god will well wisse what thing the blisse of heaven is, say that it was not convenient, to gyue to great a gift to every soule full vell that nothing d耶d sette therby, And he well shall not hym selfe to sette nothing by it, that can gyue in his heart to do nothing for it.

Finally god woulde that it was nothing meete, the servaunt to stande in better condition then his matter, as our lord saith hym selfe in the gospel. And forsoe woulde he not suffer, that wholy hee came to his owne kingdom not without travaile and papye, his servaunte shoude be soulefull, and sette and pyte their names, and be carped by heauen at their sake: but byveth every manne that will be his disciple or servaunt, take by his crose upon his backe, and there with come foorth and solowe him. And for this cause, though the payntefull passyone of Christes payde for all mankind, was of the nature of the pyne, much more the sufficent for the paines of us all, though we payntyng d耶d but pyne alone whole life, yet god not will

ly to spille heauen with hell boundes, limited of his owne wildeome and goodnes, after what cite and spirit, the commodities thereof should be employed by us: and orinarys beastis, that the merites of his payne taken for us, shuld make our labour and payne taken for our fayth merite: also, which els had we taken for our pyne never so muches and done neuer to many good dcedes toward the ataying of heauen, could not have merited us anyly. And this I safe ordinarily. For by special privlige, his liberall hande is set to utter the same at libertie, to gyue remission of sin, and to gene grace and glory, where and when soever ye lyde.

And the shuld I some what touched the soules into this question, wherfore the payntefull passyone of Christes, redoure not man againe unto his former state of innocency, that Adam before had in Paradysie.

Now albeit that sondry other questions, both may be moued and are, which might be induced & entreated here, yet I shulde therewith make this works to tedious, and the introduction longer then the principal poses of the passyone, we shall be content with these fewes, as those that most properly perteyne unto to the matter of the redemption: and beseech almighty god of his great grace that all curious appetite of payne problems put a parte, we may with meeres, gene our hearts, to the very frutes full learning of those necessary things that we bee bounde to knowe, we that hast us to to the matter of the blessed passyone it selfe.

The paper.

Woolly blisful sanpoyre fast Christes, which willingly did determyn to d耶e for man, matory, molly fynpe have been, and compe at ly grace, that there be tender compassion of the bitter passyone.

I maye be partenen of thynge holy redemp.

Where as I have here before shewed you thre points that is to wyrte, the ruines of angell, the fall of man, and the determinacion of the Erinite for mans redemption by meanes of Christes passyone, as the things that were causd goning before, togethurly his bitter passyone followed, I doubted not but that such as art learned, will like alio, that er I be com
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Agynt with the lamentable cope of the passion felse: I shold first shew the farther some other points, that is to say, by what means this determination of the trinitie was notified into man. And also the other causes of Christes death and passion, as the malitie of the Jews, the treachery of Judas, and the obedient will of his owne holy manhede. And beryly these points might well and conveniently have been declared before, and in the treating of these, other points, somewhat have I made mention of the points too. But I have not thought it the keare requisite, to declare them before, because the words of the gospel felf, give us more occasion to declare these points in the places of the passion felse, then those other three points which I have as a preamble touched more at large before.

To a warning to the Reader.

Ore I will give the reader warning, that I will rehearse the words of these evangelistes in this places of the passion, in latine, word by word after my copy, as I finde it in the word of that worshipful father, master John Cerfson, which wordes he entitell Monastikon, that is to wit, one of all fourse, as I have declared you before in my preface, because I will not in any wordes willingly, mangle or mutilate that honourable mans wordes: but to reheare it, that learned which shall read it here, may have the same fame commoditie thereby, that they may have by the reading of the same among his owne other wordes, as in considering such dothes as he sometime moveth concerning the context of the fable, and in searching if their pleasure be every word in his own proper place, where it was gathered and taken out of any of the foure evangelistsh, and for they owne learning I will confer the place and use their owne judgement in thaying or in the contelluage of any part of this context, in the gathering and compyling of these present wordes. But per wit I notfully followe the same fable in the rehearsing of the same thing in englishe, for if I houlde, there nether could any fuche frentis growne of, and also the context of the fable builds in the eyle of the englishe reader, and yet much more in the eare of the englishe heare, some very farre baulney, by reason of the often interposition of the initial letters, signifying the names of the foure evangelisthes, for one sentence wyth the little change to often repeated, in some place fesoter to diversly entyred in his collection, y himselfe to noote in the margin declareth himselfe to dout and take a notice, whether in that place be toynpe or link well in one, the teby or both of the Evangelisthes or no. And therefore in the rehearsing of this context in englishe, nothing will I put in of mine own: but out will I not let to leave, any such thing as I thinke to be unto the benefyt of reader, no furtherance but an hintenatce, to shew together of these holy storyes, which wee hall wyth helpe of God in this wyse nowe begunne.

The first chapter.

The context of master Cerfson whereof of the subiecte. The folio axiornor


Derronomique. L. autem dixit Aximetis. Noster lecturus

vel qui dicetur pacifica. Et haec. autem posu-que dominum

eu aximoditibus. Et M. factum est tempus signat

quum consemptit levis homines bonam uocem. Cerfson per diem

nec dixit discipulis suce quas posuibus pacifica. Factus est

et filius hominis traditor et crucifigatur. Tunc con-

gregatus sunt principes sacerdotum et sanctiores in atriis

principis sacerdotum. Qui dicit Caiphe. Et consilium

fecerunt. Et R. querentibus. L. sumum sacerdotem et

et se esse, quia modo eum docet tenerent et ocklerent. Tanent

L. vero Pleadem. dictante. M. R. autem. Non in dies

festa nec fortem tumultum sed in populo. Inscript L. et

Sathanas in tenton qui cognominatur Scarehot, quem de

duodecim. Tunc M. obiit R. L. vanis de duodecim ad

principes sacerdotum et summus R. sacerdotum, et eorum
deret eum illius. Et L. locutus est cum principibus sacer

reverentia, et quod L. sunt preceum illi dare. At illios

sine erat eruntis argenticis, et spoudanite. Et M. exer-

cindere L. R. querent sibi oportune at eum oportune, R.

adreret sine L. turibus, ante L. etiam sibi pacifica. De

scilicet fides qui venit hortus eius et transiat ex hoc mundo

et pacem, quam dixere suos qui erant in mundo, in si

nem dixit eos. C.

The feast of the unleavened loaves. Approaching Ps. xi. R. xii. L. xiii. E.

Thee approched near thy holy day of the unleavened loaves, which feast is called Passcha. For the passcha and the unleavened loaves was two days after, R. And so was that, when Josua had ended at these sermons, he lade his disciples: you know that after two hapes hall be the Passcha, and the somne of man shalbe beleived to be cru-
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[Text continues with a discussion of the passion and redemption, mentioning specific events and theological concepts.]
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And therefore this great secret Militie by God, receiveth in duera wife, that is to wit, particle with inward inspiracion, partly other outward means, as well wondrous as other outward tokens. The first mention that we finde made thereof, is in the thirde chapter of Genesis, where God into the Serpente said among other things thus: 1. 1. as person iner te & mulierem, & fomen tuum & fomen illius, & 1. 2. comatum caput tuum, & tu ininfideliter calam 1. 1. innum. I shall put enuiron (sayde our Lord to the Serpente) between thee and the woman, and between the seed of thee and the seed of her. That seed shall treade and al to trufe thynse heafe, and thou shalt lye in waite for vs heile. In these woordes was there a secret infinacion and (as men might saie) a wondre wondre gruen of Christ, which should be the seed of the woman, and the onely seed of onely woman without manne, that seed should al to truede and truth in peeces the drak head and his power upon man, and that al that were the drak seed should do agayne against Christ, should not be able to reach pe heale. And is to wpt his Godhead, but only to saile about his face, is to wpt his manhead, yet rather lie in await to hurt it, the abille hurt it in deed. For al yeuer the by well (when with longe by awate therefore, he could nothing prouable by himselfe) caused by his wilpe trapie the Jewes and the Gentiles to doe agaunshe his holy manhead, was yet the thing well waited and considered, not able to doe it hurt, but as the prophet right sagire asces us los un sacrarie plural grorum. The wondres that they gave him, were like as they hadde bene maken with thinges that are not out of a little bones bow. For al the woordes that they gave him in his bode, could not so take holde, but that within thir three days after, at his felle he was as dead of al manne paine, and farre better health, and incomposable better condicion after to seuer, the it was suche bode before. And here god rede mane nor, though I rehearse you the woordes of Gentiles other wise where, then I did in the second point before, for when as I there rehearsed it after the latin translation, where the sentence may stande very well, yet seme this letter after the Hebrew text to serue more mee and more proper for the matter, in that by the latin text the treating downe of the drak head applyde unto our blessed lady, which the did in deed be meane of her holy seed and saviour; but by the Hebrew text it is as you se, rest adm: as more mete is, unto her holy sonne him selfe. But now when this mistere of mans redemption was thus then prophesied by God, I sone it not, but that of this wondre wondre the drak gathered sometimet, and ever gnawed after upon that bone, from that time to the coming of Christ, as a matter of his griefe and toymement. But yet wyl I not warrant that he wery well overre heede it. And Adam (would I wene) at the first hearing, understand that were met very much well. For though God sufferd the Serpente whom he threatened with his griefe and displeasure, somewhat to gelse thereat, yet whye ma was at that time nothing yet reconciled, but in his highnesse of estate stubborne luke at his continuance, and his sovowd stolpe after thereupon declaied unto him, it semeth me not like ly that God gave him the knowledge of his pardon, before the full knowledge of his punishment, as the knowing and repentance of his fante. Howe de it by his repentance after, I nothing doute that God gave him further understanding, what was by those woordes me.

Besides this, he signified this mistere to them by the sacrifcie, for by the keylyng and offering up into God the innocents beast in sacrifcie, was bereaved of the death of our innocent saulour, and offering up of his body by the blood seme paine of the crost. And thus by bilerd wapes, was there revelation gruen of this great mistere, unto other of the old fathers, as Noe, Ahaaca, Israell, & Joseph, bi labydy bilerd tokens a long here to rehearse before the lawg wryte in wyriting. Than was ther in the law whi ten, express warning given by poples unto the chylde of Israel in desert, whiche he wrote unto them in the ruttth, chapter of the Deuternomie: Prophecym de gente tua et de fratribus tuis sunt me; suis et biis dominus de tua, ipsam audite, a prophet of chine sone people and of the bcreneth, the unto me, that thy God rede alye into thee, that prophet whall the hear. Here in these woordes poples gave them warning of Chris, that he should be a bery man comming linaise of one of ther abowe tribes and that he should be a binger of a new lave to them as his life was, and that they should therin, uppon the paine of the benceance of God (as after followeth in the text) bee bordered, when he shoulde come, to heare and obey him, howe to hyng them a newe lave.
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As Moses spake, God never sent none after, but only Christ. And therefore by them were they by those words of these old lawes, committed so to save and obey, in those words, as from other things that they have. And therefore by them were committed of God by the mouth of Moses, though there had been before Christ's coming, no word spoken by his godhead, yet when himself to plainly declare it unto them, they were satisfied by the said commandment of God given them by Moses, bounden to give therein full faith and credence to him. For be it that Christ was the very Sonne of God, and him the figure and prophecies of the old laws very plain and plentiful, the father of heaven him present with the holy gose at Christ's baptism, testified and recognized him for his very Sonne, laying the right of allus, that the world is reconciled to him; this was my well beloved Sonne, in whom both these delight. Whence the power of his name, of the place and the time of his doctrine, and his miracles, and the malice conceived against him by the Jews, and the false tradition of his father enemy, of his passion, his death, his resurrection, and his glorious triumph was warning given by sundry wise, as well of the words of the holy prophets, as by tokens and figures of things done among the chosen people, both before the law witnessed and after, and by thrones also commanded to be done among the children of Israel, in their sacraments, eyes, ceremonies, and sacrifices, commanded them to lay by God by the mouth of Moses, in the Law given by the writing: For as faith saith Paul: as one man in figure containing all things came to man in figures.

But as much as I wrote well, no wise man would take that I shoulde in this place, rehearse at these things, which would make a longe booke alone. I wili therefore let the remanent past only, with a word of two wise you what shall the angelistes here speak of, in these words of their which I have rehearsed you, that is to wright the last of Pachos and of the unleavened bread.

That the children of Israel were in servitude and thraldom in Egypt under the powe of Pharaos, and that god conducted them thence in strong and unshuttled hand, and made that high turkish managryg of teeth, to goe and let them go, and that when he further so loved them of his hart burning malice, the sea the same way where God had sent his people the same safe the fierce furious yron sorte with all his whole mighty armyes, was with the waves of the water (whiche water was the children of Israel passed throughe, and the yron fierce walls of Christsfall on both sides, leaving a great broad space of dry ground all the mids) so lycen and fallen, and flowing together againe, involved and told yron, over the town and tumulted downe, overcome and watched, especially drowned, at this place I say that nothing need to speak of, as things so commonly known, that for the atrocity of the sea, and the wonderful works of God therein, almost every childe of the earth. And every man almost is instructed so, that though these things be so fayned tales told for parables, but were thynesse verely done in deed, yet doth they by the provident ordinance of God suffer also to signifie certain great secret mysteries, even the redemption of man. As for example, the slaydome of the child of Israel under king Pharaoh and the sicke mans, signifieth the bondage of mankind under the power of this dark world, the yron and hys cruel kites. They delivereth thence under the leadinge of Moses, betokened the deliverie of man from the yron and hys cruel angels, under our captaine Christ. The safe passage of the children of Israel the sea the red sea, and all the power of Pharaoh drowned in the same, signifieth mankind passing out of the yron and the world, under the water of baptism, the sacrament taking his place of the red blood of Christ, that he layd in hys yron passion, and at the yron power of the yron going on before, and laboring to keepe us dry, drowned and destroued in the water of baptism, and the red blood of Christes passion. And by at the course after of the people conuayed from the red sea, by the desiert toward the land of promise, and they waywardnes, and many punishments, with manifold mercy bestowed again by the space of time, peace together, and the end thereof, there is there signified and figured the longe eipered wandering of men in the wildernes of this wormed world ere we can get bened to heaven, and the forwarde of our soule, that we keepe us from it, that with great help of God's grace, in respect of the multitude that
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In that by their eni desert eternally perish in thy wustie desert, very fewe I scare and with muche woes the straungynge into it. But for the receivynge of their crosse of the gosspell, They approched neare the feauful day of the unleauened doves, which feast is calleth Pascha, ye say under and than the Jewes among all their feastes and holy of the wine, they haue one feast the most solemn, that was calleth Pascha, and the feaste of the unleauened bread, in which God spetially commanded them to celebrate pearly veare, ever as speereth at length in the r. chapter of Crist, Fo after that the soorde of Pharaon, beynge by Moses in the name of God commanded to suffer the children of Israel to depart out of hys londe into desert, with all theye popes and theye children, and all theye cattel, woule in no woulfe suffer it, but all beit that by the force and constraunt of sundrye god strokes and plages (where with God wonderfully mort hym) he grandted theye deliverye for the tyme that he sode in bread, the roode of God laying the lasses upon hym, yet after the roonde scante removed, ever more his suberd pride spang into his hard hart, and made him sobbe their passage agayne, and hold them in thaydom till, our Lord at the last commanded Moses, that the tenth daye of that moneth, they shoule take every householde a Lambe without spotte, and the fourteenth daye of the same moneth in the evening, offer it and eate it by all together, hede and guttese and all, so that they shoule leaue nothinge thereof: but if any thinge were left, they shoule burne it by, And of this Lambe shoule they nothinge eate rase nor sodde, but onlye rost at the fire. And theye shoule eate it with white letece and unleauened breade, and shoule haue no leaven, neither that nighte nor in sevene dayes following after in their house, upon paine of death. And theye shoule eate it having their gowynesse girt or tucked upp about the rumpes of theye backe, and their shoone upp on their seerce, and their walkinge cane in the hennes, and so eate it in haste, as folkes that had made them ready to be goynge, and therefore mighte not serue because they were upon theye passage. And then God shewed them of two parts. The tone of theirs, the father of his. For he shewed the that the r. daye of the same moneth, which shoule be at the ende of the fayst feuen dayes of the unleauened breade, they shoule alle passe and depart out of Egypt, out the roode sea.

And he shewed them that in the nyghte of the laide fourteen dayes, in whych they should offer in sacrifisce and eate the unleauened Lambe, hym selfe should make a pasage the oure Egypt, and by his angel hit in that one nyght, all the firste begotten of the Egyptians, as well men as cattell in everye house, from the firste begotten sonne of Pharaon that fast in his seare, to the firste begotten sonne of the poor and most simple flane that lay in prison. And he commanded them that with a bundel of Jop, they shoule bryspuncle the poles and the balance of their dozes with the blood of the lambe, which bloode shoule be the marke unto him, that shoulde fracke the firste begotten that shoulde that nighte be slaine, so that upon the nyghte of that same daye, the Angell shoule passe by their houes so marked, and not enter therein to doe there any harme: but he warned them, that there shoule that nyghte none of them come out of their dozes. And likewise as God had promisse to performe, he that great lone saunter and benigne thysowe all Egypt in that one nighte, so that thereupon Pharaon with all the Egyptians was so faze daunted, that both Pharaon and all his people, not onely licenced, but also required and paid the children of Israel to get them out of Egypt, into the desert about theye sacrifisce, and in all that they mighte, they also hasted them forwarde, And not onely lette them cary and convay out with them al theye doone, but lent them al to create subsance of their, that the Hebrews as the scripture faith in their goinge with that plentiful booyving, spoyle the Egyptians: and that by the special commandement of God, yethere in recompence of the wrongfull apprision that the Egyptians had done thine before, so that yet the Domia of terra et planitum etc, ortis terrarum, et minoris haec in tera est. The earth belongeth to our lord, and all thinge that is therein, the whole rounde of the world and all the people that dwell therein, God might lesse with reason take what he would from whom he woulde, and give it where he would, and make them possession lawful.

But nowe was this feast of the unleauened breade pearlye kept holye, the space of the fayst feuen doze, by the special commandement of God, and calleth Doce acymorum in the Greke younges, that A.D. 13.
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Thus to save, the dapes of the unleavened bread. And the first day of them, was the great Last Supper. And that Supper began at night before in the evening in the feast of Pascha, when in was immolated and offered in sacrifice the unspotted lamb. For as I have shewed you, that Lamb we committed to save with us unleavened bread, and to fetch from this place to continue the unleavened bread seven days after.

Thus saith therefore the sacrifice of the unspotted Lamb, is that saith, that is called Pascha, whereof the angelites here speak. And they call it also the saith of the unleavened bread, because that blessed the same night whereby the Lamb was sacrified.

Thus saith the Synagogue was in the Greek called Pascha, and by which name the Latines have taken of the Greeks and continued, was in the Jewish tongue called Passover, and as Saint Hierome saith, pscha. It was called that for that they in the Jews signified passing by going; and the saith was as I have shewed you, adjoyning in remembrance of God passing the Jews Egypt, in loopy the Gentiles upon the Egyptians by the daughter of all the first begotten, to compel them to suffer the Jews pass out of their thaldome. It is also called psicha, for that signified Hierome saith, pscha in the Hebrew significeth immolation, and therefore for the immolation of the Lamb, that saith the Same to be in Hebrew that name. The Greeks as I have told you have taken the name pscha, and that prevalent the rather, for the same Hebrew word signifies also in the tongue a mother thing, being consonant and conuent for the season and the matter. For pscha in the Greek tongue signifieth passion. And because that in that night of his maundye in which we immolated the Lamb, he began his bitter passion, the immolation of the very unspotted lamb by his own blessed body, which immolation and passion he signified on the morrow, therefore they took and blas the name of Pascha, wherein the Latin church folowed them.

Thus have I somewhat shewed you good Christian readers, the first point that I speak of layering of the text, that is to say, in what word the determination of the trinity for man's redemption was notified unto man, that is to say, by the inspiration and prophecies in woodes and wy bye and by figures contained, as well in other thynge done among the choosen people, as in thys rites, sacramentes, ceremonies, and sacrifices. I have also shewed you somewhat concerning this saith of the unleavened loaves and the Pascha. But as I said before, all these thynge which then were verye done, were signified in Christ and his church, things after to be done. For that innocent Lamb typeth out of all the figure betokening our labour Christ, the very innocent Lamb of whom is born John the baptit witnessed: Esto agnus dei qui tolli pecora mundi. Lo the John Lambe of God which taketh away the figures of the world. By whole immolation and sacrifices on the cross, and by his holy body receiveth into ours, as that Lambe was in the pascha, pscha signifies full Psalte he delivered out of the bondage of the devil's dominion. And therefore may we see in the fruit of our lives, confess in the fore, epy figure by these Egyptians, that in Egypt which signifies by interpretation darkness doth labour to keep in captivity the children of Israel, the people which God calls from their thaldome into the liberty of his service, we mapp we understand by the proud king Pharaoh and his chief charitans, great high proud prince the Sodan of Babylon the bynne. And as two the special batallones of that proud southerly Sodan, may we well consider the world and the flesh. And the whole people of the Egyptians under them, may well beken, the widdow people, and the womanly people, and the fleshly people, that follow them and wyllyes be governed by them. For verely at these labour to draw into their servitude, and to make thee thyself territe bondmen and slaves, at those whom the Goodnes of God, calleth out of the dark bynelye the womanly and fleshly subjection, into the light sublime liberty of his celestial servite. For territe the dark bynelye, noz the woodys, noz a mans owne selfe, do not so muchy by the owne strength to the bynelye of god folke into their bondage, as the do by the meanes and helpe of the bynelye the womanly and fleshly people, by occasion of pride, envy, wrath, and covetesse, gluttony, slothe and lecherie: to know one bire of lecherie, for an example, how out hath an alde wyfge beset, byrought
A treatise upon the passion.

A bought I betrayed a good simple maid, whom else neither the lute of her owne deed, nor the rewards of all the world, nor the labour of all the ympull in hell, should never have known thereto. By the first begotten chyldren of the Egyptians, we may well understand the spirit motions of sinne, as the subryl inward suggestions of the slue, and the inward incitation of the slue, and the outward occasions and provocations of the world and cupl people: by all whereof manners of motions, good we disposed folk be manly fulcundly well sollicked into snaue. And surely kyld must they be their first begotten children, not onely of the Egyptian people, that is to wytte, the first motions into suche vices as use they spunginge of the soule, but also the first begotten of them beastes so, that it is to wytte the first incitacions into suche vices as specialy spunging of the sensual beastly bodye, or els it wyl be verbe hard for the children of Israel, the weel disposed people, to scape well oute of bondage of those Egyptians.

But now to destruype those first begotten chyldren of the Egyptians, the children of Israel are of them selte not sufficient, but it must needs be the work of God for them. And yet will God, that them selte that doo somewhat to. He will that they that make and receive this sacrifice of the Paschal Lambe, and if they do worthily the tone for him, he will do the torber for them. And therefore he wyl that we shalle receive the body Paschal Lambe bys oone blessed bodye, both bodye in the blessed sacrament, and spiritually with faith, hope, and charite receive it worthily, and in suche wise also virtuallye, when we receive it not sacramentally. But he wyl that also eat it with no leas head, that is to wytte with no soupely tale of mairey of sinne, but with the sweete unblested lives of pynce. And be will we shalle muste also with a boundell of the love growing herbe of hope that significheth humilitie, mark the pottes in the bawme of the body of our house with the blood of the Lambe; that is to wytte, have remembrance of his better passion, and his blessed bloude thredere therein. And kyldlye as with a bundle of hope, the better eyll and gall was given by hym to drinke in the painfull thorugh of his passion, which he to humbly suffered, we shoule with a bundle of humilitie, as it were with a painters penell, ypped in the reede bloude of Christ, make sure selte in eueraye side, and in the bawme of our tozechad, wytth the letter of eke, the symne of Christes holpe croset. And then wyl God him selte wytth bys holpe angels, palte by and bill and destrof forby, the first begotten of the Egyptians, from the first begotten chyldre of the hynde that lyseth in his state, that is to wytte of pruede, which is of al symne the prynce, unto the first begotten chyldre of the poorest prynce chaste, that is custice to, the verbe casta knawe. For he was of a loweched vices the most hale, bisettin and binypyn bys afference, neber unto God not maire, nor woman, not unto hym selte neither, but onely made in the pleasure of possedynge a great heape of rounde mettall plates, whiche whyle he lyseth he longeth better than him selfe, and can not blynde in his harre to breake bys heape to helpe hym self. And when he goeth, he caireth none hence with him, but as while he lyseth, in likewise riche (as the prophet saide) as a poor manne is in a dreame, whiche, when he waker, hath never a penpe of the treasure that he was so gladde of in his dreme. And custice is a very prysoner, for he cannot gette awaye. Pryse wyl alwaye with thame, enge in his enimies misere, in the with farsche entouring, stede with hunger and paine, lecherie with sleenhe, glotonye wytth the helpe to full. But custice causeth no thinge gette awaye. For the more full, the more greedie, and the elder the more nagarse, and the rychere, the moore neede.

And whyle God killeth those Egyptian, that markes of Christes bloude croset upon the pottes of our house, hall defend vs, and be the marke by wytche we hall be marked from harme, as were the twelve thounande marked with the same symne of the letter eke, mentioned in the chapter of the Apocalypes saide John. But yet we muste remember that in that perilous time, we may not walk out ayonde, but hope our selte close God hyndereth us within one to marked house, from al euery outewarde occasions. Wee must also have our garments girt, and our walking fassin in our hand, and see space for token of shaff, in consideraci of Christes passage to kylle the Egyptians for vs bys oone byter pallen, and in remembrance also that we may not
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And now here long about our meate, as we sit at our meate, but with our geare gay and tucket up; let us by the way, and our bone upon our theeze; for flying of our affections with the des of sin, and with our walking base in our hame the memoratice of Christes crosse, to spy us with, and bear from us venemous vows, gette us toward a pace upon our way out of the Egyptians daunger.

CA paper.

To God, why was the sacrifice of the passchal lamb, but that to clearly destroy the firstborn, begeten by Pharaoh in the Egyptian? For Pharaoh was thereby forced to let the children of Israel depart out of his bondage. And the Lord gave the grace to the Israelites for the passchala lamb, the very blood of the lamb, the blood of the Lord's lamb, was a type of the blood of Christ, that first suggusted of time by the power kiled in myne hart. I maye take part, one of the buynge of the most cruell Pharaoh the blind.

The second lecture.

So was it when Jesus had ended these sermons, he made oath by his disciples: you know what I say to you. And after two days he said the Pascha shall be, and the feast of unleavened bread shall be, and the feast of unleavened bread shall be. In these words we may good chistring people well perceive the goddes and the pleasant of our holie fauour Christes. In his preference in that he forse knewe the time of his parting by death out of this world, into his father in heaven. And how could he but forse knowe it, for he was not one man, but God also, that forse knewe all thing, and not his own passion onely: whereof doth beare his disciples warning in this wise: two bakes he said the Pascha shall be, which thing you know well, but also which thing you think not on, the frame of man shall be delivered to be crucified. Christ was by none one, delivered to be crucified. His father delivered him; let him upon mankind, and Judas delivered him for covetie. The pestes and the tribes to enuie. The people to igno: and, and so forth. The damned delivered hym for fear, lest he might losse his lynde by his doctrine, and then left men kindes after in deede, most fullly by his death the before by his doctrine. His high priestess goddes appeared well in these woorde: Et faciam eum con temporiter legi, for surnomes aoneths, dixie die ipsa sui: When Jesus had ended these sermons, than he gave his discipiles warning of his death coming to nearer at hand.

What sermons these were, appeared well in the context of the gospells before, that is to wyp his doctrine he taught them as well in the temple as elsewhere, the revelation of the things to come, as of the destruction of Jerusalem, and the day of some; whereof the woorde of doctrine and revelations he had preached into them two days before that time. And so the cause of his coming into the earth, was to byng man into heaven, and spake to him. But he said, he had also his life and his death in his own hand, for that no man could before him set himself a power to compel him to die. He would not take the time to lose his death, till he had first synched and ended those woorde and those things of heavenly doctrine, that he had determined to do: that done, as the thing finished that he had to do stirc, then spake he upon a pace toward his death. And here is it good to consider, that as our fauour wilt when he should die because he should not could not til he wold, yet did never theles diligence in those things that he had to doe before his death, al be he nyghe have suffered his deate unto what tyne him lyf. Whereof have done in the maine time every thing at cafe, lataly, now much not but we poxe wacheth that that dyere we would, cannot do the tyne when, but peradventure this present day, what neede have we to say, to make haste about those thynge that we must needs do, to that we maye have nothing left undone. Where when we be longtime sent for and muche needs goe. For when death commeth the dreadful mighty messenger of God, there can no hymne command hym, there can none authority strange hym, there can not riches by hym, to tarme passe hym appointed. Tyne one moment of an houre. Therefore lette vs consider well in tyme, what woorde we be bounden to speaks, what deedes we be bounden to do, to speke them, and to them a pace: leave unbaptize his unborne, at superfluous thynge, and muche mortal damnable thynge: worth well that we have no bolde tyne allowed us therunto. For as our Lord saith, the day of our Lord that shall beare on us like a these.
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I saw not when he was come, whether in the morning, or in the morn, or in the evening, or at the mornyngh. And therefore have wee neede of our sauciour faith, to watche well that these beke not in at the walles upon vs, ere we be ware, when we be a speke in deadly sin.

For than he robeth vs of all together, and maketh vs poze miserable wretches for ever. Lette vs than evermore make our selles so ready for death nothing lefte undone, that where our sauciour sain after all his sermons ended, that after two dates he should be delivered to be crucified; we may by helpe of his grace lay to our selles so our stedfast everday: I have done all my busynes that I am come in to this world for: For I say I fast here holowe som bare adventure to day, be deliver'd by god unto the crose of painful death. From which if I do so wight, I parte from death to the heavie, as did the blasphemous thefe that henge on his crose before Christ. And if I live well, as I trust in god to do, I maye with his mercy frelyt departe in to paradise, as dyd the penitent thefe that henge on his other fede. And god genevs all the grace so to do all our besydes in tyne, that we spende not our tyne in banities or worse then banities whyle we be in helte and dreine of the things of substance that we shoude doe, shall we be in our death bed, where we shall haue to many thynges to doe at once, and euery thing so bread, that every fnger hath a thome, and we shallumble it up in hale so unhansomely, that we may happe but if god helpe the better, to leue more than hale undone.

A paper.

God Oxme gue me the graue so to spende my lyfe, that when the dayes of my deathe shall come, though I felle payn in my body, I may felle comfoite in soule: and with faythfull hope of thy mercye, in newe lone toward thee, a charite toward woold, I may throw the graue, part hencen to the glorie.

The third lecture.

So gathered there together the princes of the priestes and the ancients, into the palayse of the pope of the priestes which is called Caliphas, and took countayle together. And they so stroke the wapes both the chief priestes and the scribes, bowe they mighte with some wyde sake hym, and pute hym to deathe. For they were aferbe of the people. They sayde & therefore: Not on the holy day, lest there appeare some seductive ruffe amonste the people.

Upon these woordes good christen reader, rylceth these occasion to speake of a nother point, that I touched also before that is to wyte, the other cause of Christes deathe, riuing upon the malice of the fewes. For in these woordes is touched (as you see) their malicousness soextravag but descending and compeying his death. How beir before this countayle assembled here, which was the day before his maundy that is to wyte the wednesday before his passyon, and the more after that they remembred warning of his passyon givento his discipules, there was a nother counselle gathered together among the so xelte same purpose, whereof mercy was made in the xxv. chapter of saint John. Jo/n, where as our sauciour Chistie had often tymes repeased the priestes, the scribes, and the pharases, for their pride and their uppakcy, their asurerpe and their civil constituions made unto the commoditie of themselves, in derogation of the law and commandement of god, with whiche provocations their parte had ben to have amended their manners, so have gruen hym thanks for his godd ortryne, they on the other syde take so far the contrary way, that for his goodnes they so maliciouly hated hym, that (as I seie) perceaued wel by the prophesyes fulspilled in his lyte, and his lyynes and his ortryne, with the manfolds marvelous miracles which he continually wriought, that he was Chistie, yet so mygehe was I faie their malice, that they labored to destroye hym. But sperrally after that he had repesied Lazare from death to lyfe, the thing so well and openly knowen, and the wonder to farre spesede, and so muce in euere mannes mouth, and the man well knowen ones so, .i.. dages beade and buerde, and so manye menne seyn hym a lyce agayne, and eayng and daykynge and talkynge with hym, so whiche the people selle so tycke unto Chistie, that the priestes, the scribes, and the pharaees, were aferbe to lecke their anecropie, they wroste so woode therwith, that they theereupon doped borde to haue Nayne Lazare, and also to destroye Chistie. For without his deathe they thought it in baine to see Lazare, the sye that repesied hym once, was able to repese hym agayne.
But because they never reade of any man in the scripture before, that ever after hys baptism was agayne hym selue (for of rapsenge other then hadd reade) therefore if they sewe Christus too, they thought they shoulde make all the matter late. Whereupon as Sayne John in the twentith chapter of hys Gospell remembereth, the Bishops and the Phar-ephes gathered together a counsell and says: what do we doo.

This man both many miracles, and ye love him thus, at that belove in him, and then shall the Romaines come and destroy both our town and our people.

Thus the ynge besecheth lo, the misterious devd that they went about for the mainentaine of their owne worldly wyuing, and in rewendung of their owne private malice, that they would them colour under the pretence of a great seal unto the common wealth of all the people. And in this laying, they verie well will that they do, for the Romayne nothing couthe what so on whom the Jewes belicd, whose true belie in one God they forgot for superstition. And for nothing cared they among the Jewes, but that the Emperor of Rome should be their chief temporal governour, and have them his tributaries, and that the Kinges have no kings, but under him and at his allignement, howe that Christes went about no temporal authority, nor would take upon him as king (albeit in dead he was king) was well enough knowne unto them, up that he not onely sitt troo being king when the people would have made him king, but also refused to be so much as a judge of an arbitre, in a tempel. All matter concerning the disagreements of a private encreance betwene two, or thent, laying to the towne, howe the appointed me judge of dispute betwene two?

But yet for all this one of that coun-"sail called Caiphas, which was bishop for that pere, well allowed their taile spending motion, and was angrye that it went not forth right unto Christes death, and therefore bisople bearmeply by hannahite of his office, repouzed them, and told into them: You knowe nothing. As though he would saye, ye be soles, you consider not that it is expedient for you that one man dye for the people, and not at the people to persue. These words as they were sayd, the angels sayes to the helpakne not of himself, but like as thou-
A treatise upon the passion.


And they laid unto him: Ye masters make the disciples here hold the peace, as though the crye were but the crye of his disciples, and not the common bope of the people. But our Saviour alone answered them farre of another fashion, and sayde unto them.

Though they would holde their peace, the very stones Hal crye it out. And this wordes were pronounced true upon the good friday following. For when the popes, the prietes, the serjeants, and the Pharitie, and made the people leave of crying out of Christes name, and also turned the to the crying out against him to have hym crucified, then after all they cruelly spent upon hym deathes, the very stones in they maner cryed hym out for Christ, when as the gospel saith: ... Luke 22.

And the doors of the temple rued as the height down unto the ground, and the stones brake, and the graces opened, and after that out of them rose many holy mens bodies.

And as I began to tell you, when Christ came ryping into Hierusalem, he ryppe to and his enemies sayde unto him, that is nothing. Lo! the world is fallen to him. And by that they arose this newe countable take upon the wednesday after, whereat our present lecture spake.

In which ye were gathered together against Christ, the princes of the people, and the ancients of the people, into the palace of Caiphas that was as you have here, to that purpose, to depose and slaye the means to take and destroy our Saviour.

Whereas the gospel saith, the princes of the prietes, ye have undert and that it was ordained in the law, that there should be but one prince of the prites, by the chiefest priest, and he to continue his office during his life. But afterwarde by ambition of the prietes, Blue faction and contrete of the kings, the right order of the mashing of choosing of the bishop was changed, and they were put in and put out by the kings, sometime for pleasure, sometime for pleasure, sometime for money to, so that in these of one, now were they ware many. The ancients of the people, were, i.e. whiche by Popes at the special commandement of God, were as it appeareth in the 51st chapter of Numepe, institute and appointed to be judges over the people, and in great causes wherein they sentences varded to referre the matter unto the chiefest priest, and shew to bys determinacion in the matter. This nobles was also continued in Jerusal, and these were they ordinary judges upon the people, and their were those whom he called here, the ancients of the people.

Here was as you see no stale great assembly; but then consider what about. About nothing els, but to seeke the gope and the meanes, how they might by wilde take and put an innocent unto death. So may we fea that our saviour great counsacle is not alwayes a good counsacle, but as two or three be a god counsacle, that come together in Gods name, to commone and counsalle about god, and aming them is good, witnessing our Saviour where he saith: where to ever are two or three gathered together in my name, there am I to my felle in the mynd of them, so when men farch, or consider about the counsalle about mighty and worthynesse, the mode that are at it. The world is the counsalle, and the felle to be regarded, be they personages in the fylde of the world, newer to scemele, and they authorize greater to greater; as these that were assembl about the death of Christ, where the chiefes heads and rulers of the people, and speciell the chief of the spirualitie: so that those to whom is special belonging of promepto for an innocent, suretly, they were ther to, that speciell gathered together to commone an innocences death. Out of such countal God kepe every good manne. For that holpe kyng and Prophet David speake of bysblestes, that in the beginning of athys plater to a principall blestesses: Beatus vir qui nutabit in consilii impiorum. Psal.

But why went they aboute to bisype to take hym by some worthy truane, rather then hold by force? The gospel shewethe the cause. For they were aseare of the people, bys lusinge was to holpe, his doctrine was to heavenly, his miracles were to many to merayles, that though his priests, he rives by his pharitie, that
A treatise upon the passion.

A treatise upon the passion.

Karious god give me thy grace so to consider the punishment of that false great counterfeit, that gathered together against thee, that I be never to thy displeasure partaker, not giving mine intent to follow the sinful devices of any wicked soul.

The iii. Lecture.

Wherefore entereth Sardanaus into Judas, whose true name is Scearch, one of the nii. Then he went to the princes of the priests, and to the chief priests, to betray him to them. And he had conversation with the princes of the priests, and with the rulers, in what manner he should betray him to the. And he said unto them: what will you give me, and I shall deliver him to you? And they when they heard him, were glad, and promised and agree with him to give him money, and appointed to give him xxx. grotes. And he made them promise, and for that promise, he bought an opportune place that he might at most commodiety betray him out of presence of the people.

Upon these words (good people) is there given by the occasion to speak yet of the third cause of Christ's passion, that is to say, upon that occasion the false traitour Judas was first moved to fail to this heinous treason. For the conceiving whereof, we must here repete you one thing that was done a few days before. As it is remembered by the xv. chapter of saint Matthew, in the xxii. of saint Mark, and in the xx. of saint Luke, John, our Saviour, at those days before the feast of Passcha, went into Bethania, where he had before washed Lazarus for death to life. There he had supper prepared for him, in the house of Simon the leper, whom Christ had cured. Martha served the, and Lazarus was one of the geese that sat at the supper. Then came there Mary Magdalene, and poured into Laurent and Martha, and the took a pound weight of ointment of harder truly made and bearede, and therewith anointed her Christ's fore, and wipe them with the beare of her head. And over that she brake the alabaster in which she bought it, and poured all the remainder on his head. And at the house smelled sweet of the savour of that sweet ointment. Then Judas, when he after fell to the treason, and betrayed his master, grudged thereby, and was in the there with and sayde: where,
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A wherefore was not this sponentm soide for three hundred pence, and gwen to pooske folk, it might have bene lode for a great deale, ye more than for the hundred pence and gwen to pooske folk.

And thus tayne this thiefe, not foranye thing he caref for pooske folk, but as the gospel saith, because he was a thiefe and bare the purse, into which he took saith have had the pyes of that sponentm, so that he might thereof after his custo-

mable maner have stolen out a part. Oure santour emolypse answere for Marye 

Pau divinge, and said why rump you 

this wyf. Wone. As for poore men folk 

have ever with you, but me shall ye not ever have. And then opened he the miste 

ery secretly wonke by God, in the ope 

woks of her god affection, that where the did it to thewe home glad the was of 

his presence there, as the manner was, 

that folk at feastes with pleasant frote 

odours did to glad theye geestes. God 

wooth therein as our santour thers 

declared, the significacion of his bryn 

ge. For the manner then was in that 

country, to anoint the dead corps with 

sweet odours, as we descrie the wynding 

there here wyth sweetherbes & flowers.

And then where as the rude grudginge 

wodes of Judas, were soken to her re 

spone, and in manner of her rebuke: our fanteur on the roter pye, even there 

apctly beseed, that for that bode should 

be for ever, wyth the preachinge of that 
gospel, be renouned and honoured the 

row out at the world: so pleasaunt is to god 

his love of his hart, declared by the 

frank outward bode. For hym must we 

vere, (though specialement wyth the mynde 

whiche if it be not god, dicated all to 

gether) ye are wyth bounde to ferne hym 

also wyth body and godes and al: for al 

have wyth receiued of hym. But Judas 

the contous wyche, when he saw that 

this sponentm was not folde, so that he 
might freale a piece of the pye, a th 

false our santoure allowe we her devotion 
in the bode, and yt alyo wyth his finding 
of that fant, as mydyly as his master toucht hym, yet could not the pye haunste 

heare it, but byde his sychire, fel to 

malacie to And the dyl euke his time 

and entred into hym bar, and the ento 

dye put the suggysyon of his horible 

treaton, and made hym to behisse and de 

termine, that the monere which he lote with 

chantonynge of his maspyer, he wode get it by agayne by the bytragynge of his 

maspyer. And therupon camche to this G 

assemble that was feade of none, and 

vulte for present hym selte into the 
to helpse to ward theye ongracious caille 

ge.

And therefore god reader, her wy 

mayes well consider, that when men are 

in deute about myfthie, if they bein 

g with purpose properly to pale, caute 

haye theye none to be proude and pray 

theye stone wyptes. For the dlyvell it is 

bymystic that bringeth theye matters a 

bout, much more a great deale theye b 

The was one sae poyng ma falte in a lead 

monde toward a woman, and the was 

iuch, as he synode consene none hope to 

ger her, and therefore was falpyng to a 

good poynt in his own monde, to let that 

iode entere plesse pade. He myndedapp 

neverthel less to the wyth wyth anot 

her wyche, whiche he encouraghe hym 

to go forwar and leave it not. For 

b 

gnone you noch once man the mafter quod 

he, and theer fear se, let the dlyv ell alone 

with the remaunt, he shall bringe it 
passe in such wyse as the folk alone can 

neit never deise how. I trow that wyche 

had learned that countys of these vys 

tes and these auncynt, assembled here 

to gether against Christ at this couesy. 

For here you see that whyle theye were 

at theye wyptes ende, howe to hyngyn the 

purpose about in the kayng of Christ, 

and were at a poynt to bryfre the ma 

ter and put it over ym some other wy 

tes, the dlyvell semd them by and by. For 

he entred into Judas bar, and bryfre hym 
to them to bytrap hym faithwyth out 
of hande.

And therefore at this still coumpyng 

he went rounbl to the matter, and lapd 

onto them: what wyth ye gyne me and I 

hal despyr hym to you? Here shall you 

see Judas play the lopye marchauus I 

trowe. For he kneweth home tane all 

thise great counsaufe would be to have 

hym despyred. He knoeth well also, 

that it will be hard for anye man to des 

pyr hym, but one of his owne discipule. 

He knoeth well also that of all the dis 

ciple, there woulde none be to faile a 

traytor to betraye this master but him 

selfe alone. And therfore is thise wyre 

Judas all in thyne owne hande. Thou 

haste a monopoly thereof. And wythly it 
is to sonefe, and to sone desyre, and 

that by to manye, and them that are also 

everye, thou mayest nowe make the 
piece of thyne owne ware thy selfe, even 
at thyne own pleasure; therefore pe thal 

good
A treatise upon the passion.

A good reader of Judas was now a great rich manne with this one hargaine. But now the pilfkes and these Judges were on the otther side countern to; and as glad as they were of this ware, yet while it was offered them to sell, they thought the merchant was nes, that to such a newy merchant, a little money would be welcome, a money they offered him, but not much. For, rry. grotes they said they will give, which amounted not much above tenne shillings of our English money. How wold we look that the false wold hawe set by his wares, namely being tuche ware as it was, so precious in it selfe that at the money and plate in the whole world were to litle to give for it. But now what by the false? To shew him selke a fransall merchant and not an halfter, he gently let them have it even at their owne price. I wot it wel that of the value of the money that Judas had, al folke are not of one mynde. But wher as the test sayeth: argentum, argentius, some men call argentus a quantity of one value, and some of another. And som put a difference between argentus and denarius, and tay that denarius is but the tenth part of argentius. But I suppose that argentus was the same silver coin, which the Romans at that time was stumped in silver, in which they expressed the image of the Roman coin, and the superscription of the people's name, and was in greece called drachme, being in weight about the eight part of an ounce. For of tuche coper there are yet many remaing both of Augustus, and of Nero, and of other. So that the coin were that for greater silver coper I no where finde that themper was coppied at that time; then was Judas the more to the value of three shillings of our English money, after the old English groat were 120 at the tyne of King Edward the third, and long before and long after.

The opnint was of Sardus of the true mood, as the gospel declareth in this word, nardi piflici. And that opnint truly made, was very costly; which was the cause that the true making was lesse used, and folke for the great cost thereof, bid a nother making thereof, that was called counterfet ointment of Sardus. But this was of the true manynge, and was as the gospel saith piflici, so that forsooth that Judas bar then it at the hundred deniers, which I take for three hundred pieces of the false name coin that was called argentus. For if it were but a copne (as some take it) that were two; but the tenth part of that, then had at the opnint not bene muche about the basure of fourte grotes, which had bene no such thing, as is bene lykely that the Evangelist wold have called precious. And therefore I reken that opnint to have bene esteemed by Judas at an hundred shillings. And nowe was bys rewarde ten shillings, which is the tenth part of that hundred shillings, as, rry. grotes is the tenth part of the hundred. And thus hath he by the betraying of his master's body, the tenth part of the basure of that opnint, where he lost his advantage by the amounting of bys master's body.

Nowe let it be as some doctors seke, that he minded to wone as muche by his treaon, as he rekened for his owne part lost in that opnint, than seemeth it after this count and rekening, that of such as came in bys keping, he was after bys custumable manner, wont to receiue at the tenthe. And then was Judas a signe of two falsy wares at Once. The more the part then that keched his tribute from his curate, to whom his wype were to pay it in Gods name, the other per the wordes thes of them both, the envyke bys coper, which when he receueth, it mylely spredeth upon him felse such substace thereof, as about his owne necessary finding, god puteth him in trust to delowe upon the poor nedye people.

It is a woile alse to marke and consider, how the false whyle blul, hadd in every thing that he bathe for bys sota tes, ever more one point of his enormous property, that is to wot to proude (bys owne thinge or observation) that they Hall have of his service for they owne part, as lyke commoners as he can, even here in this world. For thus as he get hither to Judas, no more advantage of bys beggyous treaon (for accasion of his fi nal destruction) but only this peze tehillinges, wers as is his master Christ had livd, and he bylly carved bys pyle, ther is no dout but that he should at tundir tymes, have stollen out for bys parte farre above true tymes that, to starttime he wyth al his other sota tes.

Look for whom he both most in any bynde of felthy felthy delight, or false wpille wynnynge, or wytched woorthy wpillpype, let hym that attaineth it in bys bloppy anticipacion, make bys reckynynge in the ende of all that faile, and counce well what is come in, and what he bad
A treatise upon the passyvon.

9 be hath payed therefore, that is to say, lave all his pleasures and his displeasures together, and I dare say he that lynde in the ende, that he had bene a great wayner if he had never had any of them both: to muche grete shal he lynde hym selve to have sette, farre above all his pleasure, even in those dapes in which his fantasies were in their flows 1, pestered, besides the pain and heavynes of hart, that now in the end grudge and grudge his conuenience, when the tyme of his pleasure is passé, and his fear of hell foloweth at hannde. Let vs therefor clewe the devil as falsely deceytfull verucyce, and take nothing at his hone, for he nothing guecht but lyttes: no newer guecht hath an inch of pleasure, without an whole elle of paine. And yet had Judas not the lop to didepne they: simple ungardous rewarde, but continueth on it in his treatment, still he had wechedly done it. And from that time of that reward promised him, with which yet as it seemeth, they welede not trulde hym till they had the ware in thines own han, he Judied and bought the ware in which he might peasefully deliever us today, when the people were out of the way.

In this as the great clere Origen declared, this Judas was a figure alias of many another Judas. For in many places when the people be out of the way, and gone a spve from the faith, than there shall some wretched that hath bene with Christe many a fyve day, hath been his disciple, and amonge other true disciplyes, hath faithfully pierced the trouche, come forth in the devils name amonge the people, and wretched worldly lynnynge to be gotte by their favour, that falsely betray the trouche, and cause to be hastily kiled, the faithfull true doctrine of Christe. But whee may that wretched be by whom the trouche is betrayed.

A prayer.

By whose savour Christ, whose owne wretched disciplyes entangled with the devil, shoulde wretched couterce be betrayed, therefore I beseeche the, the marvel of thy majesty, with the long of the goodness, Doe into mine heret, that in respecte of the lette pointe of thy pleasure, my mynde may sette all wyre, this wretched world at nought.

The lyte lecture.
A treatise upon the passyon.

Bynam felle promysed and fayd, I am with you all the daies even unto the ende of the world. He is here in his godhead, he is here in the diuine sacrament of the sullter, and sundry times hath here since his attencion appered unto diuers holy menn: But those other wordes as faine Hierom sath, and saith to, are unberstanden, that he will not be here in corporall conversation amonge us, as he was before his passyon among his discipels, with whom he commonly dyd eate and drinke and talke.

Lette us here deepe consider the love of our sauour Chist, which he showed us into the end, that for they saith he willingly suffred that papift full ende, and therein declared the highest pomp of love that can bee. For as hym selues sayeth: Modorem lac amorum est nobis, qua ratio intellexit, quia quis pro me suscitavit? A greater love no man hath than to give his lyfe for his frendes. This is the beest the greatest love that can ane other man hath. But yet had our saviores a greater. For he gave his, as I tafed before, both for frend and foe.

But what a difference is there nowe betwene this saifthfull love of his, and other kyndes of false and fickle love bene in this wretched world. The faterer saymeth to thee, for that hearet well with the. But nowe if unberistie to stumpy thy subsance, that he finde thy table unlapde, farewell adowe, thy brother slater is gone, and gettech him to some other boade: and yet shal tume sometyme to thyne enemye, and wiste the with a fielde worde.

Who can in unberistie be sure of unanppt of his frendes when our sauour him telleth, was at his taching lette alone and forlaken ofis, when thou slate goe hence, wherey will goe with the? If thou were a byng, wil not all thy resame sende the forth alone and goette the? Shall not thyne own self let thee walk aspe naked help sole, thou lytle vosettes whether? Howbeit, if thou dyr in the decklesl duffer, some shesly lover of thy, may soone after hap to follow thee, somsuch as in leverous love hath borne thee filly companie. But such a lover of thy, happen theerto to come to the, thare wither be no lover tucheth betwene you, but curipye and bampunge shall you lyte together wetherly companye for euer, where eie of you shall be an hoaste fagotto of fyle to yowres filthye felowe.

Letters energe manne therefore in the sylme, lerne to looke as wre doubt, god above allbynge, and allother thyng for hym. And what so ever love bee not referred to that ende, that is to write to the pleasure of god, it is a very bygne and an infructeful love. And what so ever love we bee to any creature, whereby we love godde the selle, that love is a luthion love and bndereth us from heuen. Love no childe of thyne done to tendery, but that thou couldst be content to sacrifise it to god, as Habas, amen was ready with Isaac, if it were that god would to command there. And thys god will not do, offer thy childe otherwytse goddes service. For what souer thyng we love, whereby we heke goddes commandement, that love we better than god; and that is a solow deddyly and damnable. Nowe syth we love bath followed us, for our saluacion, let us diligently call for his grace that apanke his great love we be not founde unlykynede.

A paper.

As wete sauour Chist, whysayd thynke undeserved love toward mankynde, so honde we woldest suffer the papift beth of the crofe, suffer not me to be cold nor luke warne in love agayne toward the.

The second chapter.

Of the sendyng of saunte Peter and sainte James, the first day of the unblessed loues, specified in the r.xii.of sainte Mathew, the r.xii.of sainte Markes, the r.xii.of sapte Luke, and the r.xii.of sapte John.

Of the first S.X. day of the unblessed loues, when X. the Pachall lambe was offered, in which X. the Pachall lambe must needs be hyllie, there came X. the disciples to Jesus, and X. sryde to hym: whether wylt thou that we goe and make ready for the, that thou maake the pachall lambe. And he sendeth of his disciples Peter, X. and John, seying. Do you and make ready to the pachall lambe that we may eate it. But they said: where will thou that we will make it ready? And he sayd into the: So poone into the circuit x. to a certen man. So L as you shalte eentering in to the city, there shall more you a man bearing a pot of water, follow you him into the
A treatise upon the passyoun.

A into the houses into whiche he entred, And peshall be to the goodman of the howse. The maitier faile to the W, my tymne is nere, with the I make my Paschall, where K, is my resection: where is my place L, R, where I may ete my patchall with my disciplic? And he thowe ou a great lapping place pauns, and there make you it ready. And W, his disciplic wente, and came in to the cille. And as the L, R, went they sound as Jesus hadde sappe onto them. And they made redy the paschal lamb. When the evenyng K, was come, he came with the r.i. And L, when the howse was com he sete downe at the tabelle, and the r.i., aposstles with him.

The onely prelectore upon the seconde chapter.

Have you good chyfren readers, let you in the posesation of the seconde chapter, the prudence and institucion of the feast of the paschal lamb, and of the feast of the unleavened bread, and bow the eftynge of that lamb, was a figure of the eftynge of Chysse, the very inspicted lamb, that should be eftyned by us, with the innocent blood of hym selfe that had no spot of tymne of his owne. The paschal lamb was commanded to be sacrified and eaten, after the Equinoctiall in be, the r.i. day of the moneth, and on the saturday, and on the septuagesima day, yet lykewyse we begynne the feaste from the none before, so by the Jewses begyn this first day of the feast of the unleavened loues, in the evenyng before, when they mite see the moonne: the steres appeare in the element. And so the eftynge of the paschal lamb was the r.i. day of the moneth, and the fift day of the feast of the unleavened loues was on the r.i. day, yet by reason that the same first daye of the feast, began at the evenyng before, that is to say in the evenyng of the r.i. day, in which evenyng the paschal lamb was to be sacrified and eaten, these two feastes were as you see coincident, together. For the tyme fell in the begynnyng of the other. And for this cause were eche of them called by the both names, that is to wryt by the name of the feast of the paschall, and also by the name of the feast of the unleavened bread. For this the feast of the paschall lamb was the tytie feast, and was also the begynnyng of the other, at the feast of the unleavened loues was called the Paschall. Ant agayne because the tytie daye of the feast of the unleavened loues, though it were the r.i. day of the moneth, yet beyt it began I sappe in the eftynge of the r.i. day, at such a tymne as the Paschall lamb was sacrified and eaten, the feast of the paschall lamb was also called the feast of the unleavened bread, and the tytie daye of the feast of the unleavened loues, and for this cause to bothe sainte Paschewe and sainte Parke, call the thertysfidaye in which Chysse made his maundy, the r.i. day of the unleavened loues saying: The tytie daye of the unleavened loues, in which the paschal lamb must be sacrified and sacrified, the disciplic came to Jesus and asked him why they should not make ready the paschal lamb. And as I sayde the Jewses called also the feast of the unleavened bread the feast of paschall. And specially they called it and called it and called it and called it by name of paschall, the tytie daye of the unleavened bread, which was the moneth after the eftynge of the Paschall lamb. And after that maner of their nyming that bothe the feast of Paschall, sainte John in the r.i. chapter of his John, the gospel, Ante disum f itself Psche, saintes Jesus qui venit eis n prael us et vocatus ad patrem, er. Before the holy day of Paschall, Jesus knowing that his tymne was come that they should go out of this world unto his father and to bowth. Here I saynt John calleth thertysfiday, in the evenynyng of which daye the paschal lamb was eftyned, he calleth it I saye by the name of the day before the tytie day of the paschall, because the Jewses byb celebrate the saturday after the Paschall eaten, bylye solenmely, and calleth as I have tolde you that feast, the feast of the paschall. And therefore layntae John here sayning, Ant dixit f itself Psche, and calling therewithdaus the day before the fulldaye of Paschall, because the Jews so bidde to call the tytie daye of the unleavened bread that began in the evenynyng before, in which the paschal lamb was eftyned, didde suche amaner of spe-
A treatise vpon the paskyon.

A nyngle, as weempyghte call Christmas
even the days before the feastfull daye
of Christmas.

I wold not good readers stick to long
bypon the declaration of this poynte,
as a thynge wherein some hall perad-
venture take little faytore) sauing that
I thought it not a tymple all loke, to lette
you knowe that bypon the scripture in
this poynte nott at takne, the churche of
Greece fill fro the churche of the Lat-
ynes in a poynte or twayne. For by-
pon theye done moyng contrynpe
this place offsprayt John, theye lape that
Christe byde anticipete the tympe of e-
yngle his Pashchal lambe with bys Ap-
plokes, and where the very daye was the
rith. daye after theye bernal Equinox-
tial in the evenynge, see byde it (tyme
they) the daye before.

For the underlyndynge wherof, pe
shall note, that amonge the Jews Se-
omena the fylyke daye of the new yere
neter after the Equinquial in vere,
that is to wyte, after the engyngre
of the sonne into Jyves, which is the ri-
of the rith. daye of Juxbe, the daye of
the newt change of the moone after that,
is the fylyke daye of the yere with the
Jyes, and the rith. daye after, which is
Auctadecimes lune, is the eatynge of their
Pashchal lambe at nighte: and that daye
is not holte daye till nyghte. And on the
moone is shew, great feaste daye, that
is to wyte, the fylyke daye of the un-
leauened brede: but it begineth in the
evenynge before: and to do all their feastes
and their sabbat dais beginne in the
evenynge, and endure to the evenynge fol-
lowynge: A sperre ad fereorum spuribus sabata
vestra: The peare in which our faytore
was crucyfied, rith. Lune, fell in fera quinta,
that is to wyte, upon the thryd. daye.

And therefor in the evenynge of that
thryd. daye, Christe made his maundye:
and so byd all the Jyes. For that was
the very daye appoynted by the scripture
e in Erabi: And on the moone where which
was good fyde, and where was quiues
decima lune, was the fylyke daye and the
rbyde daye of the unleauened brede.
Whiche feaste beganne in the evenynge
before, that is to wyte on Heretbyday
when the eatynge of the Pashchal lambe
was. And therefore was it eaten with
unleauened brede. And to consequ-
ently Christe byde consecrate in unleau-
ened brede. For in that enynge be-
gan: Primus dies eximiorum, as appeareth
plainely by saint Matheus, saint Iac,

But the posteriour Grecies lape,
that Christe byde not eate his Pas-
chal lambe in the days appoynted by
the byrte, that is to wyte, in refere.xii.
lune, but theye lape that the byde byde
prevent the tympe by daze, and byde eate it in
refere.xii.lune.

But yet theye saide not that he eate it on
the wyndydays. But theye lay that that the thurs-
daye was, xii.lune, and that xii.lunam in
which the Pashchal lambe betaken by
the byrte, was on good fyte day, and that
the Jews byde eate it then, and that in
that evening upon good friday in which
days Christe byde, than the Jews byde
eate the Pashchal lambe. And that on the
moone which was the faddon byde,
was xii.lune; and so therefor upon that
daye was theye greate feaste, that is to
wyte, the fylyke daye of the unleauened
brede, which beginne theye laye on
good fyde day in the evenynge at the
rbyde daye of the moone. And so that caules
theye lay that Christe byde consecrate in
unleauened brede, because he consecrate in
the thryd. daye, which was theye laye not
xii.lune, but xii. and that the unleauened
brede came not in, but til the evenynge
in, xii.lune, that was (lape theye) not till
good friday in the evenynge. Whiche they
piony by the worde of saint John, xii.
Am adding lycia in paucbe. And theye lay, sesum pas-
che was the feast of eating of the pashchal
lanme. And to our Lord theye lay made
his maundye before the feast of the eat-
ing of the Pashchal lambe, that is to
wyte the daye before, xii.lune. And to
Heretbyday was theye laye, xii.lune.
And therefor theye lay that the verue
daye thereof, that is to wyte, xii.lune,
was the laye on good fyde day, and the
Jyes theye laye byde eate it that daye
after Christe death, and that therefo-
there theye would not come in proterius ve non con
planatarum, sed ve manduscentrem paschae. And that
Christe because he knewe that he shoud
that daye be crucyfied, didde prevent
the daye, and didd eate it the daye before,
and therefore (lape theye) he had none unleau-
ened brede. And you shall understand
that this is the caule for which theye con-
secrate the byd of Christe in unleauened
brede, contrary to the Latyn churche,
which consecrate in unleauened brede.
For theye laye and truthe it is, that the
feast of the unleauened dowe begin the
fiftith daye. And then laye theye con-
secrate his blessed bothe at his maundye
on the rith. daye, that was lape theye
there,
Atreatise upon the paffyon.

But pe shall understand, that when I speake of the church of Grece in this error: I speake but of the poiterous. For the oide holy doctours of the Grekes, were of the contrarype mynde, as appeared in this pounte by the playne wordes of Sainct Paul, and Sainct Peter, and Sainct John, and Sainct Iohn 3. And that yow may more plainly perceyve, what pe tell it was unto them, so fall to an opinion contrary to the church, by construyinge the seynturte after a fewe folles fantazies, these Grekes that begane this opinion, were fayne in conclusion for the defence of their erroure, to saye, that sainct Paul, sainct Peter, sainct Paul, and sainct Luke, wrote in that pounte Foure all three. And that therefore sainct John wrote otherwippe, and corrected them, whiche unrewye seynturte is so farre out of all frame, that it is amongete saincten men more then shame to sayt it, that any of the foure Evangelyes build in the O vowe worpte and thyngye falsse, so that whiche of them might we truste, by we can be no mosure of the tone than of the tother.

But nowe lettes procede fouthe in the letter.

Whan his disciples hadde asked hym, where his pleasure was that they shuld make reade the Pachall for hym, he sente two of his apstelles, that is to wyt Peter and John, and aduertised hym: So you and prepare the Pachall lambe, so that we may eate it.

Durence whiche fayde of hym selue, Nam venstu solerum legens adimple: I am not come to breake flouw but to fulfille, lykewise as he wold be circumscted first before he changed that sacrament in to the more perfect sacrament of baptism, so for the fullfylling of the olde lawe, befor he woulde offer by his stone blased body, the very unspotted lambe upon the crose, and before also that he woulde institute the eateing of this stone blased body in forme of bread and wynke, in the blest sacrament of the anter, he wold selye fulfille the precepte of the lawe, by the eateing of the pachall lambe in time and manner appoynted by the lawe: and so fully and sainctly the figure, and institute in the seabe therof, the sacrament of hyghest perfection, the blystred sacra-

D.iii.
A treatise upon the passyon,

Ament of the Auter, and ofe by for the spotres of oure hymes, his owne unsponsed boade, as the mooste were sacrifisce unto the father upon the auter of the cross.

It foloweth: Then they said unto him: where wyl thou that we shall make it ready? And he saide unto them: Go you into the citie to a certayne man. Lo as you be enyntyne into the citie, there shall a man mete you bearynge a potte of water, followe you hym into the bowte into whiche he entreteth, and you shall saue to the good man of the honete: The maister saide to the: By thyme is here, with the I make my potcall. Where is my place? where I make with my disciples eat the potcall? And he shall shewe you a great lapping place an hymg paue, and therin do you make it ready.

In these wordes it appeareth well that oure lord when he fente fante Peter fante John into the bowte where they should prepare his maundy, he woulde nether name them the dweller of the bowte, nor tell them any name taken of the honete: Of which thyng pryers of the olde doctours concier and ret diners causes. Some fete he fente them to a manate not namet, in token that godde wyl come, not only to menet that are in the world famous and of grete name, but also to folke of none estimacion in the counte of the world no; of no name. Some other fete (and bothe thyng maye well be trewe) that so; as muche as oure sautoure (to whom nothyng was unknown) knewe the pynaple of the fals traptour Judas made for the Jews oupyn the dye before to betraye hym, and that he wente aboute ever after that, to seke a tymet ferte therefore, where he mighte betraye hym to them out of sighte of the people, if he shoulde have named the maister: the traptour mighte have caused hym and his poticiles to be taken, before his maundy made, and his boade consecrated in the blessed sacrament. And therefore albit that the traptour bad come and all the whole towne with him, oure sautoure coulde have kepethym all of wypth one words of hym mouth, 2. wypth one thounte of hym holy heart, yet thys waxe ipide hym lycht upposite, as the mooste meete and convenent, by whiche he woulde kepe the traptour from the accomplishment of hym traptourous purpose, till the tymet shoulde come in whiche hym fette hadde determyned to sufer st. And therefore our oure sautoure bled hym fette in thys poynte wonderfully. For albit that the two disciples whom he fente, were of al his apostles the mooste spectil chosen, and moiste in chrinke and faunte with hym, fente Peter lybgrere (as it appereth in scripture and as the doctours lypre) speclally loved hym, and fente John whiche (as the scripture lypre and the doctours theron) speclally was beloved of hym, yet woulde he not take them a lyde and tell them the name of the man, lest he mighte thereby have given ocasyon of enuy of liu pition to Judas, or peraduenture greke to the remenant, if Chryste should have named to trueth them with that errande secrely, with whiche he woulde trueth none of them, he gave hym therefore their errande in to fante a fals traptour, that netyghc the fette fete no of the other tyme, coulde wyte what to thynghe therein.

Fte he annswered them as though he woulde saye, where you shall prepare, I wyl not tell you, no; who shal lybyngg you pothyer, I wyl not shewe you, but to lette you see what I can doe when melysh, suche a token thal I tell you to lybyngg you pothyer, as nothygh no man knoweth no; no manne can knowe, but G

my tyme that am able at the tyme to make it so.

Than it foloweth: And his discipyles wentc forthe, and came into the citye, and they founde as Jesus hadde ledde into them, and prepared there the paschall.

Her had his apostles, and by them ledde, a profe of his glorius godhead, secretly couered and visente, under the cloke of his lempinge feble manheade. And that not in this thyng alone, but in thys amonge many noe, some of other kynde of mypace, and some also lyge into this. For as he doode here thev his discipiles where they shoulde meete the maister with the water potte, and that what he woulde hanet hem do ferther, and that his lybyngg shoulde frely be fullfylled and ope, to doode he on the palme sonday before, when he fente his poticiles, and tode them where they shoulde lybe the efe and the colted tayed, and bed them raute them bolely without any lene of the ouner, and whose to evere woulde laye oughte into their therefore, they shoulde saue that their maister muste occupy the. A muche lyke maner of messaghe he gaue his two apostles
A treatise upon the pasyon.

His compnyng was well likly to be noted. But he wrothe well enough what would befall, and that upon any mar-
kyng of that compnyng, he should not be taken. For he wold not be taken, nor would not to prevent his trea-
tours of his purpose, nor to disturb him of his people, nor to make him feele his repaire: but beinge
with him a tanyng parsonage with him, and yet of
kyng hym grace and kyndnes to wyn hym, bought him to the maundy with hym. And therefore sayd the sainct Marke, he
came and his twelve with him. Where
by it shoulde be, that sainct Peter and sainct John after they errands
done, relost unto Chyffe agayne, and
made hym reporte of their spede, and to
came in company with the tother tenne
unto the maundy with hym him.

Judas the trauour, in such places as
the euangelistes make mention of his
goyng to the coundels and assembly of
the pristes, to offer them his service in
the treason, both sainct Mathew, sainct
Marke, and sainct Luke, make specially
mention that he was one of the ri. And
here we shalbe by the euangelistes,
not only mention that he came with one
lyde, but also that he was at the upper
with our lyne, and so all the treason
that the trauour wrought, yet was the
trauour Chyffe apostle ri. And
this ympyte the euangelistes agayn
and agayne reparte, not only by the name
of his trauier sainct, in betraying
such a master with whom he was too
taken to: the be to more about hym,
one of that livell number, and so
specially put in trust, but also that we
shoulde not well and make thereby, thant
the bice of a vicius peronne, bicaucly
not the company of congregacion. For
Chyffe with his ri. apostles were an
country as a companie, though
one companion of the companie was a
very falle trauier sainct. And for
all his falshed both befor that he in thes
and than in treason to, Chyffe abode
ri. with him among his other apostles:
and his bngaissance letters no, but
that of that companie (as eall as he was)
yet one be was: Now by
up the byces of vicius sainct in
Chyffes church, can not lette, but that bys
catholic church of which they depart,
is for all their dballes, his holy cat
chlykke churche: with whiche he hadde
prompcted to bee unto the ende of the

A treatise upon the passyon.

Upon this chapter among many stin-
ges that I may take occasion to note, I specially twayne. One, thesam-
ple that our sauffering here generall,v to be blygent and straungyn in the hemy
of his newe lawe, whiche he hath ob-
ne to endure in this wode as longe as the
woode Hall tyme: whyle hym selfe
was so blygent in the observynge of the
olde lawe, whiche gyven into Hopke
hym selfe, came to change into so farr
the better, and to deluer us fro the faze
pok that here. But saryly I feare me, so
that with a great parte of Chistene peo-
ple, the lawe of Chistne is worse heete
a greater deale, then was with the Je-
wes thelawe of Popkes at the com-
ninge of Chistne when it was heete
woode:
As: for the souergynes
ryptes, pontytes, of paciencye, and cha-
and contempes of the woode, when
our sauffering foyeth in the lyke cha-
peter of latyne Battpeve, that he
woulde have his newe church farr patte
and ercel the olde synagoge, be as farr
I feare me is shypp and foggyn, that
even in the very playn perceptes, we be
more negligent then they. The Jewes
were in the hemyngge of the hemy
of the lawe so negligent, that god therselfe
by the montes of his prophete Davve
and Iope, thoweth hym selfe to retece
and retece at noghte, their owernarce
emorwmes, facryspes, and obernarrmes
of they lawe: wherin he confesst the
hysgent, and saffe that both to lytte
as they bide of the tother, her bade of
they to muche, that he was full there
so, fatisfous and very. Not that they
thynge muchly by hym, other done of
they privete benecion, so for the ful
fallyngge of the lawe: but for that
they tested and satysfyd they bares in the
and bothe the better thynge by
boone, and also byde muche cuypill to,
trustyng that thole owernarce worydes
of they: ceremonyses and facryspes,
should recompence it, and also goode
beares it out. Whiche ex(onous minde
of theirs, oure byde by the prophetes
reposed, declaryng that on they slas-
ringe daies, they woulde whyte they
failedd fro meate, not foold fro synne, bat
Byne and chyp and foyght, and harc
ly leare they, for answers. He hede them
awere these foyghts, and be charitables
and forges and gene: and thone wold
be better allowe theye bare styrnyge and
facylyge by woode, than nowe weph
these saufeness bide, he woulde theys fa-
cryspes in offfavyngge uppe of theye be-
stones, unto theye no littyte colte. This
tale that I tell you doeth well appare
upon the rit. pitiale of Davpe, and
upon the. butt. chapter of Iap, whose
woodes to referre here were very longe.
But nowe me thynketh that we chyn
fene folke ware in wasse-cale. For as
the bodees of charite, we walke I feare
me notsynghe aso fyn them. And in those
euph thynge, we be notsynghe behinds
then. And yet in the owerner cer-
emonys also, I wene we be notsynghe
matches with then. For sarryly they
byde the more the more colte, and byde the
more the more colte. Of the colte,
there can no man bence, but that theye
offervynge and they facryspes, were
beside theye thynge, farr more bonge-
able and coltebly to them, than the re-
te and ceremonys of Chystenendome
are unto the chypen people. Of they
diligence and benuoyth therein, we may
well percepe, both by the places that
I haue spoken of (in where our loby
teleếcby the diligence therein, because
of theye neiligence of charite, and their
forwarde malprythe maners byde) and
also by many other places in the old
lawe, where the commendable denoc-
on of their costelry ceremonies and fa-
cryspes appere. Their falsynges were
also bery paperneft and pircyte: and
ours negligent blycke and tempys, and
nowe alnott wone alwye. Their slas-
bye and theye leafes heete they be-
ry solenyme. Bery likly theye keepe
sures in many places, and in what ma-
rer chariteyn, I can not; for sowe and
very thyme retherie. As for their lapy
frome those that amonge them helte on
the thrye, the Jewes were fallen into
forces one by twayne. But sowe it
wolde coute and reken, the lumpy:
lectes, whiche from the trewe lapy are
fallen aboute in byres paces of A-
mayne, I feare me wehoulde bynde
almoote as many cope. I can no mor;
but paye god therefore, that we maye
have the grace to followe the emphyle
of our famounte, and observe his newe
lawe wholly se be bounden to hepe, as
he obserethe the old lawe: which thong
he came to change it, yet he wolde styr
fulfill it, for all that he was nor bounde
to hepe. The other thynge that I note
in this chapter is, that it appereth there
upon
Attractice vpon the pase you.

3 hypot. as Theophilus, and tapere Theophilus. Bode lays and sapere Christofome also, that Christ had none house of his own, nor none of his apostles nepthys, as him selfe sayd of hym selfe in the x. chapter of tapere Luke. Eius bonum non habet nisi aquae trium recte. The tonne of mannes bathe nor where to lase his head. And therfore his apostles allke hym, in what house he would eat his Paftall. And our saviour agayne, to lente them se, that who so; goddes take it contentes to lache an house, shall not be byponented when they shoulde neede it, sent them to an other mannes house, they nether well whole not where, and yet were they ther welcome and wel recieued.

In this we may take enample also, that those that will bee the disciples of Christ be folowers of his apostles. Houlden not longe to be great palaces, and hyde thyne grace amongst the wretched wilderness of the world.

Where to lave that we have as sainte Paulus fasteth not dwellinge citie, our sauiour and his apostles woulde haue no dwellinge house. One of the most special things to move us to the contempt of this world, and to regard much the world to come, is to consider that in that world wee shall be for ever at home, and that in this world we bee but short space of time. And верily thoughd it bee (as in ode it is) the loue for any manne to lave the wodde, that he is her.

But a pigrime, yet it harde for many a man to let it fall fulgely, and finche downe depe into his hert: which againt that wodde he shald spoken ones in a pere, blest to retouche and bose manye times in a day, by the space peraeument of manye peres togetherto. What goody places in this world he bath of his oton, in eury of which continually he call thethem hitle at home. And that suche folkes reche themselfe not for pigrimes here, they feele full well at suche tame as are® Lodde call the them hente. For then sondy they themselfe muche more lothe to parte from this wodde, than pigrimes to go ther Anne.

The paper.

Longtage Jesu Christys, wych he wouldest for our entample obsere the lave that thou camesse to chaung, and byngne maker of the whole geirth, wouldest hau

pet na dwellinge house therin, gyne as thy grace soo to keepe thyne holy lave, and let to recheen auter felle for na dwellers but for pigrimes oppon yerthe, that wee maye longe and make halkes; dwellinge with leythe in the wayes of vertuous woddes, too come to the glazeous countrye, wherein thou halke bought be enterprance touer in thyne owne precoules bionde.

The third chapter.

The walshynge of the serte, spreyed in the thirtene chapter of the gospel of sainte John.

Men thon lawer was done,®
Men benfull hadde purte,®
Men the heart of Judas the®
Sonne of Semon of Scary,®
Oth to thrape hym, being®
Knowynge that his father®
Gode gruu hym alynshes in hym,®
Handes, and that he was come®
Godde and goeth to godde,®
Aryste far®
Lupper, and putteth of hym clothes,®
Take a lynenn clothe and bydde gyde®
It aboute hym.®
Then he dyde puute water into a bason,®
Beganne to®
Wolde the serte of his dyrepleys,®
Wynne theuy with the lynenn clothe®
That was gyde wyte all.®
That comm®
Meth he to Semon Peter,®
And Peter®
Sapyth unto hym: Lodde walkest thou®
My serte: Jesus sunwered and sapde®
Ynto hym, what I doo thou knouwest®
Not nowe, but thou shalt knowe.®
Peter sapde unto hym: Thou shalt®
Never walke my serte: Jesus sunswered®
Red unto hym: If I wolde the not,®
Thou shalt have no part with me.®
Semon®
Peter sapde unto hym: Lodde not one®
In my serte, but my handes and my®
Heade to. Jesus sapth unto hym:®
Hes that is weslyed, heceth no more®
But that hee weslye hym serte, but is all®
Clean.®
And you be clean, but not®
All. For hee knowes who he was sadde®
Brye hym.®
Therefore he spad, you®
Be not cleane all.®
Then after that he had®
Weslyed thrym serte, he take his clothes®
Agayne.®
And when he was serte downe®
Agayne at the table,®
Bésyde hym in them,®
Wote you?®
Call me master and Lodde.®
And you®
Lape well, sy to I am.®
Therefore sp. I®
Hau
A treatise upon the passyon.

John 15.4

[Text continues with a discussion about the love of Christ and the love of God, emphasizing the importance of love and obedience in following Christ's teachings.]
A treatise upon the pasyon. 1315

When the souer was doone, whan the devill had put into the hart of Iudas the sonne of Simon of Scarioth to betray hym, ac.

In these woordes, when the super was doone, it is not to be taken that it was all done. For (as you see) the lozie and all his apostles after their seet welsh, satte downe at the table again. But you shall understand, that the supper of the paschal lambe was done. For that was than eaten, before that our lozie rose fro the table to go aboute the welthyng of the apostles seete.

Where as the devill had putte into the heart of Iudas the sonne of Simon of Scarioth to betray him.

By this the devill, by dydic putte that treasoure in his heart, is meant the secrete suggestion of the devill, by which he dryst the trapour Iudas therunto.

By which we are linnd to knowe and confesse, that whan an ingracious purpose fallest in our mynde, we may well thinkke that the devill is than even belte aboute vs, and not as it is commonly sayde at our elbowes, but even at our very harte. For into the fleshly body can the devill enter, and call imaginacon in our mynde, and offer by outward occasion also, to illuste myne and Bade vs to his purpose.

Iudas was called not Scarioth, but Scarioth, that is to wit Scarioites of a place named Scarioth.

Iesus knowynge that the father had gyven hym at thynges in his handes, and that he was come out fro god, and goeth to god, riseth from the supper, and putth of his garments, and rokke a lymen clotthe and gyble it aboute hym, and than putte water in to the baule, and beonne to wash the festes of his disciples, and wypte with hym clotthe with which he was gyde.

We nevehele trude to putte no maunde in remembrance, that our sauiour Chisfe was as belte as god man. And therefore where the angell of the skyte, that he came out fro his father and goeth againe to his father, it is not ment that his godhead was at any tyme departed fro the father: but by his goinge fro the father, was nothingement, but his byunge incarnate in the world: and his byunge againe to the father, the taking vp of his manke in to heau with him.

For by his comminge into the yerth he lefte not heuen, but euer was, and euer is, and euer shallbe, with his father and their holy spiritte, both in heauen, and in euery where is at ones. For by that he faith his father had gyne him all thinges into his handes, is not ment that god the father gyne any thinge into the gyll god the sonne. But he alwaies hath bene eternally begotten of him, to haue he had eternally egual dominion of all thynges with him. I mean he not only as muche dominion, but also the selfe same dominion, in bykemane as he is egall godde with his father and the holy ghoste: not by byrge any other godde as great, but by byinge, albeite another distincte person, yet the selfe same godde that they be. And therfore the father hath nothinge in pyrne gyver the sonne, but eternally before all pyrne gave him all (if a mannek may call it givinge) by his onely begetting. Now be it Christ as man might recieue of goddes giftes in time, as he was created in pyrne. And therefore is therin these wordes expressede, chisfes maruouleus excellent humilitie, as though the angete in had in no woordes declareth it in this ma

Our sauioure Chiste, where as Iudas hadde by the suggestion of the devill, made promepte to betray hym, and continually persevered in that treaunorous purpose, not withstandinge that he was very god and descanty fro heuen to be incarnate, and shoulde ascend the other agayne in the glories body and soule of his blessed manhood, and that his godhead hadde euer hadde of his father by his eternal generation, and to his manhood by the unitie of person with his godhead, belonging all of all thing the hole dominion, so that with the traitour and all those to whom he shulde be betrayed, he was able to doe what hym lykly, yet wold he, not onely to his other apostles, but also to that very traitour to (whereby he shulde gyve his highes Subject our birt, occasion to relent and repent a amends, if it wolde he to fare humble himselfe, that byng they mayper, they love, and they god, he woulde vouche safe to do them lowly servite, in the welehyng, not of their heades or their handes, but euer of their very festes, and wypte them to, his owne handes. And therefore he woulde have no body help him therin, no doe a pace him selfe as for a courtesanne, and lette an other doe the reme

nant: bushe woulde putte of his over garnitures him selfe, put the water into his losen hym selfe, wefte the all thinges festes hym selfe, and wypte they seeke all hym.
A treatise upon the passyon.

A hymself. Then foloweth st in the letter.

"Thy came then into Simon Peter, and Peter saith unto hym: Lozve welthed thou my fete? Sainte Peter sayngeth our sayour in fuche effusion and honoure, as it wel became hym to have, thought it in his mynde buminetly, that his lord and master woulde welthe his fete. And therefore he sayde unto hym, Lozve welthed thou my fete? To whom our sainte sayde: That I do not knowe not nowe. But thou shalt knowe afterwards. As though he woulde fape: though ye thou thywche it not conuenient, because thou canst not se for what cause I do it, ye (all whose des are of fuche perfeccion that I do nothing for, nought) knowe a great cause necessary and conuenient, for whiche I do it, though thou canst not consoct. But when we were borne, thou shalt knowe it and therefore suffet me to do it. But saint Peter hadde sepe simplicty imprinted in his hyste, the marvellous saype byghe manieth of the person of Christ, bringe the very sonne of God, and with his almighty father, and his holy ghost, egal and one God, and therefore infinitley more in dignite above hym, than the heaven is in distancce above the earth, could not for all that woode of our sauter, snde in his herte to suffer hym do fuche simule humble service unto hym. And therefore, with playne refuling therof, he witnessed his fete, and answered our saunter in this wise: Thou sall never welthe my fete in this woilde. Our loyde then, as he sometime sayde in other thinges, touche and tempor the peale of Peter, thy sonne servour and hede somewhat bidentice, so to newe hym here that there coude not vertue fande in thede without an humble obedience, but that it woulde woode, and woode in damnacon (sumed thynge never too good) if it were toppod with disobedience against the will of God, spake harsyly to hym and fape: But if I wolde the, thou shalt haue no part with me. When sainte Peter here that woode, he calle of his bidentice curtispe, and turnet it into perfecte obedience, submityng hym selfe whole unto the will of Christ, and fape, lozve not onely my fete, but also my handes and my heade to. As though he woulde fape, thought I woulde so; myne bidentice, be lothe to haue the more excellent person to do fuche simpyle service unto me, yet saith I see that fors cause unknowne unto me, of whiche it become me not to affike the a refenynge, thou haue for determined to welthe myyne unworthynpe fete, that if I therin obse ne thynpe byghe pleasure, I halie by dysobedience fall in thy displeasure, and bee departed fro the and lisse my parte of thy glory. I rather wyll be contente to suffre thes, not onely to welye my fete, but ouer that myne handes and myne heade to. Jesus answered and sayde unto hym, bee that is welthe nedeth not to welye, but hys fete, but is all cleane.

For as much as sainte Peter offered hym selfe to suffer to be of Christs body handes welthe, not hys fete one ly that are the lower partie, but his handes also that are aboute the middes, and his heade to, whiche is the byghe part, by whiche thre he bygnyed hym selfe contente that Christe shoulde warthe all hys whole body. Christe answerd him that that thynge were more then needeth. For he that is welthe ones already by baptisme, is to cleene welthe al together from all sinner bothe actual and origynall, that he never needeth to be all welthe agayne, noe neuer shall bee all welthe agayne by baptisme: For bap tised shall no manne be but ones, the caraceter and spiritual token, by baptisme imprinted in the soule, is unbesievable, and never canne be purre out. But in them that for they unfaithfulnes or for their envy spenyng, after their baptisme shall synally bee damned, that token shall in their soule perpetually remayne too them harme and shame, by whyche it shall euermore apere, that they be nep ther pappynes. Jesus, noz Saracen, but (whyche woyske is of all salte and unknyte chyfken menne. But there is none welthe too cleane by baptysme, but that (if echelte) he shall have neede to have hys soule welthe often.

For by hys fete are ment his affections. For lyke wise as our fete beare our body byther and lyther, too do our affections care to good woor kes or badde. For looke whyche waype that our affections levee us, and that waype commonly walke wee. And there fore sayde our sainte to sainte Peter, when he offered to bee all welthe agayne bothe fete handes and heade, he that is welthe is at cleane, and
A treatise upon the past you.

John 7:1

And needing too have no more water, but his fette, that is to sayte his affection, and then is he all clean.

And with that our labour consideringe the capturage Judas (the slythy fette of whom wretched covetous affection, had carped him to the coucphe of the Jewes, to offer the hys master so many to sel, from wych traitorous affection, Christes great merneuus humanity walsi- 


ting the capturage slythy fette, hadd not cleaned hym. He fapsed bym, and therefore he saide also, That upon the slythy fette, he tolde hym clothes agayne, and when he was set at the table agayne, he fapsed bym. Wot ye what I have done to you?

Our fantasie here generall by these wydes a good occasioun to perceiue that hys outward wyodes, haue beside those visible apparent thyngeus whiche every man mighty beheld and se, suche secrete spiritual mirrour hys ment and significaty, so onelyly signifieth and also wotth, and done in them, that those spiritual thyngeus unliken, were to much the more principall partes of hys fette, that who to knowe them not, though they knowe his outward fette, yet mall it be saide that they know not what he byd.

So where our fantasie healeth a man in hys body outwardly, and inwardly also in hys soule, wheresof it is said: Toti hominum sumus, fecit in fabrabo. He made all the man whole in the fabbot dayes, that is to saye not the body only, for the body alone is not at the man, but the soule too: they that looked on, though they wiste what he had outwardly done in the healing of the body, yet was that inwardly done of hys in healing of the soule, so farre passing that, that it may well be fadle, they wiste not what he did. And so was it in hys wydes that he woulde in the blessed sacrament. As when he eserated hys blessed bodye and blood in the fourth of hede and wyn at this hys laste supper, he not tolde them that poperin hytmellte, who could haue tolde what he byd: And therefore here in the washing of hys disciples fette, albe it that they coude not but byde see and feste what he didde, yet because his outward woode, he therein, was not in such a special maner hys deede, as was the inwardly mirreres that he byd and ment therein, he asked them:

Knowest thou what I have done to you?

As though he woulde saye, I have done more then you knowe. For by the outward washing of your fette, I have gynen you ensample of humility, by which thing he declared unto them with most effectuall wydes. For slythy to shew that they shoulde consider of what weight and authority, both hys deede and hys wordes should be wytth them, he plainly declared, taking occasion upon their owne confessioun, that he was they very Lord and they very master. And therefore he fapsed bym, You cal me master and Lord, and you saie well. For to I am in deed.

He was very Lord of them as of his creatures, he was very master of them as of his discipiles. How putting this slythy trust in them? remembraunce for a foundation, therup he builded them a most glorious fructeful leson, by wych the declaration of hys former deede, luying unto them. Therefore if I have balad your fette being your Lord and your master, you must also wash one another feste.

Then goeth he further a declarat wyrche he walsed thys fette, as he befaid to saint Peter, that he should know it afterward. And therefore nowe he teleseth that he bydeth it to give ensample by his owne deede unto them, that they shoulde eche to other owne the like. And therefore he fapsed:

A sample have I gynen you, that lykewyse as I have done to you, so shoulde you do also, that so wyse, dreech of you to other as I have done to you all.

Then goeth our fantasie further yet, and enforceheth by doctrine and hys ensample with a strong nyghtye reason sayn:

Thereby before I tell you, the bond man is not greater then hys lorde, nor a mee.

The more so then be that hath fente bym.

As though he woulde saith: Sith the bond man is not better then hys Lorde, and I that am your creautour, am more hyghly to be.
A treatise upon the passy

Alasde our pou that are my creatures, than any earthly loyde is ower his bondman, how shoulde you disputane to welth your felowes sect, when I your highte law have not ordained, to welth yours? And lyth the messenger is not better th3e that hath fentre hym, and al you bee but mine apostles, that to lypt out my messengers to do my messaghe in pacchyng my woode aboute the wysehe, spyke I that send you and therefore to fare your better, and yet have not disputane to

welse your secte, there can none of you without berye mynstel and manestuff pype, disputane to welsh the secte of his felowe. And synly Chysell knytteth up all the mister of a very thorysubstantial leson.

If you know these thinges, blessed shall you know the thinges. In which woopies our doctrine wel declareth, that the bliss of heaven will not be gotten by knowing of vertue, but by the ble and byonge therof. For no manne can come at Canterbury by the bare knowledge of the waye theither, if he will lyte wyll at home, by knowing two wayes to heaven, we can never the more come there, but if we will walke therein. And therfore oth our lyde by the monythe of the prophete: Beati immuercs qui ambiant in lege dominii, Non enim qui operatur in eius cibus et suffragio. Blessed are they that are undespyed, that walke in the lawe of our lyde. But they that walke wyckednes, walke not in his wypes. And once sauffer saueth his owne smoth, that the knowledge without wooyke, not only doth no profet, but also causeth encrease of a mans punishment, in respecte that his punishment shoulde be: if without his full ignoraunce, his knowledge had bene muche less.

For this saueth our lyde: The bondman that knowledge the will of his lyde and both it not, shall bee beaten with few birchis. But the bondman that knowledge his leymes wyll and both it not, shall be beaten with many bypes. And therfore with this necessarye fruествfull doctrine, our lyde pype knypte by al, and saye: if you know these thinges, that is to wypte, that myhelpping of your secte is done for your example, that if I am in wyde (as your selfe do call me) your lyde and your mister, and that the bondman is not better than his lyde, nor the messenger more than his mister that fente hym, you shoulde not be to proude as to disputane to bee as

lowely sperpe: ech of you other, as & I have doone to you all. If you know this goit in bee, than shall you bee blissee: as els for the bare knolwedge, shall you be hede the wysehe.

Upon these wypes before rehearsed, Note: hadde between sure lauppye and sainte Peter, that refaired for reverence the thinge that suche lyde woulde due to hym, howe doctours note that no man lawfully maye for any pyguate mynde of reverence or deuocation to goddes, doe the thinge that godde forbideth, not leue the thinge bidone that goddes bydoeth. For it is an unndererection, and an unconcerence reverence, and no rypgate humilitie, but an unperceped pype, to stande lyte-againste goddes F pype, and disobey his pleasure. For as the scripture saith, better is obedience than fayth alone. No manne shall goddes preceptes be disobey, if every manne mape bolydly frame him selo a conference, with a glowe of his owne making, after his owne fantaye putes unto goddes wysehe. For of such maner dealeing, whereby folo will of their pryvate devotion, agaynst the commandement of godde, followe their owne waye, maye thes wypes of the scripture be verifi: Est quoque Beter homo pessimus infelix, et non sine suscendit ad internum. There is a waye that into men semythe welle, and the laste end therof lechly into hell.

Byng Saul thought after his owne mynde, that he hys berke wel, when he kepte and spared the goddly Oren for sacrifique. But while he bakte in his soeyng the commandement of god, this fall signe deuocation holpe hym not, but that he lesse his longedome therefor.

Saint Peter here thought he did wel, when hee for reverence toward Chirch, woulde not suffer hym wels his secte. But once sauour hebeth hym, that p3 he woulde for any suche framed reverence of hys owne, and be obeydelyly disobeyd unto goddes pleasure, hee shoulde have no parte with hym. And therefore while Chirle was plentifullly concuertaunt with hym, bee the interpreture of hys owne precepte. And byng Saul shoulde not have followed his owne werte, but shoulde have asked the prophete by lombome that precepte came to hym. And in lyphe theorie of a manne double of the sentence and understandynge of any thynge witten in the scripture, it is no wypielom for
A treatise upon the Passyoun.

That to take upon him suche authority of interpretation him selfe, as that he
that in boldely and unto his owne
mynd, but lene unto the interpretation of
the old holy doctores, santes and into that
interpretation that is receivd and al-
lowed by the bynfall church by whi-
the church the scripture is come to our
handes and deliered unto us, and with
out which, we could not (as Saint Au-
fryste sapph) knowe where those books were
holy scripture. Our lauyour here fayth;
I have geng you a samplte, that likewise
as I have done to you, to shoule you
would.

Would be god that all the pelates, and
all curates, and all preachtes, pews and
fathers and mothers, and all magistrates
of houses, to wold here of our fau-
tour take enexample, to gue good en-
sample. There are many that canne be
well content to be preachynge, some to
have thee running, and some to shew
their autoritie. But would be god they
wolde in the fashione that our lawnyour
wolde, that is to wylle, the byngyes that
they by other men wold do it wel the
fayth. The scripture tappeth or our lawn
our: Crepus facere et doctro. Jesus began
to do and to teach: soo that he not only
taught men to doe this as that, but he
gave them also the sample, and by the
byngye fyrste him fayth. To here be to
fast, he not only taught us what fashio-
one we doubted in fastynge, but also
for our enexample farted to de his
fayth. To here be to wakynge and playe,
he not onely taught us by wode, but also
by night to goe to bed into the mynte
of Oluyte, and there to wakynge and
play by night bym fayth: by which custome
the raiotour knewe where to finde him.
To se fyrsth by the kalte of the
woold, he not onely taught us by wode,
but also by his poye bythye: and all the
cooke of his poye lyfe, he gue us then-
ample bym fayth. To here be to pati-
tence and suffering of tribulacion, he not
oli taught and undertake as bi wode,
but gue us the enexample by his owne
croce, his owne pation, and his owne
papenfull death. And surely albeit that
the bett is the bett, that hath a god thing
taught him by one who seeth by con-
trey bett selfe, so as he is wel taught,
not follow the teble sample of his euil
beede, yet is our comen conditio fuch,
that where as wode and deede bothe be
scant able to baised us to do good, euer
one of the bothes is able enough to baw
us to nought. And therefore he that by
beth other folk do well, and gue the eu-
pli enexample with the contrary deede
him self, farre even lyke a foolishe
weuer, that wolde weare a part with the
tene hanse and bothe as fake with the
fater.

Then of Christ in weyshynge the
apostles trete, with his exhortacion de-
to them by his enexample to do the lyke,
by the: not men to follow the letter fashio-
the of in weyshynge of solkes trete,
as for a rite or a ceremony or a sacrame-
t of the churche. Howbeit make it bath
ben ever lyce, and yet in ever country
of chistensbome in places of religyon be-
eth it as, and noble princes and greete
states de that godly ceremony get religiously.
And none I suppose no where more goode
that our loweryng gode byngye grace here of
this realme, both in humble maner weyshynge and
byngye also many poore solkes fete
after the number of the yeres of his
age, and with right liberal and prince-
ple ames therwith.

And surely if the interpretation of
the scripture, were not by the spytte of god
put in the whole corps of the catholyke
churche, he that wolde be with his owne
head, stichke upon the letter of the gospel,
and his owne expedion therto, myght
contende, that the weyshynge of the trete
were a sacrament, unto whiche our fau-
tour bounde his churche of necessite.
But as the unverfall churche beleueth,
so is it not. How be it in tyme and place
comemtitt it is (as Saint Aufryste sapph)
a thinge of the more perfection, pheere
not onely do not disappone in our bartes,
but do it also in deede with our owne
handes as our lord did with his.

When our lordes sayde, you be cleane,
buth not all, he meant that the congrega-
tion and company of his hit. apostles,
as a congregacion and a company, was
a cleane company, though Judas one of
the companye was not cleane. For
many a right honest company is there,
that hathe not some not binded amongst
the: in. And so is the catholyke churche
called sancta ecclesia: Holye Churche,
because that out therof there is none ho-
ynesse, and so those that are born ther-
in: where are always many both
poore and lape mennoe, though there
be therein byde many bode of boths
fates also.

Finally where our fauour saph:
"si be felis, beati crasis si sperite a:
If you
knowe
A treatise upon the passyon.

Knowe these thynges, you shall be blest if you do them: two things in those words be genenyly warryng of. The one, that without faith there can be no godly work; that can be mortalious to thynging the blissde of heauen. The other, that saue we the faith neuer so gret, yet if we be not warke wel, our fayth shal falle of the blissde. And therfore to gyne be warryng of the necessite that we have of fayth, he sayde not these wordes alone, if you do this you shall be blest; but he began with these wordes: If you knowe these thynges. Now the knowledge of those thynges that pertayn to such hynede of well doing, as shall stand as in these toward saluation, that knowledge havye we not but by fayth. As the apostles there, though they sawe hym walke theys feete, yet that he dybbe it to gyne them a sample of humilitie, and that suche humilitie should be requisite to helpem to heauen, and to be rewarded ther, this I knowee the now not but by the fayth that they gape therein unto Christes woze. For this euery actua, Actus eum per verbum dei: Fyath faith saint Paulus co.

Came of hearyng, and the hearyng therof is by the woze of god. Therefore as I saye, oure lode began they speake myndes with fayth. For fayth is the very gate and fyse devote toward heauen. Accessus tern ad deum oportet credere: He that is coming to god muste gene credence and believe. For if a manne that beleueth not, do the folk same thynging ethy by chaunce ou of some other affectation, which thynge done by a faythful manne in fayth were meritozous, that bebed done by faythlesses is not meritozous at all. But yet through fayth be the fyse gate in to heauen, be that fandeth full at the gate, and wyll not walke in the way of godd woakes, and wyll not come where the rewarder be. And therefore our fayourer be not with these wordes, si secessit Deus: If you knowe these thynges you shall be blest; but went farther, and to make by his tale perfite, he added, si secessit Deus, if you do them.

I seare me there be many folk that for delitye of knowledge, ou for a foolish dayne glyde to the made and make it kno-ledge how much them felle knowe, la-ber to knowe the late of god knowe if fyselye well in hehe, and raine well paxe the it out aggyny, that shall yet see many a poore simple soule with a grace playne face; with no temperinge but good benowt affection, walpynge the ways of good woakes in this woode, sit e after full hugh with oure lode in heuen, when thes greter seresse wandering here in euyl woakes, shall for all their great knowledge, and for all gape preaching in the name of Christ, here our lord fap to them, as in the ovr. chapter of laupe. Luke he fayth he wyll fap to fuch: Dives dixit me operarii ignatianis: take you from me you woakers of wychednes.

And for conclusion, all the woake with this enample of this and all his declaration therup, oure fayour unstruckt erbozeth his apostoles to, is the woake of humilitie. For hykelaxse as pyde thew dowse the deuill out of heauen, so shall there neuer noone advanced be with much gape thyder. And pyde the deuill that fell hym selfe by pyde, is ever moode he help to tempelry manne to the same pyne, and specially those that he seeth aspire to vayre excellence in spirituall hynede of dore, so that he exipteth put in pyne and aure-ritie over other men, whereby he hoped to send a gate open to enter, our fayour therfore to hope aginst the ghostly enemy that gate well warded and sure, in sunpore places aggyny and aggyny gethe his apostoles whom he made presides and spirituall govenours of his foyche (speciall countaple agynst the pacie of pyde, and with wooddes and with this enample of weshing their fete his owne handes, erbozeth them by mekenesse and humilitie, to come and re-ken and ble them selfe as farre under oth, as him selfe doeth in order and au-ropzize pirence and enhance them as bone, and wolde that we sube of du-rye for their degree, do great honor bin to them: and that they sube them selfe of mekenesse, as aggyny gave pute it soo them.

The prayer.

In nightye fill my swete la-nyour Crist, which beowest borch the faye, thynne ol al-nyghy handes to weth the fete of thy rit. apostles not only of myg good but of he bery treasur to, bouch-lyke good lovy of thynne excellent good-nee, in fach to wyle to the straule the sour fete of myne affectiones, that thin mye have thes pyde enter into myn heart, as to disappye ethy in freude oose with mekenesse and charitie for the love of the, to file mine handes with weshing of their fete.

The fourth chapter.
A treatise upon the passion.

Chapter II.

As they were sitting at the table and hearing, Jesus told his disciples, 'Take the Passchal Lamb with you before I leave.' I have not yet eaten it, till it be fulfilled in the kingdom of God. And the cup of blessing which you now take is the cup of the new covenant in my blood which is shed for you and for many for the remission of sins.' I pray you, therefore, to eat this Passchal Lamb and to drink the cup of the new covenant, made for the remission of your sins. And when I drink the cup, I do it in anticipation of your redemption, for the Son of man will not eat it until he comes into his kingdom.'

And when the hour was come, he sat down at the table and his twelve apostles with him. And he said unto them, 'Behold the cup of the new covenant which is shed for you.' For as the Passchal Lamb was eaten, before he entered into the kingdom of God, so also the Son of man shall enter into his kingdom before he is offered up. And they all10

Chapter III.

As they were sitting at the table and hearing Jesus praying, one of them said, 'Lord, it is expedient that thou shouldest eat the Passchal Lamb with us.' And he said, 'The cup of the new covenant, made for the remission of sins, I pray you, take and drink it, for the Son of man will not eat it until he comes into his kingdom.' But what shall we do, therefore, in order to fulfill the new covenant? For the Son of man will not eat it until he comes into his kingdom.

Chapter IV.

As they were sitting at the table and hearing Jesus praying, one of them said, 'Lord, it is expedient that thou shouldest eat the Passchal Lamb with us.' And he said, 'The cup of the new covenant, made for the remission of sins, I pray you, take and drink it, for the Son of man will not eat it until he comes into his kingdom.' But what shall we do, therefore, in order to fulfill the new covenant? For the Son of man will not eat it until he comes into his kingdom.

Chapter V.

As they were sitting at the table and hearing Jesus praying, one of them said, 'Lord, it is expedient that thou shouldest eat the Passchal Lamb with us.' And he said, 'The cup of the new covenant, made for the remission of sins, I pray you, take and drink it, for the Son of man will not eat it until he comes into his kingdom.' But what shall we do, therefore, in order to fulfill the new covenant? For the Son of man will not eat it until he comes into his kingdom.
Atreatise upon the passion.

A (for by my selfe saw his passion drawing to none, to which he should be so troubled, as to go upon his supper, and that passon to blster as it might well be, which he was so left, and for which he was so troubled with in so few hours after) he would have then little pleasure or comfoe in the company of his apostles, nor like to make them a supper at that time.

But they leued them to render, that all the payne, tosoe, dread and scare that was to arise by, could not so make and over whelme his hinde loong affrestion toward them, but that the de lude and laonging to make his laste supper with them, was much encrease greater, as he fully saw that his bitter passon had com begin.

And that was therefore as lay one of the causes, for which he laid upon him at the eating thereof, with desire I desired, that is to say for have I longed to eate this passchall lambe with you before my passion.

The other cause for which he longed to eate that passchall lambe with them, was because that he longed for the pyne, in which he should with his byster passon pass the paine of our redemption, and refuse the kinde of man into iheberitaunce of the byngdom of heaven.

And because that he would before the offering of his owne blest body, the very Lambe be innocent and immaculate, unto the father, institute the newe passchal, the very essence of the selfe same holpe unport by Lambe bys owne blest body and bloud, to be continually sacrified, offered upon the father, and eaten in remembrance of his byster passon under the fourme of brede and wine, he would as was convenient, before the institutio of the newe passchall, rereynise the oide passchal that was the figure there of.

And therfore at the last supper, to declare his byter that he hadde to do, that is to say, to institute his newe passchal by the finisheing of the oide, he said upon them: with desire have I desired to eate thiss passchal lambe with you before my passion.

And for to declare the more clearely, that the cause of his byter, was to shent, that he would sinifie it, and offer by hymselfe the passchal Lambe, whereas the father was the figure, and would by that pleasent sacrifise bying the nature of man into the byngdom of bea, he therfore said farther unto them: Ploco simi nobis quia praeceperat dominus implectatur, in regno dei. I saye herel to you, that from this time I shall eate that no more at it, be performed in the byngdom of God.

The fullfilling of the passng of the sacrific at the passchal lambe byng a fyugure, was the offering of his owne blest body in sacrifice, by which the nature of man was reduced into the byngdom of heaven. And by that news offering by of that innocent Lambe is offered, which offering was the byter, was that oide offering of the passchall lambe in Jerusalem that was the bys fyugure, fully performed, and thereupon tooke his full perfeccion in the byngdom of heaven.

But here must we consider, that our Saviour in saipig that he would eate the oide passchal lambe no more, it were performed in the byngdom of heaven, ybyde not meane that after that the sigure were performed and hadd bys perfeccion in heaven, he would than bys or have vid the same sigure againe in earthe: but that he meaneth that he would no more eate it at all. For thiss whyde done in iapynge, that is to say, upon in English, when it hymptely a pyne before, where it deserly a pyne to be done, both nor always meane or impyle (though sometime it doe) the byngpe of the same sigure after that pyne. As whil the goospel saith, Non cognitor eas, donece per Note. perit filium suum primogenitum. Joseph knew not her, thy hade boughd for her by firste begotten forme, mearely not that he knewe her after. For where the prophete speaketh as in the picture of the father into Child, sole a dextrisi male, donece pa namis nimicis morborum sollem veniatur: quod on my curtaynde, thyt I putte thy enemes for a foostede under thy feete.

The prophete there meante not, that when the enemes of Child be thrown under bys eete, he shall than sitte on the fathers right hande no longer. As here in lyke wise our Saviour meante not, that after the bytere fullfilld and persisted in the byngdom of God, he would die, or have vid the sigure here Citill in earthe.

And that appeareth plaine by two things. One, by thiss whyde impyle, it is be fullfilld. So sitt he was but a sigure, and her sapyd her woulde die it no more plytter fullfilld, he must needs meaneth that her woulde die it no more at all.
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All. For being but a figure, it bade no cause of die after that it was by the decease fulfilled.

And therefore as touching the Paschal Lamb, when our Saviour spake, I will from henceforward eat this pasch as long as it be fulfilled in the kingdom of God, was as much to say, after this I will never eat it more. After such manner of speaking as one might say that looked for too late, or that were entering into the charter house, I will never eat flesh more in this world. Of this pottage, not meaning that he would eat flesh in a manner worldly, but that he would eat none here, and consequently never eat flesh more.

The other thing, by whence it appeared plainly that our Saviour intended not to have the figurative obis Paschal Lamb any longer continue, is that he spoke with instituted the very thereof, the new sacrifice, his blessed body and blood, the blessed sacrament of the altar.

But by the institution of his own Chasten Sacrament, to thencefore it would appear that he would fully sinthie the obis Paschal of the Jews, and so as he spake it was a type, by itself, through his Apostles as for a small ende thereof, after the eating thereof, which thereunto. Whereof Saynt Luke pronounced farther and saith: And after they had eaten and drunk with him, after that he was ascended into heaven.

After this done, our Saviour Christ by and by in the stead of that obis sacrifice of the Paschal Lamb so ended, by instituting the new sacrifice, to the only sacrifice to be continued in his church, the blessed sacrament of the altar. Which new sacrifice in stead of that old sacrifice, and of all the old sacrifices which among the Jews, they figured by the holy fruitful sacrifice of Christ, his blessed body upon the cross, to show in his own church of Jews and Gentiles together, continueth with the oil same body and blood offered in the mass under the fourme of bread and wine, represent that sacrifice in which on good Friday Christ once for ever, offered the same body and blood in their proper fourme, to the father upon the cross.

And therefore after the obis sacrifice of the Paschal Lamb clearlyly spynned, bed, as ye have heard, we ever they role from the bowde, our Saviour forthwith went in hark and with the instituting of that that should be the new sacrifice, the blessed sacrament of the altar, his own body and blood under fourme of bread and wine.

The manner of which institution in the gospel of Saynt Peter, Saynt John, and Saynt Luke, is rehearsed in this place. Jesus took the bread, gave thanks and blessed it, and brake it, and gave it his disciples saying: Take ye and eat, is my body, which shall be delivered for you. Fythe our Saviour in the beginning of the excellent works, gave thanks and blessed the breads, to prove ds enample as saynt Saynt Peter, that in the beginning of every good works, we should give thanks to God.
A treatise upon the passion.

Then he brake it and gave it unto them himself, to signifye faith in the lamb of God, that he gave hym selfe to his passion of his owne freewill. But to thereunto they would well understand, that this holy sacrifice that himselfe instituted in his owne holy person, wonderfully farre passe the olde sacrifice of the paschal lamb, instituted by the ministry of Moses in the olde laws, leave they might peradventure take it so; a faire selfe thing then it was, as they should have had a great cause to do, if it had beene none other subsance than the subsance of bread, as to they spen it seemed (2); then had the Lamb whycke he was a living sensible creature, bene of the proper nature much more excellent then the inensible subsance of bread. Sure Sautoure therefore to give them same knowledge, howe great a price it was that he there gave them, and howe incomparably farre above all the merits of man to receive, that they should thereby consider how deepely they were bounden and beholden to hym therefore, and with devout thankes inwardly re-member his inestimable body therein, he gave them knowledge that though it was bread when he took it in hand, and that to the holy senses seemed yet to be still, yet it was nowe his own body in deed. And therefore he said unto them: Take you and eate you, this is my body. As though he mighte saye: Though not that for my special sacrifice that I institute, to represent for ever in myne owne church (tho I returne to the general judgement) my most precious blood, I give you a thing of more base nature then was the thing that was wont to be sacrificed to foest- gure it in the Jewish and false pasylng synagoge, which you might think, pittie sacrifice of representation were but in- sufficient bread, where they sacrifice was celebrated in a lying creature a faye unpotit lamb. But I will that you hall understand and know, that the thing which I give you here to eat, is of a nature above all measure most excellent. For though it seem bread, yet is it flesh. And though it seem dead, yet is it living. The lamb though it was quicke taken to the sacrifice, yet was it eaten dead. But thus hal you eate quicke, and it hal rested and abode quicke in you. And the Lamb did seede and nourithe your bodies; but this that seede and nourth your soules. For thiys is myne owne bodye, and not my bread bodie, but animated and livelyng with my soule. And myne owne bodye that never be seperated from my goodhead: so that if you receiue and eate berntous the tone into your body, you receiue the other graciously into your soules.

In these fewe compendious wordes of our Saviour, this is my body, is at this longe tale included, and manie a longe holy pieces more. And albeit that in those wordes alone, he tolde them the thing plaine enough, and notwithstanding that he had also declared them before, that he would give theym his owne bodie to eate, inwardly they pointe it with many wordes at length, mentioned in the 1st chapter John. 6. of Sainte John, yet to make theym the more cleary perceiue, that this was the thinge that he then tolde theym of, he lade not only, this is my body, but he farther also added thereunto, which he did tell the by you. As though he woulde saye, if anye woulde be so farre fro belieuanse of the truth, that rather then beleue this to be my body, he woulde seeke a glode against myne owne wordes, and saye that by this bodie, my bodie, I ment but a signe or a figure; or a taken of my bodie, to putte all suche folke oute of doubt, I taste that thiys which I gave you here to receiue and eate, is that same bodie that shall be deliuered for you to the Jewses. and to Gentiles, and by them to the cross and to the death.

Loke to thereunto that it shoude appeare plaine, that he gave them not thi bodye for that onelye cyme, as a speical weue of kindness to their owne perions alone, but that they shoule perceiue, that he did it to beginne and institute a new sacrifice in seede of the olde Paschal, which should endure in his church in the seede of the other there forished, he faide unto them, doe faith in them commonas eleemos: This do you in the remembrance of me. As though he would say to them: Likewise as the synagoge of the Jews, have bythero bles for a figure of my passion, the old sacrifice of the Paschal lamb, so do you bles in my church from hence forth the in remembrance of my passion, thiys nobe sacrifice of my owne body, which shall suffer that passion, and be sacrifices once for ever heyp
A treatice upon the pasion.

Hephes in the configuration of the
old lawe, put halfe the bloude of the
sacrice in to a cuppe, and the tother
halfe he thedevd upon the auler, and
after the volume of the lawe redde,
be hezynckled the bloude buypon the
people, and layde unto them: sic offans
guis fideris, quod peregit dominus vobiscum super
connexis sermonibus his. Ephs is the bloude
of the leage, that our Lorde hath made
with you buypon these wordes. And
so was the olyt testamente ratified
and conffymed wth bloude. And in
likensw was the new testamente conffymed with bloude: sauyng that to
declare the great exellencye of the
new testamente bought by the lonne
of God, above the old testament bou-
ght by the prophe Ephes, where as
the old testament was ratified wth
the bloude of a brute beaste, the new
testament was ratified wth the bloude
of a reasonable man, and of that man
that was also God, that is to sayt,
with the blouded bloude of our holy
fauntour hymselfe. And the same
bloude gate our Lorde here intoo his
Apollis in Ephs blouded sacrate, as
he playlyve declared hymselfe sauvye-
lyng: sic of sanctus novum testamentum: This
is my bloude of the new testamente,
eurice elix novum testamentum in neo fangine,
is pro nobis et pro multis suadetim in remissionem
gere: This is the chalie the new
testament in my bloude, by whiche
shall the thedevd for you and for many for
turpulation of sylmes.
Here pou see, that by the wordes of
our fauntours rehearsed by synte Pas-
theve, and upon hys wordes rehearsed
by synte Luke, our Lorde very plain-
ly declared unto hys Apollis, that
in that cuppe was the same bloude of
hys alone, with whiche he coude rat-
ifie the newes testatement, and whiche
bloude shoulde be thedevd upon the au-
ter of the crose for the remifion of
sylmes, not of them selues alone but al-
do of many mo.
When our Lorde saide: Ephs is the
cuppe of the newes testamente in my
bloude, which shal the thedevd for you
and for many into remifion of sylmes,
he declared therin, thestecyce of the
newes testament above the olde, in
that the olde lawe in the bloude of bea-
tes, coude but promtly the remifion of
sylmes afterwarde to come. For as
synte Pas theve saith: It was impossible
Pav. 11, that
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That time should be taken away with the bloude of bryte bernes. But the newe lawe with the bloude of Chryst perfurmed the thinge that the olde lawe promised, that it was to wyte remission of synnes. And therefore our Saviour spade: This is the chalcyre the newe testament in my bloude, that is to wyte, to be confirmed in my bloude, which halfe wyth the bloude into remission of synnes.

Hys words also declared, the wonderfull excellence of his newe blyssed Sacrament, about the sacrifice of the Paschal Lambe, in these words: 'pro ychis & pro mulibus, sop you & sop many.' In these words our fauour spake (fainth Christosome) as though he would say: The bloude of the Paschal Lambe was wade only for the first begotten among the children of Israel, for this bloude of myne, shall be wade for remission of synne of at the whole world. In which it was accorging as Saviour Christosome spade: 'sop for the synne of the whole world.' For sufficient it was for the synne of the whole world, and as many mo.

But it was effectually wade for those onely that take the testhere, of which are only those that shall be fauour thereby, which halbe as fauour Remigius saith, and as the truth is, not the Apostles onely, but also many other of manye regions, according to the forefaide woordes of our Saviour: 'This is the chalcyre the newe testament in my bloude, where the halfe shal be wade; sop you and sop many into remission of synnes.' Then lychewise as he hedde before lade as you have beard be rehearse by sypynge Luke, that when he had wath his principles pynken after the Paschal Lambe, he woulde wynche no more of the generation of the byne, til the kyngbome of God were come, so fawe be here againe to them after the institucion of hys blyse blyssed Sacrament: Deus enim vobis quis non libam a modo de hoc gernmitate vitis, vasa in diem illam quam illud bis hominem voscum in regna patriae mi dei.

These woordes are doctours doth declare dyuerlig. Some take this saipung of our Saviour rehearse by sypynge Bethew and sypynge Harke, to be the sela same that sypynge Luke rehearse, and that they were spoken oneige after the institucion of the saipung, and that sypynge Luke obsered the verite of the saipung, and not obsered the synne. And of hys mynd he moste watter Cerion to haue beene, as appear by hys rederenge of the matter.

But dyuers other doctours take them as spoken at dyuers tymes, the one after the Paschal hymned, the other after that at the institucion of the blyssed Sacrament. And so fainth it made plaunge to appeare bopon the woordes of sypynge Luke. And albe it that the firste woordes rehearse by Sypynge Luke, and these other rehearse by Sypynge Bethew and Sypynge Harke, maye be bothe understanden in one furere, and as one thyng twylfe lade, that is to wyte, that in the wordes of that saipung, our Saviour tellen that he woulde not more blyse blyse blyssed Sacrament, after that synne in which they should than departe after that supper, vntill then felde were rysen againe fro bache, and this blyse for ever immortall and impalisable, which glope of his he called the kyngbome of his father, after wiche ente the into bys resurrectioun, he wold bolyse and dinate blyse blyssed Sacrament, and so wold blyse blyse blyssed Sacrament, in the synne newe in the kyngbome of his father, that is to wyte blyse blyse bying in the kyngbome of his father, bolyse and dinate the synne with the synne in a newe manner, that is to wyte, when he shoulde be for ever immortall and impalisable, and that he would no more blyse blyse of that kyngbome of synne of which he consecrate, and which he turnede into hys blyssed blyse blyssed blyse.

In the woordes rehearse by sypynge Luke, when our fauour spade: Deus enim vobis gude non libam de generatione vitis, donecrum regnum dei veniat. I spake deepely to you that I shal not blyse of the generaiton of the synne, till the kyngbome of God came, our fauour went in these woordes, that not onlye not after the supper, but also not after the synne of
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A that saught there drunken to the paschal lamb, he would bespake no more of the generation of the wine, till the kingdom of God were come: that is to write, that he would before his resurrection bespake no more wine after that saught of wine, which he drank next before those woods was spoken. And so byde he than by those woods also, teach theym to knowe and perceiue well afterwarde, that the wine which before his other woordes that Saynte Matthiwe and Saynte Marke rehearsed spoken at the institucion of the blessed sacrament, was in the chalice, and whiche wine he there converted into our owne precious bloude, was at the time of the bypsekinge thereof, not wyne, but his owne holy bloude under the fourme of wine: whiche thynge they were I saye (beside his other plain woordes) This is my bloude of the newe testament whiche shall be fished for you and for manye into remission of sinnes) well thewed and taught, in that he tolde them before the bynchynge of that (of which as I shall after thee he shank himselfe with theym) that before his resurrection, whiche was not then commen, he woulde bynke no wyne. Howe in his seconde woordes rehearted by Saynte Matthiwe and Saynte Marke (whiche woordes bee spoken at the institucion of the blessed sacrament) when that after the wyne turned into his bloude, and taken to his Apostill, he sayde: Doce autem volit, quia non bibam a modo de hoc generinis viis, ubi in dies illius quum itidem bibam novum viticum in regno patri mei. In these woordes gathered together in one, out of the gospel of the two foresayde Evangellistes, outre Sayntourment, that he woulde after that saughte, more bynke wyth them in of his owne blisse bynde bynche hee drank the wyth them than, untill his better passion and his glorious resurrection were perfourmed.

For after bys glorious resurrection, it is very probable, both byson these woods and some other places of the scripture to, that hee not only the didde eate with them common meate, but also by confes and eate with them the blessed sacrament also.

Nowe that he shoulde call here bys owne blisse bloude, by the name of the generation of the wyne, is nothing to be merueyled, whye hee fece the terme of holy scripture, too call hys blisse bodye and bloude, by the former names of the thynge whiche hee converted into them. As God in the scripture calleth Adam earth, because he was made of the earth, sauing terra et in terram reversi

And the scripture calleth the Ser. Gen. 7, pent into wyhche the rode of Aaron was turned, by the name of a rode of a parde, whye it was not a rode but a serpent. Virga Aaron, secunbat virgam magam fulm Egyptorum. And therefore our Sayntour in those second woordes as some holy doctours declare, by the bynke of the night, which afterwarde by to his Apostill hee declared by him selfe, sayinge in the vi. chapter of Saynte John 15, John, ego sum vitia vera. I am the bynde wyne.

And so maye evere say, these woordes of our Sayntour spoken after the conversion of the wyne into hys blisse bloude, bee well thus understande: I saye verely to you, that I shall not fro this wyne in whiche I bynke no wyne thereof byd wyth you, bynche anye of the generation of the wyne, that is to wythe, of my bloude bynche I have here consecrated, and into whye I have here converted and turned the generation of the wyne, that is to saye the wyne that came of the wyne, and was in the chalice before untill that daye whan it.

Delt after those other holy doctours that expounds the wyne to bee himselfe, they may be well understonde thus: I ape verely to you, that I shall not fro this wyne in whiche I bynke thereof byd wyth you nowe, bynche anye of this generation of the wyne, that we nowe bynche of, that is to saye of myne owne bloude of the newe testament (as I have told you) where is the generation of that bine, of whiche these other woordes of myne are herespede: ego sum vitia vera. I am the bynde wyne, of myne owne blisse bloude of this generation of the wyne wyth no more bynke after this wyne, whye that day in which I am bynkeet but wyth you nowe, that is to wythe, when it shall be newe in the bygdome of my father God, that is to saye, that I bynke in the bygdome.
Atteacivevpon the passio,

of God my verpe natural father, that is to write after my resurrection when my body shall be for ever immoist and impassible and in eternall glory, untill that day will I not after this tyme drink any more of this generation of the kyne, that is my felle, which am the kyne kyne. And then after that day I drinke it againe with you, at which tyme I shall neve.

Nowe that with these woodeis, this exprolision by which they be underhanden, not of wyne but of his blisled bloude, moiste properlye should be aggre, it appeareth both by dyuers other things that well may be gathered upon the circumference of the matter, and also upon this latere laying of our Salvour compared with the former. For in the former, he said that he would be after that draught of wyne that he drank to the pauchal lamb, bysonke no more wyne hell after his resurrection. And nowe he done wyne againe after that and besore his resurrection, if that which he drank at the second tyme hadde bene wyne, as it was not, but was onely his owne blisled bloue. And therfor is it so barebreable, that in his second laying by these woodeis, this generation of the kyne, he ment not any wyne, but the blisled bloue of him selfe.

As in the woodeis that he spake before of the pauchal lamb, when he spapde, she woulde eate the pauchall lambe after that no more, if it were fulfilled and partised in the kyngeom of God, he ment that the cyslall sacripye of the pauchal lambe that was the onely figure, he woulde neuer eate more.

But the very pauchal lambe that was the verpe of that figure, that is to wytte his owne blisled bodye and bloude, after that the figure were by his newe sacramente instituted, and by his passyon suffered, and by his glorious bodye set agayne from death, fulfilled in the kyngedome of God, that woulde be than eate againe with them in the blisled sacrament under the fownte of bapte, as he newe woulde be when he instituted it, and as he dyde after he deode.

And so these woodeis of the chastice, underhanden in the wyple of his blisled bloude in the sacrament, by which it semeth that he by those woodeis in oke whilfully promted to dysneke agayne wytth them after his resurrection.

Finally for this exprolision I note thes woodeis, noum, that is to say, newe. Where our Salvour in the lafte laying layeth: Dies sotum volet, qui a nos do nostium de hoc genuine vis, vyce in diem illum quem illam illam nouum vol畬em in regno patri mei dete.

I faye berepye to you, that from hence Frooth the Sall not dysneke of this generation of the kyne, until that daye when I shall eate it with you. And in the kyngedome of my father God.

In these woodeis I faye I note and marke this woodei, noum, newe.

For alue it that dysneke doctours expounde it, noum id est novo modo, newe, that is to wytte in a newe manera, becaue our Lamb after his resurrectio, bydye both eate and dysneke wytth his blisled bloude of him newe, and in this common meal and blincke as he was before wint to do, but yet in a newe manera, that is to wytte newe immoist and impassible, and not for the necessare foode of the bodye, but for the proofe of that he was ryen wyth his verpe bodye, alue it I faye that some doctours expounde that woodei noum, that semeth me that the other exprolision is muche moe apte confronament thevant. For these woodei noum, semeth not there to bee putte for an aute, but is a nouue obstrectue and therefore it signifieth some kynde of newenecke in the blincke it selfe, whereas by that exprolision, all the newenecke is in the bysonke, that is to wytte in the persone of Christ, and in the act of blincke, as done for a newe cauze, but no manner of newenecke in the bysonke it selfe at all.

For in the common wyne that our Salvour drancke with thev the same after his resurrection, was ther none other manner of newenecke then there was therein before. And therefore as I spapde, thyss other exprolision that I have here shewed, semeth muche moe agreeable unto the ferte, that is to wytte, that after that tyme he woulde be never more dysneke with them his owne blisled bloude by these kyne with them than in the blisled sacrament, untill that daye when he shoule in the
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At the kynghdome of God, his father, dyynche that bloute with them newe. For after his gloriosys resurrection, that holie bloute of hys and all hys blestede bodye was warne newe, that is to wytte of a newe condition, other than it was at that tyne, in whiche they recelyved it in the blestede Sacrament.

For albe it that his bodye so delyte-red them at that tyne, sufferred not, nor by them catyng and recyvyng into their bodies was not payned, yet was it fayche, that afterwardes it dybbre suffer payne and death upon the croose.

But when they recelyved it agayne sacramentally after hys resurrection, then was it in eternal glasye so confyrmeyd, and in such wise immortal and impalmyble, that it shoude never bye, nor never suffer payne after.

And so thoghre there were in hys blestede bodye and hys bloute gyven them in the Sacramente before hys pallyon, fache secretty wonderfull glasye of impalmyblitie for the tyne, as was in his bodye; for the tyne a hysblie open glasye at hys maruatious transformation, yet in the sacramentall recepyng after hys gloriosys resurrection, it hadde that poynte of neveneresse, whiche it hadde not actuallly before, that is to wytte, wythouthe lawse, mynishment, or intermystyion, eternal endyvyngye of impalmyble and immortall glasye.

And so houde as I hope that genera-cion of that byne, that is to wytte, the blestede bloute of hys alsone holpe person whiche be branke with them, conferreted of the generracion of the common byne, and in the lykenesse and forme of common wine, beneu after hys gloriosys resurrection: be-cause wythynge they there toldes them, that he woule dybbre no more thes of after that tyne, in which at hys maundyte in the stede institution, bee and at they did dybbre thereof together; of whiche they dybbre wyth glasye lothe hys. Sezappe Markes mawth menycon fairynges. Ex libris et omnes, and they branke thereof all that is to wytte, all the twelue Apostles.

Char all the Apostles branke thereof, appearely well by their woodydes, at the leaste wyple as manye as were presente at the tyne, and that were they all twelve. For thoghre some houe bounst, and some also thoughte, that Judas was gone before, yet is it the most commone sentence of all the als holy men, and moste recysted for the troublome amonge all Chistine people, that the traitour recysted it to: thes of we shall have occasion to speke after in other places.

But nowe that oure Saviour bye recysted and eate his owne blestede bodye, and dybbre his owne bloute in the blestede sacrament at his maundyte with his Apostles himselfe, if anye mane boute, it seethen me that his owne holpe woodydes also recysted, wyll well declare it, in whiche woodydes he lapybe, that himselfe would dybbre no more thereof, by he would dybbre it lyth in newe in the kynghdome of God, that is to wytte, in hys glasye as I have before shewed you.

And that he calleth hys glasye the kynghdome of God, apperched bothe by other places of scriptur, and also by hys owne woodydes, where entendenge to thew to some of his discipes, that is to wytte Sairente Peter, sainte James, and Sairente John, a syghte, and thewe of his glasye in hys transf. figuration, he lapybe: sanctum de, sanctus qui non gubstant mortem, donec videbant regnum dei.

There bee some here standyng, that hall not waste the death lyyth they hall see the kynghdome of God.

Bespes thyss, lyth as he byd, hysselfe, both eate by dye wyn by the of the olde Pachall Lamb that was but the figure, so is it none other to be thought, but that in the instityngye of hys newe blestede sacrament, the hys vertyte of that figure, he dybbre hysselfe eate and dybbre lyth cheym to.

And that he so dybbre in deede, holpe Sairente Christo somedicristian, who is Christo, che in an homelye bypon these woodydes of Chistine: Biblic ex bos omnes: Dintke you of thyss all, laffthe thus:

Ne autem hoc audientes turbarentur, primum lege sanqvinem suum bibit, inducentes eos sine turbati one in communionem moiferorum. Leaffe that they hearing that wyld hadde be trou
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He troubled thereby, he drank his blood for his self, inducing them into the communion of the sacraments without abashment or trouble.

Holy Saint Hierome also in his book against the great heretic Helvidius, wryet this, thus: Sicutius dominus Iesus suscitatus auscultatum, Jesu desen et ses consilini, so therefore was our Lord Jesus both the gift and the field. He was both the eater, and was also he that was eaten.

Now for as much as we shall somewhat farther enter into the treating of this blessed sacrament, let us pray him that hath instituted it, that we may in such wise create thereof, that it may be both in the wryet and the reader, stretched to the fruit of their soules.

The prayer.

O most dear Saviour Christ, by whom, after the suffering of the body Paschal sacrifice, he hath instituted the new sacrament of thy own precious body and bloud, for a memorial of the bitter passion, gyue us such a true faith therein, and such fervent devotion thereto, that our soules may take fruitfull goodly food thereby.

The second lecture upon the blessed sacrament.

This holy blessed sacrament above all other, that neither is there any man able to enter, neither can so many greater wonderful things as are to be noted therein, not those that of the holy doctors are already noted, and all Christen regions already received and believed, able as (the dignity of the thing requirith) we li to declare or worshippe to speake of. For in this holy sacrament, is the very body and the very bloud of him, of whom all other sacramentes receye they vertue and strength. For it is (as you have heard of Christes own words) the sole same sacred body of Christ, and the sole same blessed blode of his, that was delvered and thede for our sone.

Now alie it that there are in byznes countries of Christendome, som (and hard it is to finde any country to so; to tanate, as to be true and cleane without) that labour in this blessed sacrament to libuer the very true childern of the father, and would make mene wene that those plaine woodes of Christ. This is my body, Iere were otherwise mentiond they were in bede, and that our saviour in his so saying, I dyde not affirme no; entent, that the thing whereby he gave his Apostles to eate and to drinke, was hye bodye and blode, but that they were still breade and wine, which be called them (thee they) by the names of his bodye and his blode, because he would institute them for to stand as tokens of his bodye and his blode, for perpetual remembrance of his passion, alie it there lacketh not I take some that abtaining to bring good faithfull solominoute of the true beliefe into this errouous minde, yet is it not my present purpuse to dispute the matter with them, but to 설 and set to the the trobble before the eyes of the reader, that he may rather of the trobble rode, increase in faith, and concerne devotion, than with muche sone be beloved in the reading of their errouous taliaces, misse occupu his cares, and heape by in his hart a dountgh of they, dussely the vanities.

Howbeit somewhat of their is it good readers in my mynde necessarie that you knowledge, in thentent you may the better beware of their wyplines.

These spectail engine die these maner of fole, with which they bulleyd with all their mightyes, oppugne the inexpugnabale person of our Saviour Christ, enforcing themself by force, to put out his glorious bodye out of the blessed sacrament.

First using the name of sacrament of Christes bodye withth by, whereby good simple folke would be we men as we be, they mynde the meaning of that word saypai by, and in corneres corrupte some well minded menne, before they percepe the traupe of then craftye purpuse.

For they make thyn wene, that
That first we call it all, the blessed sacrament of Christ's body and blood, therefore it is none other but a bare sacrament onely, that is to write a token, a figure, a signe, or memorial of his body and his blood crucified and dyed, and not his own body and his blood in deede.

Secondly, they say that those words of Christ may be well and conveniently expanded in such wise, as they may serve to prove the sacrament a figure. And soon they conclude, that if the they may be so expanded, they may be so expanded, conveniently by an allegory, there is no necessity to expand them otherwise, nor that those words should not be taken and declared, as to say that signify, that in the sacrament is Christ's blessed body in deede.

Thirdly they enforce that reason with the expositions of old holy men, who have expanded those words in an allegory, and have in their writings called this blessed body himself, by the name of a sacrament, a signe, a memorial and a figure. By which words do those holy saints, those newe folks labour to clear the unlearned reader's eye, and make him therewith wise, that those old holy men in that they called it a signe, a token, a figure, did declare that they took it not for the very body in deede, for that body can not be (they say) by no means a figure of it selfe.

These three are I saye good reader their three speciall names. For I deny not but that they be not as the words of scripture, whereby they would prove Christ's body not in earth, because his body before his ascension to heaven, that he should not have him here still in earth; but he meant of his exposal concretion as they had before.

And where they would also by the words of scripture, prove the blessed sacrament before. But there some of the scripture is to consider in such wise, that is all, not as it is, but as it was; or as it seemed (wherefore I have told you a sample of those before), that at the holde they can take thereof, as it peth of their hands. I deny not also, but that they take against the sacrament, and say that Christ's blessed body is not here, because they saye it can not. For it can not be, nor can it not be so; and yet it is there, and in his presence men in very deede; as before before is proved and yet shall hereafter as that reason of theirs (that it can not be so) hath to any Christen man, that saith Christ for God no manner take of anye reason at all. For it standeth you, we may suppose this ground of onely, that God is not able to peruse his word.

Therefore albeit that as I say they say such other things to, yet are those things that I have here set before you, the speciall things, and in effecte the onely things with which they have their speciall hope to deceive unlearned folks.

Nowe purpose I not yet in this present treatise to proove the passion, to enter much in discoueries with them, but thereby these things may appear, that things would require an whole volume alone (the labore woreselfe if God hereafter give me time and opportunity therefor); I purpose not to refute (but I will in effecte for thy whole onely, rehearse you some of those things, that holy cunning men before they dyes, have of thy holpe blessed sacraments concerning thy matter, lette be behind them in writing. Which things if the reader diligently consider, back I trust to able somewhat to serve and succour him, to'' tye the fallacies, and dyle the subtileties, of all those folks false argumentes and obiections by homilies.

Consider nowe good reader, and remember, that by his excellent high sacrament, under a fountaine and kyndesse to common and so simple in fytght, evergle the compeyny in it, a wonderfull secrettreasure, and signiffie and betokeneth also manifold mysteries, the holy cunning fathers afore our dades, have had ande muche a dot to lynde names. Nowe and convenient, with whyty the das they myghte in anye wyle inuynate and throw, to strange suche manner things of this blessed sacrament, as are partly contained there in, partly signifieth thereby. And therefore by the secretre instinc of the spirte of God (by
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by whysch the catholike church of Christ is in such thinges leved and rul
led, the olde holpe verious fathers, have not onely called; upon effectual
causethys solpe sacramente by sundrye diuers names, to signifie thereb
by sundrye singuler thinges thereof, but hane also for the same entent (by
by diuers effectual respectes that they sawe and considered therein) called
some two sundrye thinges holpe by one communie name.

For the better perceivynge wherof,
we muste marke and consider, that in
thyss blisshed sacrament, there are two
thinges actually and really conte
ned. One, that is a berly holpe substnace, and that is the berly blisshed
holpe and bloud of our soueraine hymself.
The other that is not anpe substannce but accidentes, that is to say, those accidentes that were before in
the brede and wynne, whycz brede and wynne are converted by the al
mighty power of God , into the berly holpe and bloud of Chyist; those acciden
tes sake of wepytenele, redynelle, hardynde, softynelle, wepyghte, favour
d and taffe, and such other like, remaine
and abide in the blisshed sacrament,
and by the owght that power of almighty
God, they remaine without the bod
of which they be accidentes. Which
woyle they be now neither accidentes
in the brede and wynne(neithe bread or
wynne none is ther)nor accidentes in
the blisshed body and bloud of Chyist
(which two thinges are the onely cor
porall substannce that are ther ) and accidentes are not naturaly, no the
mynde of a lyvynge man can not well
ymagine how any accident canne be
but in a bodely substannce whereun
to it is accident, and whereupon it de
pendeth, muchely were it therefore
euche to musle thereupon, howe, and
in what wyle, and wheret, these accidentes aphye and are conserued. But
that question with many suche other
men, wherewith a prou and curious mynd
had carped many a man out of faith, lete be remytte unto God. For as he
onlye can make theseempales,so can
he owntel te holpe.

Howe albeith that an accident by a
general maner of speaking, is a thing
(Lyke it is not nothing) as in such Wyse
I meane by this woyle I meane by this woyle I
I have ther in the blisshed sacra
tement two thinges, yet for as much as
the name of sacrament proprely signi
fityth a signe or token, whych beto
keneth an holpe Wyse, the wyse of a
sacrament, is properly called that ho
type thinges that the sacrament betoken
eth. As in baptism, the washing of
the body with water, signifying the
washing of the soul by grace, is pro
perly the sacrament. And the wash
ing of the soul by wyse, is called the
thing of the sacrament, that is to say, the wyse that the sacrament of
sacramentall signe, I meane the was
ishing in the water betokeneth,

Howe in thyss holpe sacramente of
the alter (wyche bath as reason is a
bowl in all other sacramentes sundrye
speciall pecoratures) there are two
sacramentes of sacramentall signes of
sundrye lyntes. The one, an out
ward sacramente of sacramentall
signe fenesble (as baptism hath, and
confirmaci) and the other fourse, the
other, an inward sacramente of sa
cramentall signe unbeselfile, whyches
none of the remaunt bawe.

The outward signebly sacramente
of sacramentall signe, is the forme of
brede and the forme of wynne.
The inward sacrament and sacramen
tall signe unbeselfile, is the berly
blisshed holpe of Chyist under that
soure of brede, and the berly blis
shed bloud of Chyist under the fome
of wynne.

Howe are there lkewyse, in thyss
blisshed sacrament (above the nature
also of all the other fyrce: two thinges
of the sacrament, or two sacramentall
thinges: that is to wyte, two thinges
that are by the two sacramentall
signes betokened. And those two thing
ges, though they be bothe secrete and
unbeselfile, yet are they by wynere sundrye lyntes to. For the one is bothe by the sacrament, that is to wyte by the
sacramentall signe signified, and also
in the sacramente conserued. The oth
er is onelye by the sacrament signi
fied, but in the sacrament it is not con
serued.

The wyse of the sacrament that is
bothe lignified and conserued, in the
berly holpe and the berly bloud of our
soueraine hymselfe, therein actually
and reallly present.

The thing of this blisshed sacrament
is lignified thereb in not conserued
there,
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In prose there be, our caution of hys bode in the sacrament: peri quem ego dabo eam a societate mundi, praelatum semper, in vitam immortalem. The bride that I allay warke in my fleche: That eateh thy bride, shall appear asingle, and of his blesed bode in the sacrament, he fasteth by the mouth of the prophet: Is is our iteris seque sunt proceres seque My cuppe that makest men drome, how noble it is!

These our sacramental signes, the fowre of bode are wine, do also signifie and betoken unto us, the other sacramental thing, or the other thing of the sacrament, that is to say, that thing of the sacrament that is signified by the sacrament but not contained therein, that is to wit, the societie of all faictes in the mystical body of Christ. For as the bride which is in this hys bode sacrament turned into Christes bode, of which beste the fowre still remaineth, was made of manye coines of wheate into one loaf, and the kyne that is converted into his blesed bode, of whiche wine the fowre remaineth, was made of many grapes flowing into one wine, so be al hys faictes gathered to gather in one, into the unite of Chistes hys mystical bode, as saulte that showeth in his epistle to the Corinthis, asmen qui de vino pane, et de vino eucharistia, et euntes ut Canis be one bread and one bode, as manne as be paraneters of one bread and one cuppe.

Therefore beleepe, as also be the menne of God understood this, oue Lorde Jesus Christe commende, or leste his bode and blette in suche thinges as of manye are brought into some one thinge: For of manye coines or graynes together, there commeth one other thinge, and one of manye grapes or berries ther folowed one other thing. Therefore be al the other way it may come to passe that whiche he speaketh, and what it is to eate his bode and drink his bloude. But that eateh my felde, and drinketh my bode, dwelleth in me and in hym. Then, this it is to eate that felde and to drinke that bloude, to dwell in Christ, and to have Chistes dwelling in hym. And by this thing, he that dwelleth not in Chryst and in whom Christ dwellith not, without doctrine he firste eateh spirituall Christe bode, nevertuere be xpyryntall Christe bode.
A treatise upon the passion.

A bloude, though he do carnally and volupiously teare of sworde with his hand the Sacrament of the body and blounde of Christ, but rather he eateth and drinketh the Sacrament of so worthy a thing into his owne judgement and contemplacion: the which no manne can reasonably, but suche as are cieane and pure, of whom it is wisest: blest are the clean of harte, for they shall see God.

The tother lyne of Sacrament or sacramentall signe, that is to writte the Sacrament of sacramentall signe secrete and unlesseable, is I saye the very natural bodye and blounde of our Saviour in the foure of bread and wine.

For he very bodye, and he very blounde in these fouren, as I have shown and seene into vs, not by our senses, but by the truth of our faith, do bryken and repente into vs, the selle same body and the selle same blounde, crucified and shed upon the croce. For our Saviour at his last supper at the institution of the blessed Sacrament, bryken and broken, instituted and appoynted them to signific, bryken, and repented into his church under these foureneme, the selle same bodye crucified, and the selle same blounde also shede for remission of mannes sinnes.

At his bitter passion.

And therefore when our Saviour gane his blessed bodye in foure of beade into vs Apostiles, sapinge into them: Hoc est corpus meum, quod pro vobis tradetur: this is my bloude which shall be delievered for you. This is my bloude which you do, and for many shall he blconde into remembrance of sinnes, he sapte into them further, Hoc est sanguis meus, in memoriam delinquente. This bloude in the remembrance of sinne.

D. So that there may stand that there instituted the same bodye by vs, that should be delievered for vs unto deathes, and the same blounde that should be the for our sinnes, to be in his church contiunallly consecrate and celebracye, as a monument and a memorial representing to us hymselfe.

Bowe in what vspe that secrete inceivable sacramentes, his owne very natural blounde bodye and blounde under those visible sacramentes, those foures of beade and wine. Should signify, be token and repente into vs hym selfe, that is to save the same bodye and blounde in they proper signe, the Apostilles pla

...in the eleventh chapter of his epist to the Corinthians saying: Dosomnis $\text{Corin}$. cumque manduclitus fuerint, bens & ulla, his autem dominum annunciatibus donec veniat. As often as you shall eat this blounde and expulse this cuppe, you shall observe the deathes of our Lord so maye he come.

Here we see, that where as our Saviour in his owne woodee, as represente his bodye and blounde in the Sacrament, to signific, bryken, and repente himselfe into our remembrance, Sapyte Paul Heveth here, that it is the remembrance of him as in his passion, and so boken his bodye and blounde in the Sacrament, the selle same bodye in his owne iblendelle hangynge on the croce, and the selle same blounde in the proper iblendelle on the same blende for our signe.

The selle same blundes sacrament also, the natural bodye of Christ that is under the sensible Sacrament of bread, significseth and bokeneth, the tother as the same Sacrament thing, that is to writte the sacre of Saints. For in his as the natural bodye of Christ, is many members in one natural body, so that sacre of Saints, many lyues members in the bodye of Christis sacrall bodye.

And thus we see good Christen readers, that the outward sensible Sacramentes, the fourenes of beade and wine, be in vche vspe signes, tokens, and sacramentall signes, that they bee onely sacramentall signes and not sacramental things.

And on the tother side, the secrete Sacramental thinghe, which is both by the outward sensible Sacramentes, and by the secrete blesseable Sacramentes significseth and not conseygneth, that is to write, the sacre of Saints in the bodye of Christes bodye mystical, is one of the thynge of the Sacrament of the sacramentall thinge, and not a sacramental signe, neither blesseable nor sensible. For it is significeth only and significet not. But the very natural body and blounde of Christ in the forms of beade and wine, be both sacramentall signes, because they significeth, and also sacramental things, because they be significet.

Per mutes we further knowe, that albe it was speke onely of the blounde bodye and blounde of Christe, that are blesseable present in foures of beade and
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And loyn, ye let is there lyth the soule, the soule of our sauenture also. For his blessed bothe and bloud in the sacrament, though they seeme dead, for the moste represeintacion of the same bothe and bloud remainning, be oure on the croe, after his holy soule goe up to the father, wherby his hitt passion was fully performed & finished, yet he was not deade in the sacrament, but quycke and animating wth his blisful soule, wherby after the returne there of and copulation agayne with his immortal and imposible bothe new departed after from it never never that.

There is with it also before his blessed soule, his almighty Godhead. For the Godhead from the first tyme of his incarnation, never departed neither from the soule nor from the body.

But when they two were by death departed and severed a sinder, the Godhead, that is to wyt the almighty natural soule of the almighty father, the second person in trinitie of whom father and soule, the thrid almighty person of the coeternal trinitie parished, was still in unity of person, both with the blessed soule betraying the old fathers in hell, and wth the body lyeng dead in the sepulcher.

So were, albeht that the blessed bothe is consecrate severally under the forme of bothe, to signifye and represent bodys, that in the passion of wch the blessed sacrament is a memorial the bloud was severed from the bothe, yet is there in the blessed sacrament, both both bothe by bothe bothe with the bothe that is in the forme of bothe, and the bothe wth the bothe that is in the forme of bothe, that is to wyt, the bothe under the forme of bothe immediately, as by the forme of bothe the bothe specially signified, and the bothe by concomitance, because the body is never put out. And likewise under the forme of bothe, the blessed bothe immediately, because ther by that forme of bothe the bothe is chiefly signified, and the whole bothe body is therewith it by concomitance, because the bloud since his glorious resurrection, never was not; is never thalbe seperat fro his whole bothe bothe.

If men ashe the queyson, what we may thyncke of the bothe bothe of Chist out of the sacrament, continually kept and honoured in divers places, and wth many great myracles approvéd, methinketh it may be answerd in two maner wyse without any peril of our father. For I see no necessity to say, that all the bothe that Chist had in his bothe at any tyme here in earth, is in his bothe nowe. And so maye some parte of his very holy bloud that hath beene somtyme in his blessed bothe, be nowe remaining in earth. And also shp his blessed bothe may be where it wyl, his very glorious bloud maye be by upasces, in sider places asible where it pleasheth him selfe, and his blessed bothe imposible also therewith.

In a crucifi striken, God maye also create newe bloud which is none of his. For ther is gods almighty bothe of Chist and his almighty Godhead also, be both side as I saye, not immediately contained in the sacrament, because they be neuer immediately signified by those sensible sacramental signes the fourmes of bothe and bothe, or as there as secret unsensible signes appointed to signifye anye other thinges, as the blessed bothe and the bloud be, but be therfore there by concomitance, because it is the bothe and the bothe, neuer the soule no; the Godhead is at no tyme since the resurrection a sinder.

And by concomitance there are also both the father and the bothe, God he the Godhead of the bothe, and the Godhead of both both, is all one is Godhead, neither of them bothe can be leaved from bothe, but it must needs be that where he is, there be the both, not onely by a general manner of bothe (by which the bothe of them is ever with ane of anye of all the thinges that they have created) but also by that special manner of boheg, by where the what so ever manner that be, anye of those three persones is wth himself, excepte the onely personal definition.

It seemeth also that by concomitance though not a concomitance followyng of the necessity, yet by a tertayne concomitance followyng of convenient congregite, there is every where everywhere about this blessed sacrament, a glorious beautefull company of blessed angels and sages, as priests bothe doctours declare.

So for as much as under anye of the two outward sensible sacramentes, the fourmes asher of the bothe of the bothe, the bothe inward unsensible sacrament, the bothe bothe bothe bothe of Chist, is as I have shewed you deryge and fullye corteaped, and
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And also under energe part thereof, be it
by deed, by law, by nature, or by
omission, under any of these three
formes only, both heretof and instan-
tently receive both the blased body and
blede of our fantour, and thereby his
blest soule and his Godhead to ye and
at all the whole trinity together.

And be it that of old time, lay peo-
ple by comonly recepve the bo-
ly houset under any of those two
formes, onely, both heretof and in-
stantly receive both the blased body and
blede of our fantour, and thereby his
blest soule and his Godhead to ye, and
at all the whole trinity together.

For the sake of old time, lay peo-
ple by comonly recepve they: how fell
under the boyme, yet alway for the
beginning, yet they sometime recepve
it, some under the tone fourme, and som
under the other alone, as by the side
by poynges of the olde holpe layentes it
both in dyuers places appear. How bet
when they receat they, how well un-
der the tone houde alone, it was most co-
monly under the boyme of head, becase
that under that boyme, it was most able
both to be caried without part of spyt-
yng, and longet to be kepte without par-
et of turning.

Upon which thynge so longe a go be-
gon and bide, it came to that point after
wrds, that for dyuers inconvenienc,
which many tymes myselfe happe in the
blased blood under the fourme of wine,
when the common people were housetl
under the boyme, the whole peo-
ple thosowe Chirsten dewe in a cu-
forme uniforme al in one manner, to re-
cepte they, holy houset, that is to wite
the very whole body of Christ and blodd
both, under the boyme of bread onely. Of
which custom no man hath heret o; red
any beginning, which thing alone may
well sufice to make in differante men per-
cepe, that it began even for:thwth af-
ster Chisties death: that the leisumenes
thereof, was knownen and caught by the
tradiccon of apostles theym selfs. For
surely if it had not ben known for lie-
sul of olde, the whole people of ol chilke
dome woulde have never taken it by of
newe, being a thynge of neyther plea-
sure no; uvnuyng, no being nothynge
forced onto it. For laxe was there none
made to commande it.

Dows be it when that the countrey of
Bolome falling into many heresyes, be
gan, not onely to do the contrary, rec-
yping it under bothe the boymes (wether
in the boyme of Chisstendome woulde not
have hepsted to suffer them as a thynge
isleful to them that would) but also took
upon them farther, to repose and repose
so, damnable, the comon longe con-
tinueth custome of the whole corps of chis

Fowdowm, by this demeanure of their,
the general counsaile of Confumts,
redempred in theys to byng their ouer
aragannt error. For upon that pointe
of theys, if the whole body of Chist and
boyme maye damnable be despised in
matter concerning our fayth, as the bo-
yme of the sacramentes, then solowed ther
an inevitue custom, and nothynge
can ther in the catholike church be fure
neither tradicion, lawe, custume, nor
scripture, neither to knowe how it is to
be undersaen, no; yet to much as whi-
che the hery boyes be, as holly lapp
An-
thony agaynke the greate heresyes the

And therfore abett that in ech of the
two boymes is the hole sacrament, both
for the thynge that it signifieth, and for
the thynge that is conteympt, yet under
the tone unide onely was it neuer bles
so offerd that holy sacrifiace, but under
the boyme together, that the thynge
would correponsde unto the figure.

For thys boyme sacrifiace was so sig-
ured in the offering of Hetherlode, that Gen.
offered both boanne and boyme.

Pet is ther also put into the boyme be-
fose the consacracion, a litle water al-
baw, whereof we bende no word written
in the gospel, no; any plaene place in all
the scripture for it. And yet ma it not be
lusilfull lyt out, as at the old holpe doc-
tours teache by. And divers cause they
lape
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A lay of that infiction, partly for 3 out of the holy heart of Christ when it was pierced with the spear, there issued both blood & water. And some allege that it is done for to signify the opening of the people with Christ. For as it appears in the Apocalypse, by water was signified people. And finally, some holpe sayneth, that it is done because that our Saviour himself at his maundy, repro'd his wine with water.

And at this may be good causes, with the truth and the will of God well known: but ells I besee, that no good man upon any of these considerations or any other, when he should come, would presume or adventure to put water into his wine, where the gospel of the instruets, speaketh of no water at all, but only of wine alone.

And therefore it well and clearly appeareth, both by this popes and others' another, as in the holy bowdes and manner of consecration the rites and the manner of this holy sacramet, but more at large agreed, a more fully taught, by Chrys' Apostles by mouth, than afterward written by their penne.

And so appeareth it also by S. Paulus, who first taught it to the Corinthians without any books written thereof, saith ye finally, Oeconomia vetero ipsa dispone num. The remnant I will order when I come my selfe. And never wrote he those orders after that he took further at his coming, as farre as ever I could hear pronounced. digest saith also, and another holy doctor, that many things of the makere was taught by apostles by tradition without writing by mouth. Sappe Denisse alio in his boke de Ecclesiastic Hierarchia, saith that the apostles taught the manner of consecrating in the makere by mouth.

Besides because of these wonderfull things and many other, wherein this blessed sacramet to saue excelleth all other, as that sacrament that not only signifyeth and betokeneth, but also hereby and really contempneth, the holy & blessed blood of hym, of whome all the other sacramentes take their strength: (for he is as I have saie, not onely man but also God, and with his holy body and blood is also his holy foule, and with both his body and soule joined his unseparable godheds, and of hym his father and their holy spirit is all one godheadde, and therefore there present all these) for these causes I say, for which this blessed sacrament to maue a manner wanders differeth from all other, the holy holy doctors have accustomed to speak of this holy sacrament in divers wise: and to distinguish and intinctuate thereby, the byers properties thereof, by holye byers names have been accustomed to call it.

Whereas the sacrament of baptism is not called the sacrament alone, but the sacrament of baptism, no anse of the remenantes without thaddition of theye divine proper name, as the sacrament of confirmacion, the sacrament of peneance, and so forth the remenantes, onely this blessed sacrament is called and knowne by the name of sacrament alone: signifying and hardening thereunto that this 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 very body of Christ. For the sacrament of baptism is unto saluation of none necessite this it, and the sacrament of peneance too.

This blessed sacrament of the body and blood of Chysste, is called also distinctive by the name of euery forrem, sacramentum paenitentiae, the sacrament of baptism, and the sacrament of peneance, because that the forrem of blood betokeneth and immediatly containeth the tone, and the forrem of wyne the tother. And albeit that they be in deed, two distinct sacramentes, that is to write, both two distinct sacramentall outward signes, not neither is the forrem of blood the forrem of wyne, not the forrem of blood the forrem of peneance and two distinct sacramentall inward signes too, and two distinct sacramentall inward signes also, of that kind of thing that is contempned therein, (for neither is the body the blood, nor the blood the body;) yet is altogether called by some of the blessed sacrament in the singuler number, sacramentum altaris, the sacrament of the altare, and yet is it never vied at the altare but in both the forremes. But so, because that the very real thinges that is contempned under both those forremes, is one entire body, that is to write, the very ipse natural grossious body of the son of Chysste Christ himselfe, to the integritie whereof, the blood of the same peneances, and wherof it is nowe an inseparable parte, which is
A blessed body and blood (though they belong in the sacraments under several forms, generally to signify, and therefore well and with good reason called sacramental forms), have never generally separate allunder in blood, therefore we see by knowledge that all is really contained in both these sacramental forms, is one very real thing: if it is to be, the blessed one entire body, of Christ, all the whole under the body thereunder together, is called by the name of the sacraments of the altar are in the singular number.

B. It is called sacramentum panis, the sacrament of bread, and it is called also panis, that is to say, bread, because that bread and was consecrated, and that after the bread was consecrated and turned into the body of Christ, his four and accidents of the bread, that is, and together: as I before have showed you, that in scripture a man is called earth, because he was made of the earth: in the scripture Moses yarde was called pyla yarde, when it was turned from a dead yarde into a quicker serpent, that devoured at the serpents that the witches of Egypt had by thee enchanted and brought forty before Pharaoh their king.

C. But yet lest the naming it bread, might make some men think it were but bread, in deed, it is called also playnely by name of the thing that it is in deed, the body and blood of our Lord.

It is also called sacramentum communiois, the sacrament of communion, because that thing that all the sacraments of sacramentall signs both outward signs and inward, both sensible and intensible, do signify, is as I before showed you the communion, that is to wit, the union together of all holies Saints in one socetie, as lively members in the mystical body of Christ.

D. It is also called, not onely the sacrament of communion, but over that the communion it itself, which is called communio, and synaxis in the Greek. And this blessed sacrament is called the communion, that is to say, the union or gathering together in one, because that this sacrament doth not only signify that communion, but that the very real thing that is in this blessed sacrament before the signification thereof, doth also effectually make it. For the blessed partake of our favour Christe, being verily both God and man, both as God of his almighty power, by his medio of his almighty power, (not an instrument dead and separate as are all other sacraments,) but by his instrument liuely quicke contained bide, and for ever inseparable in secret manner, by grace that he senteth with his joining of his own holy body and blood unto them that effectually receive it, both worlds I rape this wonderful works of this communion of menne together with God.

And over this, our sacrament that is in the sacrament, is not onely the way of his communion, but that this communion is a gathering together of all Saints into his own mystical body, this holy sacrament therefore in which his own body is in, may be well called the communion.

And to by the words calling this blessed sacrament by the name of communion, the holy body of our Lord and all the congregation of all churche people, made every man and woman of the same congregation in remembrance, that in that blessed sacrament is the holy body and blood and by consentancie (as I have before declared) the very whole perfune of our congregation and all byshot and by all the sainty mortall of Christ, from whom as I have before, neither his all byshot neither his all sainty mortall neither is eter nor can be funded.

This blessed sacrament is also called sacrificium, the sacrifice, because it is as I have tolde you, the onely sacrifice taken by Christ unto his churche, made of the oldie passchall (which was the figure thereof) to be offered by whole the world to all, in feede of the churche, and of the whole alloy, and of the whole body of our Lord, being in that sacrament, immolate and inseparable under the souers of bread and wine, representing the most acceptable sacrifice of the same body and blood offered by once, for evermost and payable upon the cross at his bitter passion.
A This holy sacrament is also called of
the old holy doctors, Cens dominicae, the
supper of our Lord: by which name ther
are signified unto us two thinges.

One is, the excellency of this blessed sac-
rament, this new very palstall lamb, the
sacred body of our lavour hymself, oner and above the old palstall lambes of
the Jews, For that palstall being but the figure, and this of that figure
the berette, the figure passed and finis-
hed, this only berette the blessed body a
blood of Chyspe, bærert nowes name
alone of the supper of our Lord, to signi-
fy the other to be nothing in the respect
of this.

B The other thinges whiche that name
signifieth and representeth unto us, is
the berette of the blessed body and blood
of Chyspe in the sacrament. For it is
called the supper of our Lord, to put us
in mynde to let us know, that it is not
another thing, but the selle same thyng
that our Lord gane there, to his apolli-
nes not another supper, but the selle same
supper. For his body is the selle same body
nowe, that it was than, and his blessed
blood the selle same in Chyspe. And was
the supper that he laste gane unto
them after the palstall lamb eaten. And
that selle same body and bloulde by thing
that he gaveth vs. And therefore it is cal-
led the supper of our Lord, to let us as I
say, perceiue, that the thing that we
receive at Goddes body nowe, is the very
selle same thyng, that the apolli
nes receiued than; and that is not the same bread
and the same wyne that wer than toun-
ded, but the very selle same body and bloulde
into which they wer than turned.

Finally, besipe ye other names duaryly signifying the manifolde
great graces thereof, ther is as I have said
both by the scripture and all the holpe
doctors plainly and clearly called,
by the proper name of the thyng that in
ede it is, that is to wit corpus dominii, or sanc-
tes dominii, the body and bloulde of our lavour, And
likewise as by all these names so
rehearsed ye other moe, for the cause
above remembred, this blessed sac-
rament is called by the old holy doctores, and
all the crones of chystenendome, not
in latin oneley and in Greke, but in
other bulgar tongues too, in English
tongue is it also called the holy bowlle:
which name of howell doocely notone-
ly signifieth unto us, the bloulde body and
blood of our Lord in the sacramental
fournes, but also lyke as this englishe
bowlde Goddes, signifieth unto us, not
once the bloulde of the Godhead, but
do the tounites of the three persones,
and not only the superfarbanciall
substance, but also every gracious pro-
perie, as justice, mercy, truth, almys-
to tindle, eternitie, and evere good tyl-
nes that wyll can imagine, to both bis-
to us englishe folke this englishe word
howell, though not expressely yet imply-
and under a reverente devoynce silence
signifieth, both the sacramentall lognes
and the sacramentall thynges, as well
the thynges contyned, as the thynges
poltly signifieth, with all the secrete bi-
soughte mysteries of the same. All
which holpe thynges, right many per-
foures very lyctique learned, but yet in
grace godspe impined, with heart hum-
ble and religioun, not arrogant proude
and curiouse, under the nante of holpe
howell, with introdud heauenly com-
soule, dowe full devotely reverence: as
manye a godlye person unlearned soule,
bonoureth God full devolutely
under the name of God, that cannot yet
telluch a tale of God, as some grete
clarks canne, that are yet for lacke of
lyke devotion nothing here so much in
Goddes grace and favour.

Cercheane I, god chypken readers,
rehearsed you some of these manye
names, by which for the manifolde mys-
teries contyned therein and signifi-
eth, this blessed sacrament is called.
And this hawe I done, to thent that
it happe you at anye tyne hereafter
to heare or reade, anye of these thynges
that are sapyde or wypt by them, for
die of some of these names to take oc-
clusion of oppugning the truth, you may
have readye before at your hande, the
fallace of their sophisme syped.

As for entame, because it is called
(as it is in ede) the sacrament of Chys-
nes body, that is to wyte, a figure, a
token, or a representation of his body,
they labeour to make menme wene, that
it can not be hys serue body in ede.

But I have here before shewed you, in
what wyte it is a sacrament and both
benered, in what wyte it is the thing
of the sacrament, and is betokened.

R.N.S. How
A Poowebeit where we say, that the very body in some of brede betokeneth and representeth unto vs, the fell same body in his owne proper forme hangynge upon the crokke, they saye that nothing can be a figure of a toke of it self, which thing I mennest in the act that any man taketh for so straunge. For if there were but even in a place or an entreate, the personages of it, so, so, known princes represetted, if one of them now liked for his pleasure to plase his own part himself, ybi he not there his owne persone under the forme of a player, represent
B his owne persone in forme of his owne estate.

S: Incline. Our fawour (as saynt Austine faith) walking with his two disciples toward the caesel of Emaur in forme of a way faring man, betokeneth was a figure of himself in forme of his owne person glorified, going out of the corporall censusation of this world by his wondrful atention unto heauen. And in like wise our fawour appereing to Parpe Magdelene in the forme of a gardner, was a figure of himself in his owne proper forme, plantynge the fayth and other vertucis in y gardein of our soules.

Now ye so god people, ye these folke trepte in this poynct, so doe they (as earneit y as great as the matter is) but in a maner better trepte in the remanant. As (for another taumpe) because the sacramet is called in scripture bred, they say it is bred in debe. And surely if that argument be so sure as they wod haue it tene, the felke same reason must of reasons fere sufficienst (lith it is in scripture as playne calld felke) to dede them to grant that it is very felhe in debe.

D Poowebeit in debe the most part of those that are sallen to the right behelte of the sacrament, are not yet in y poynct fallen fully so fowle, but that they lette not to confesse that in the bleste sacrament is Christes very felhe in debe. But than say they that it is very brede to. Howbeit the coumst of scripture in calling it breed though it be not breed, ybi I truppe touched before.

But than say the other fayth, the sacre wordes are againe, if the calling it breed in scripture proue it not breed in debe, than by the same reason the calling it felhe in scripture, prouch it not felhe in debe. So that we say y if it were but a bare word spoken, it might be taken for an allegory of for other trope of figure of cromon speaking. But in this poynct so many thinges in scripture agree together upon the very thing, y it is brede cleare y playne, that in calling it breed, the scripture meaneith not y it is breed, but callith yt by the name y it did brede before, that is temper still. But in calling it y body of Christ, though it beth (as it both in many places) an allegoricall sentence before, yet appeareth it I say playne upon the every circumstances, that the scripture meaneith that it is the very blest body of our fawour hymselfe in debe. To this say they again, yea but we can do ceste at those tertes another way with an allegory sentence, y proue by F old doctorys y our expositions is true.

To this we answere them so fast if you conforme at those tertes bineth other god ways with your allegoies, so y ye do not in any of those wayes take away the true senete of the letter, we will not stand and proue allegories, but will allow them, so the old holy doctorys bid thesame. But on the other syde, if with ampe of your allegoricall expositions, you denye the very literall sentence before, and say that the body of our fawour is not really under the forme of breed in the sacrament, than say we that in your such expounding, you playne exponwe it y faille. Fo we say y such manner of yours expositions, is playne against the brepe sentence and the meaneing of the tertes, and we say, that in this poynct you repose the old holy doctorys untruly. Fo all the holy doctorys and sayntes fro the Apostles days to your owne, declare the scripture cleare against you. I will not here enter into the declaring of all the places of scripture, by which places opened is explained with the every circumstances of the letter, god children people may well and playne perceiver, that the very meaneing of the scripture is against these folke, and proueth playne for the catholie churchye. Fo that were both a very long workre, and also a digression sometymes to long to my present purpose, whiche is onely to declare these wordes that I have alreadye declared, that is to sate, the wordes of our fawour hymselfe rehearsed by the thre precious Evangelistes, saynt Patryk, saynt Iraske, and saynt Luke is spoken by our fawour at the institucyion of this blest sacrament, and not to declare here all bys other wordes that he spake therof before, rehearsed in John, where
A treatise upon the passion.

A where he layde, Patriaemos eso dobo vosis caro mea et pro mundi vitis. The bread that I shall give you is my flesh for the life of the world. And: caro mea est corpus meum, et sanguinis meus est sanguis meus eorum potus. My flesh is very meat and my blood is very drink, with many my sole manes thescher: nor to declare the words of our Saviour, and others. Whereby he saith in the 11th chapter of the first public to the Corinthians, 1st Thessalonians, in quo nestia tradetur, acceptum panem et fruges ac actibus licet sita. Acceptus et mitutum hoc corrigis:Item nonnus quidam pro vobis tradetur: Our Lord Jesus Christ in the same night he was betrayed, took bread and giving thanks brake it and layd, take and eat, this is my body which is broken for you. And: autemque manutentur panem bone, & bibere calice divinitatis, recte erit corpus eius sanguinis dominii. Whose eucharistie this bread a drinketh the cuppe of our Lord: bountifully, shall be grate to the body and blood of our Lord. And by and by after he saith also: Proest autem seipsum hominum, esse de pute incolae, & de calice biai. Quidquid manutentur et bibi indigne, indicativi maedu et bibi, non dioctum corporis s. mini. Let a man examine and judge himself, and so eat of this bread and drink of the cup: For he saith by the bread and drinketh bountifully, catch and drinketh judges him to himself, not discerning and reckoning the body of our Lord.

These places of scripture and yet othermore, plainly prooving the presence of Christes very body and blood in the blest sacrament, is not as I say my prefer purpose to declare. But yet to theriput you that fo in the sosafray of this places of our sacrifice at the instruction of the blest sacrament, where he calleth it his owne body and his own blood, I have not told you a tale of mine own onde, but that old holy doctor saith finanys, contrary to these new mennes tale, doe plainly declare the same, and plainly doe as smirr in that the blest sacrament to the very body and blood of our saunter Christ himself. I shall reheare you the plaine wordes of some of them.

St. Ignatius. St. Ignatius writeth in his epistle to the Ephesians, Fosfina ergo frequentem die cedere ad Eucharistiam et placere dei, qui amans offert hanc in suum agitur, efficientem potui latat, fatur qui actuus fuerit, in sacrificis ignitas ad pecatum, et ad Romanos, No cona. efem corruptionis, meg volatilis huius mundi defenso, panem dei, pium cibum, Panem victor, qui est caro Christi fuli deo, et sema voe sanguinis eius qui interdico interrogabilis

list sith sterna. Wherefore make halle to come ofentent times to this Eucharistie, sacrament of the altar, and the glory of God. For when we doe that thing diligently, the power of the beuill is exalted, who turneth hys dopings into fiery darters to diue man to finne. And in his epistle to the Romans faith thus I will not eate of meat of corruption not, I desire not pictures of this world. I long for the bread of God, the heavenly bread, a bread of life, which is the flesh of Christ the tyme of the living God. And I long for the drinke of hys blood who is alone incorporetible and eternall lasting.

Julius the holy marty, writing of Julius our faith in his second Apologie to the Emperor Antonius, saith Thus of this blest Sacrament, noe vero hoc signum non est sicut fames. We quern ad modum verbo dei ipsis Christif ermus, non nobis incarnas, nec habuit profesta nobis a carmen es sanguinem: Ita per ordinem in illius verbi eucharistiam hoc alimennum (quia sanguis et alius) nobis per annationem non erit, sed in carne incarnariis ipsis carmen et sanguinem esse usum edisti. Siquidem Apostolus illius fuit qui vocaveri Evangelium inquit ipsium imperit adimus sunt: accepto ministro, posceut gratum, et facies in meam comminationem, hoc est corpus meum. E cillum non manet accepto posito: Cunque et gratum dissipe, hoc est sanguinis meus, illius facies istud. We do not take these thinges for common bread, or common drinke. But like as by the word of god, Jesus Christ our saunter being incarnate, had flesh and blood for our salvation, so this food wherewith our fleshes blood by alteration becometh after it be consecrate by the same word, we be taught that it is the flesh and blood of the same God incarnate; for the Apostles in their books whiche they cal gospels, did teach that Jesus did so command them, when he taking the bread and giving thanks saith: behold in remembrance of me, this is my body, and likewise taking the cuppe when he had goten thankes saith, this is my blood, and to them alone did he give them.

Saint Ireneeus wright thus in his 2nd book 34. chapter. Quos modo autem conficiatur ipsum panem in quo gratiae actae sunt corpus eff dominativum, et calice sanguinis eius, qui est fabricatorius mundi sanguis dei? Et Paulo posse, Quos modo autem rursus dicant carnem in corruptionem medius, quod non percipere visum quae a corpore, dominat sanguinii aliter: Exhibentiam mutata, aut abstatius morto servitio ex quo predictum sust. Now shall it appere to them to be true, that ershe...
A treatise upon the palsy-yon.

Salticall bread upon which thanks be given, is the body of the Lord, and the cuppe of his blood, except they say that he is the Sone of him that made the world: and a little after he saith: Howe doo they affirme that mannes flesh goeth to corruption, receiveth not life againe which is nourished of the body and blood of our Lord: therefore other let them change their opposition, or abjurate their offering of such foolish thinges.

Certulian also witteth in a booke concerning the consummation of our flesh in this maner: Caro corpore et juxtime Christi reverint, et centum de deo sapientam. The flesh eateth the body and blood of Christ, that the foule also may be made fature of God.

Likewise Dreven witteth in his lyfe homely after this maner: Quando sanctum album, illud incorruptum epulum acceptis, quando vitem panem et liquorem fructis, manducabis et bibies corpus et sanguinem domini: tuus subflectum tuum ingressus in coram, et ergo humilium semem Christi imitare non Centumvires, sed octo, domino non sit dignus, itas tue subflectum tuum sub initia lingua ingressus, si ad ludumurum ingressum acceptis.

When thou doest receyue this holy meate, and incorruptible food, then thou dost take and in thy hand the bread and cuppe of life, and doest eat and drinke the body and blood of our Lord, that our luyde eureth under the house, and therefore humbling thy self, imitate and follow this Centurio, and face with him, lyfe: I am not loth to thy so bonded enter under my house, for where he entereth under his help, there he entret by damage of the receiver.

Dyplamach. Saynt Hippellarius also in his eighth homilies bothe de Trinitate witteth in this lyfe: Eccles qui interpretatur solum non naturae sed voluntatis geruntur, interrogo tamen etiam per natura vestra totum bode Christi in nobis, aut per concordiam nos hominem esse, idem vero non: in vestro corpore factum est et in vestro corpore carmen ibi dominico significatur, quodam non naturae manere in nobis, et modo non vestris, qui ad Christum carminis nostrum ingenteris, incommode volentur, si in nostra manere et modo voluntarum minus afferenter, cum naturae per sacramentum propius, per sacramento factum superest, laceris. Non igitur humilis cor porum nostris Christus impletur, et vero homo non est qui ex meatri natura habite, Christus est, nos autem vestre sub misericordia in vestro sanctum et clemente, quia simus in vestro, quia in vestro, et in vestro, nos modo voluntarum minus afferenter, cum naturae per sacramentum propius, per sacramento factum superest, in vestro humilis cor porum nostris Christus impletur, sed vero homo non est qui ex meatri natura habite, Christus est, nos autem vestre sub misericordia in vestro sanctum et clemente, quia simus in vestro, quia in vestro. Quia nos autem vestre sub misericordia in vestro sanctum et clemente, quia simus in vestro, quia in vestro, nos modo voluntarum minus afferenter, cum naturae per sacramentum propius, per sacramento factum superest, in vestro humilis cor porum nostris Christus impletur; sed vero homo non est qui ex meatri natura habite, Christus est, nos autem vestre sub misericordia in vestro sanctum et clemente, quia simus in vestro, quia in vestro.
A treatie upon the passion.

A recepue that woodbe being fleshe in our
Loyses meate, how thal he be thoughte
not to bee in the naturall, who both be
pynge boigne manne barthe taken uppon
hym the nature of our fleshe, wheiche
is now inseperable from hym, and hath
also put together the nature of his fleshe,
and the nature of sinnistite under the sa-
crament of hys fleshe to be communi-
cated unto us. And so be we at one: And
pynge after: If Christe therefore barthe
taken uppon hym the fleshe of our
body, and also that manne which
was boigne of Sarpe be vereyle Christe,
and pynge also bereke receyve under a
Sacramente the fleshe of hys body, and
shall thereby be one with his father and
hym, because hys father is in hym and
hym in us, bowe assaye they the unyme
to be erelte in wol, confygureryng
the propsecte of nature by the Sacra-
memente is the Sacramente of pertsche
barthe. We may not speke after manu
sance or the imaginacion of f world,
in the things of God: but we may not
by a violente and shamelesse exprision
awamydly thynges wyngye cut a wick-
ed and a salf understandeing wokked
awaye from the truth. Lette vs read
the wordes as they be wrytten, and
the thynges that we reader be und-
standeing vnyble, and then shall we
ercerye the ducyce of pertsche fayth. For
the thynges that we fare of the naturall
very beynge of Christ in vs, excepte we
learne them of hymselfe, soulely and
wickedly do we speke. Thus bey-
selse fayth: by fleshe is berele meate,
and my blode is berele wynde: he that
eateth my fleshe and hymeth my blode,
bewelte in me and i in hym. Of
the trueth and beritite therefore of hys
fleshe and hys blode, is there nove to
place lette for any manne to doube: for
cow both by the word of oure Lord hym-
sel, by our fayth also, berele it hys
fleshe and berele it hys blode, e these
twoce recevde and wohnen behynge this
to passe, that both we in Christe and
Christe in vs.

Cæsarius Cæsarius, in his oration of
lys sacrament wypeth thus: Neceles
cum, hysteali et antiquum quandoqui人在 owner
eremote, hyste etiam referre vetustis. Namine ferre
facercor nihiles creaturas in subhanciam corporis
sanguinis, et vero secreta postfem confeciones, in
dicem: accipere et comitare, hoc est corpus meum. Et
sancitatiouem repeset. Accipere et bibere, hie es sanguins
meum. Et quid posse dicere quiquam primo
vis creaturas sumo potestate, profecta maleficia in dos
mindi corporistransferi possere naturae, quem ipsam hos
minores videt atque celeste Christi corpora
esse. Sicut autem acutum ad humanae ventres ens
rele sacratissimi in vincula ex veteris debitis, ipsa
zero commemoratis ex visicul humanae pecora, ut
quoniam benedicensa verba celestibus creaturis esse
et tenebuntur, subiecte illius esse patrie et vitis: Poff
verba autem Christi, corporum sanctissimi, Christi, autem
naturam esse secreta verba positae creatur, vero posse
cret creatur esse tenebuntur. Ima sunt minoris miraculis videre
esse, quod ex vobis agnoscitur condilis, concordiam
deos in inclusius scientiarum.

Let us all doubt of invidielitie pase as
woape, soghe that is the author of the f
grat, is also witness of the truth of it.
For the invisible priests by his woyde
and secrete power, dothe charge and
connete the busile creatures into the
substance of his bobie and blode, fast-
ing thus. Lake and eat, this is my bob-
ye. And repyntyng the conscientac,
Lache and nextke, this is my blode.
And a little after he said: Lete no man
doute, but that the former creatures
may be turne into the nature of this
hes bobie by his almighty power, and
the presence of his maestie, faste my
hymelfe made the bobie of
Christ by the woomenmateship of this
heavenly mercy. For lybe as anyman
that communeth to the faythe before the
wordes of baptism, is per still under
the bobie of hys side blode, but when
the wordes are spoken, by and by is he
delivered from all dregges of blode:
Even so when the creatures which are
to be conmat by the holy arte,
there is the substance of bode and
wyne. But after the wordes of Christ
there is the bobie and blode of Christ.
For what manner is it, for hym to be
hable to conette and chagnge those
creatures with hys wordes, which he
was hable to create a make of nothing
with hys wordes: Pea rather it iseth
be leste miracle, et that thyng whiche
he is knowen to have made of nothing,
he be not hable to chagnge the same
thynge already made into a better.

Sapint Basil in his boke of these
questions, alsaeth this question, and an
sweeth ry hymelfe by and by after
these wordes. Quanto cum timore
qualine cum sidae et animi per semi-
fione, corpus & sanctissim Chri-
stiti communicemus? Responso, de
Q. ini. timo-
A timore quidem habemus Apostolum qui ait, qui manducat & bibit indignum, hospitio sibi manducat & bibit. Fidem autem faciunt verba dominii, qui dicit, hoc est corpus meum quod pro nobis datur, hoc facite in meam commemoracionem.

With what fear, and with what faith and persuasion of mind, should we receive the body and blood of Christ? So the house of God, so according to the faith, we have the Apostle that faith, he thatareth and wintheth winnoweth, eareth and drinketh damnation to himselve. And as concerning this faith, it is taught and framed by the words of our Lord, who saith: This is my body which is given for you. I say these in remembrance of me.

Hecchius: An olde author wyprath thus in his first boke the 22. Chapter upon Leutens: Sanctificationem mistici sacrificii, et a sensibilibus ad intelligibilia transmutationem, singe comutationem, ei qui verus est sacerdos, videlicet Christo, portet daret, id est ipsum de ei miraculum cedere & imputare: quia per eum virtutem & prolatum ab eo verbi etiam sanctificata sunt, quam cuncta carnis excedant fensum.

The sanctifying of the mystical sacrifice, and the transmutation of things sensible to things intelligible, ought to be given and ascribed to Christ, who is the true priest, than is to say, we ought to graven and impu to him the miracle wrought in them. For by his priestly and the word pronounced of him, they be sanctified so, as they receive and thank all the senses of the house.

Sapienti Ambrosii sapit in his. Chapter of his fourth boke of his Sacramentes Antequam consecratur, panis est: ubi autem verba Christi accipserit corpus est Christi. Denique audi dissentem, Accipite & edite ex eo omnes: hoc est corpus meum. Et ante verba Christi, calix est vini etaque plenus: ubi verba Christi operata fuerint, ibi saguis efficitur, qui plebem redemit. Ergo videte quantis generibus potens est fermo Christi, uniuersam coenterere. Deinde ipsi de minus levis testificatur nobis quod corpus sum accipiamus & sanguinem. Numquid debemus de ipsis fide es testificazione dubitare?

The sacrament before it be consecrate is bread. But when Christ's words be come to it, it is the body of Christ. Last of all be ye saying, take and eat of this body all you, this is my body. And before the words of Christ the cuppe is full of wine and water, but when the words of Christ have wrought, there is made the blood that redeem the people. Therefore let by what manner and wise, the word of Christ is able to convert all things. Also our Lord Jesus himselve doth teke it into his that we receive his body and blood. Ought we to doubt of his fidelity and testimony?

Sapienti Johanni Chrysostomo in his. Chapter homely beo S. Matthaeo, videntibus nos: Credamus ista; ubi, deo, nec repugnemus ei etiam sensui et cogitationi nostro absumus esse videntur quod dicit. Superet & sensum et rationem nostram, verba suis, quod in omnibus et precise in ministerij faciamus: non illa quae ante nos iacent solutum et sciencies, sed verba quae eius tenentes: nam verbi eius defraudari non possimus, sensus vero nostri decepta facillimus est. Illa falsa esse non possunt, hic sepius atque sepius fallitur. Quoniam ergo ille dixit, hoc est corpus meum, nulla teneantur ambiguous, sed credamus, et oculis intellecta.
Aetelcius id proficiamus. Therefore let us believe God in all things, and not repugne against him, although that which beeth, seemeth to our senses, thoughts to be against reason. Let his words exceed and overcome our senses' reason, wherewith the thing we ought to believe in all things, and especially in the sacraments, not holding one else those things which be before us, but also understanding them and remembering his words. For we cannot be deceived by his words, yet our senses be made to be deceived. His words cannot be false, but our senses is deceived very oftentimes. Therefore because it be sayeth, this is my body, let us remaine in no doubt so ambiguium, but let us believe a book upon it with the eyes of our understanding.

Hieronimus.

Saput Hicet in suo epist. ad Helios dorum legere ut perch an tales. Alfe et de in quibusquae lucti frum laqua, qui Apostolice gradat succedentes. Christi corpus facere omnes, per quos et nos christiani sunt, quos et regni celerem habetem quod amodo ante diem habuit indicat. God forbid, that I should say anything amiss of them, who in degree proceeding the Apostles, doth errect Christ's body with their holy mouth, by whose ministration, we be also like men, who also having the hope of the kingdom of heaven, after a certain manner, doth judge before the day of judgement.

Epistola.

S. Cyril also wrote in his, 10. boke the 13. Chap. upon S. John's gospel, after this manner. Quod medium spectis ignes, putis facerets etque antiquitatis magis, quia quid ex veritatis sedelitatis, sc. Communicationes corporis et animae Chriistis, iepis in nolus eum nos in se. Non potest alter corruptilibus hoc natura corporis ad incorruptibilem et spiritum purum, nullo naturali vis et corpore simul perpetuo. Lyke as if a manne must mingle one ware melted by the fire to another piece of ware likewise melted, so that one make: or lambe bee made of them both: so even by communing and receiving of Chriist's body and blood, he is in us and we in him. For otherwise it is not possible for this corruptible nature of our bodies, to be brought to life and incorruption, except the body of natural life be joined unto it.

Augustinus: Saputn upon the 33. Psalm. Upon the 33. Psalm. Verbi in manibus suis, hoc vero frater tres quemado posset fieri in bonum, quia intelligiatus: Quiis enim portaret in manibus suis in manibus aliorum potest portari homo, manibus suis nemo portatur. Quemodo intitulant in Isai David secundum liberam non intestimatos in Christo ante intensionem, ferebusit enim Christus in manibus suis, quando commensuravit ipsum corporis, aliis, locutus corpus meum, ferebusit ei lud corpus in mundis suis. Ipsa est humilitas domini non nisi Jesu Christi, ipsa humana commensuration bos humilitatis. He bare himselfe in hys owne bands. Howe and by what meanes (my brethren) this might he become possible, who can perceive and understand. For who is borne in his owne bands? A man may be borne in the bands of another. But with his owne bands no man is borne. Howe it might be understood literally of David, I cannot fynne: no perceiue; but hyme might he be beseeched of Christ, we find, for Christ bare himselfe in hys owne bands, when he commended his body and sayd in this wise, this is my body. For Christ bare that body in his bands. This is the humiliation of our lord Jesus Christ, and hys humilitas is greatly commendado vno men.

Saput Augustine in his, 118. epistle Augilasius, to Janinarie, this day, thus. Liquido agitis, quando primum acceptum disquisi corpus et sanctorum demini, non est acceptum sanctissimae saltem propter tempesta adventuum et multos ecleesi, quod id immensum ad se. Ex hoc enim plausum iiustitiae suae, in honore pro se sacramentis in os Christi et gravi dominicorum corpus invenire, quantum exerxi abi. Non utroque coartamor omnem nostrae meritorum.

It appeared clearely, that when the disciples saw all received the body and blood of our Lord, they received it not fastly, but thought we other thinges was учес. Church, because it is always received of none such as are fasting. For from that time to thith, it hath pleased the holy ghoste that in the honour of that to high a sacrament, the body of our Lord should be received and taken into the mouth of a christian man before any bodily meat. For upon this cause, this custom is kept, the most part of the world.

Saput Gregory upon his, 22. Gregory, homely thus, alwayes to the pcalch lamb which was the figure of this sacrament. Quod nemen, si fundus agi, non quoniam dierum de fed bilendo dum est, quis sequitur suerum potamini, quando non folium dem corporis sed cae am cordis burlantur. In vobis enim son fundus agi potest eff. Quod sacramentum quodam sensum est ad redemptiorem humor, ad imitationem qua quen intende meri cogitation. Nam quem si redemptor quis sunt sequi, accepti,
A treatise upon the passyoun.

What is a blood of the lamb? Ye have learned not nowe by heare, by but by thynge, whiche bloud is put upon both the polles, when it is brenaken and recuued, not only by the mouth of the body, but also by the mouth of the heart: for the bloud of the lambes is put upon both the polles, when the sacrament of his passion is received with the mouth for redemption, and also is the gishe upon with a myndful and attentyme for imitation. For he that do recyve the bloud of epy remembar, that he will not yet imitate and follow his patron, he bath put the bloud but upon one pol, which ought to be put upon both the polles of the house.

Saint Bede in his boke de mysteriis faith thus: 'et formosum visum est, sed substantia passi non est.' Nor is it thus in pontis quan ponti qui de velo defendere. Where appeareth the souere of breudd, wheras the substantia of breudd is not. Neither is it: any other bread, then the bread which descended fro heavien.

Theophylactus upon the 26, Chaptier of Saint Mathew writeth thus: Pars so dicent, Hoc etsi corpus meum, offert ad ipsum corpus dominie, est panis qui sustinat eum et quietat hominem, et non responsum figura, Non enim distinxit eos figurae sed hoc est corpus meum, transiens enim operatione transformatur ex enim modo vestra panis, qui in armoni sunt ex aborromus estra carnem consistere, maxiima dominis carmen, et ideo panis quidem apparebit sed caro est. Furthormore saying, ephy is my body, he sheweth that the bread which is etsi corpus meum, et acest upon the auctare, is the very body of our lord, and not a picture unto the eye. For it is changed by an in-speakable working, although it feme bread to that be eache, and abhore to eate rawe fleshly, specially the flesh of man, and therefore it appeareth bread, but it is thefe.

Sanct Ansfime in the second boke of the bope and bloud of our lord, and in the femonde Chaptier, faith thus: In illis speciebus panis et sini, aut nullis aut substanciae, aut dominici corporis et substantiae substantiae est, aut sini substanciae est. In these kindes of bread and ypome, either there is no substance, as elles it is the substance of our lades bread and bloud, as elles our lades is of no effect or force.

Here have you god chiften readers here, the very playn open boves of dis- ners of solo holy doctors, by which we may plainly perceve se, that they wer of the selve beliefe of olde that we be nowe, and which hab ever ben the beli of Chystes whole church since the institution of the blessed sacrament bis fo thyss day. And many yeres was it ere ever any man began to doubt, but that allwell catholikes, as all other that wer yet in sond; other pontyes herepikes, agreed atayn all in one, that in thyss blessed sacrament is the very body and the very bloud of Chysste. For like as it was knowen to the apostles by the teaching of our saviour Chyst himselfe, so furthunto the primate church of congregacion of chyfthen people, that the gathered together in many partes of the world in the apostles dayes, so was the selve famo trouth taught by the apostles theif, esp fully and thowowd by mouth and tradition of delivuerer without wypping, and afterward by wypping conduilgerly also. At the understandinge of which wypping, there could be att that pyme no doube or debate arupe, for attynce as the whole people, knew the truth of the chyfth by the wypping of the apostles and evangelistes, by the faith that chalbies and evangelistes had taught them besyde by mouth.

And so byng and teaching the sacramentes, and understandinge without anye diffiulte the worudes of the preac- ture therin, by thepy soteught and to wymp to wymp kep and continued faith, lined in bruite and concepked belif con- cerning this blessed sacrament, no man gataplying the very blessed bope and bloud to be therin, even after that many folke wer fallen in many other pontyes from the true catholike faith.

And this appeareth verry playne, by that we see both Sainp Hypplaus con- founde the Valentinians, and Sainpte Hilarius confounde the Ariians, and Sainpte Ansfime confounde the Pante- chybes, by certayn argumentes ground- ede by the beritle of the very body and bloud of our blessed saviour in thiss 60- tympe sacrament, which had been pon not well, nothing to the purpose, if those three sectes of herepikes had not agree- ed with those three bope Sainpte, and with the catholike churches, that in the sacrament is the very body and bloud of Chysste.

Hotebeit after that, bega there some among their other heresies, to fall that unta
A treatise upon the passion.

A unto some of these observing the blessed sacrament. For when men began ones to take the bible in the teeth, and run for the at rulers out of the common trade of the same taught and received, and by the whole catholic church believed and professed faith, than could there not yet any with such manner of folk the letter of holy scripture be any bible to restrain them back. For letting that at once of the whole corps of the know catholic church at night and challenging the spirit of God from the same, by and abasing that holy spirit, somet such a known church of heretics as themselves assigned, and the no part of them, but assigning that spirit to an only known church a challenging yet ne'er the less contrary to their own position, the truth of understanding and interpreting of holy scripture (to which they confessed the insufficiency of that holy spirit requisite) every man to himself, saying I say themself in this while, the scripture could not hold them. For they would be, and yet such folks be, since scripture without bodies of scripture they lack, and such as they like to receive, interpret and confess as they lack. By reason whereof, at sounding times abound heresies strong and spread abroad, and with great trouble of the good catholic folkes, and great decay of the true catholic folke, and eternal destruction of these foules that take these wrong wares, flowered for a while. Now being our loose (laude and thank be to hym) ever prominent with his holy spirit, that all these heresies were in great space by his catholic church condemned and suppressed. And so hath his catholic faith in his catholic church, as in this article of the blessed sacrament, as in all the rest

D manumitt this tv hundred pere, continuing etrano contine (that while this life last, what concerning them the indebted shall make with it).

Hodie bet, menne may gather upon the scripture, that like as chiselled beth nowe in some places lost many lands, and in some other manner many lands againe, so shall he bee after the same proceeds to full roundes about it, that there shall be no land in any part thereof, in which parte people are working, but that they shall have parts of the name and scripture of the blessed faith, which was not all done as saint Anthyn faith in the tyme of the Apostles themselfe, but like these vmbdes of Christo lapeth the Sapatte Anyn pite, qui 's cattis, ne lúciod audite. He that beareth you, beareth me, though they were spoken only to the Apostles, were not yet only meant for the Apostles persons only, but spoken to them in the name of the church as governors of the same, and therefore to those governors of the church also as to the vmbdes ende gould be sucede in these places, to this prophetic of in annomex tetram exiuit sonum coram, ut in jure oris terrae. Verba coram. Into all the vmbdes is gone out the solemn of them, and into the end of the round of the earth the vmbdes of them which vmbdes were written before the prophet David many vmbdes are the vmbdes were boone, and was prophesied by the boile of the prophet of the vmbdes past, to signify that the thing prophesied tholde as surely sucede and be vertified, as though it were passed already were not meant that the thing should be fully performed by them ownne persons, but in one time part in other, by suche as the governors of the catholic church which should sucede in these places, should in times and opportunitie convenient send forth about it and appoint thereunto.

But afterward when it is all preached round about upon all parts of the earth, the true shall come when it shall to sea become againe, and the church by perfection so straightened into narrow a corner, that in respect of the conserves into which chiselled beth been and shalbe delayed and spred before, it shall seeme that they shall bee then not by chiselled countryes left at all, whereasof our fauntour sayde: Quam Lube, quod neterit fuitis hominis, putas inume niet fidem in terra? What be the soue of man shall come (that is to say, at the day of doom to judge the world) against them that they shall ynde faith in the earth?

But that true shalbe but short, for our fauntour faith: Propter electos breviabun tur dies illi. And that shall our loose come some after and quickly this present vmbdes, and rewarded every god mane after his god woxes wrought in his true catholic faith.

Redder utniu secan di opera sua. He shall ynde every man according to his woxes.
A treatise upon the pasyon.

But yet such works we must understand, as are wrought in faith, for as saint Paul said: one side impossible of place, and without faith it is impossible to please god.

But finally this catholike faith of faith, presence of Christ's body and blood in the blessed sacrament, hath as I have shewed been faith of Christ's whole catholike church, ever since Christ's first institution thereof until this present time, ever halfe while the world endureth. Whereagainst who so weareth, cannot fail in conclusio to take a very soule fall, as farre downe recreate he repent, as from the place that he walketh on in yeerd, into the deep pit of hell, from which fall our lord of his goodness beseech every chisslen man.

The third lecture of the sacrament.

Have in the first lecture (good reader) expounded you the worpes of our lavoir at the institution of blessed sacrament. And after have I in the second, shewed you somewhat of the sacramentall signes, of the sacramentall things, that are either contained therein, of signifieth thereof. And have also somewhat rehearsed you the very words of the old holy doctors, whereby we may plainly perceive, the old holy fathers beleve the presence of the very body and blood of Christ in the blessed sacrament in lykewise as we do.

Now is it convenient that we somewhat speake, in what manner wise we ought to be set in the receyving. We must understand that of this holy sacrament, there are three manner of receyving. Some receyve it ony sacramentally, and some only spiriually and some receyve it both. Duly sacramentally do they receyve it, which receyve the blessed sacrament inwolthly. For so they receyve the very body and blood of our blessed lavoir into their bodie, in the blessed sacrament in forme of bread out of the maffe, in forme of bread and wine in the maffe. For as holy saint Pauline faith of faith receyveth the Lord Judas, though he was nought a receyver he receyved him to bath to his baptization, yet was it our loydes bodie that he receyved. But because they receyved it in deedly soule, it is to witte, ethere in will to committ.

But yet I say, that without the spiriually receyving the sacrament receyveth nothing anathem. And not over that it nothing anathem, but that it is nothynge and purely. For S. ch. 11. 1. 21. 1. 3. 4.
A Paulus after that he had plainly to the
and showed the Corinthians, that the thing
whereby they did eat and drink, was the
body and blood of Christ: he laid it upon the:
Auctoritas manducavit panem et liberavit caelestem domi-
ni indignum, verus corpus et saepe in domini, et
judicium fidei manducavit et bibit, non diabolum: corpus
domi, Whosoever eateth the bread and drinketh
the cup of our Lord unworthily, shall be
 guilty of the body and blood of our Lord,
and eateth and drinketh judgment unto
himself, lest he be defiled not the
body of our Lord, that is to wit, his
discerneth it not and drinketh it like as he ought
to do: it being the body of our Lord as
it is.
And we see, that notwithstanding he
that receiveth the blessed sacrament,
receiveth the body of our Lord: yet
receiving it unworthily, therefore not
spiritually, though he be by the only
sacramental receiving of Christ's body,
incorporate as a member in a certain
manner in the mystical body of his
Church; yet for lack of the spiritual
receiving by the senses of his spirit,
attempt not the fruitfull thing of the
sacrament, that is to wit, the society of
saints: that is to say: ye are not by the
spiritual of Christ, animated and quicken-
ed, as made a true and mystic body in the pure
mystical body, the fellowship and soci-
ety of saints.
Some as I sayde before, receive this
blessed sacrament only spiritually, and
not sacramentally, and so do all they
receive it which are in cleanse lyse, and
are at their high mass devoutly. For
there the curate offereth it for him and
them. And although that only himselfe re-
cieve it sacramentally, that is to wit, the
very body and blood under the sacra-
mentall signes the fourmes of bread pe-
whene, yet as many as of them as are pre-
sent at it, are in cleanse lyse: receive it
spiritually: that is to wit, the fruitfull
thing of the sacrament, that is to say,
they receive grace, by which they be by
the spirit of Christ more firmly knyt
and bound with members in the
spiritual society of saints.

By Thomas More was wrote no more in Englishe of this
treatise of the passion of Christ. But he (still prisoner
in the tower of London) wrote more thereof in latine (as
after the same order as he wrote thereof in Englieshe) the
translation whereof here followeth.
An exposition of a parte of
the passion of our saviour Jesus Christ, made in latine by Sir Thomas More knight (whyle he was prissoner in the tower of
London) and translated into englyshe, by maysters
Marye Basset, one of the gentlewomen
of the queenes maiesties privie
chamber, and nece to the
fayde Sir Thomas
More.

The prynter to the gentle reader.

Where god reader, I put int
in to your dydes another worke
of Sir Thomas More, comp
piled in latine by hym in the
tower, in the yer of our lord
1534. lately englyshed by mistresse Mary Basset (a nere kinswoman of his own)
daughter to William Koper squyer and Pargaret bys wise, daughter to the fayde Sir Thomas More. A worke of troubl ful of god and godly lessons, whiche he began bryere the prissoner, and coulde not atchiene and finishe the same, as he that ere he could goo the saw therwith, cauen when he came to the
position of these wordes, et incoerum manus
in latine was beread and put from bys
bookes, pen, inke and paper, and koper more straghtly than before, and some after also was putte to death hymselfe.
This worke in latine hath been by forte
dive great clarkes read and loaed, and beare well lyked, and is agayne to sette oute in our tongue, and goeth to nere Sir Thomas More's own englyshe phrase, that the gentlewoman (who so her pastyme translated it) is no nerer to hym in kynd, vertue and litterature, than in bys englyshe tongue: so that it myghte

come to have been by bys owen pen indi
rated sper, and not at all translated suche
a gift hath the to folowe her grandfa
thers dayne in writing. Somewhat I
had to bower that I could come by bys
bode, for a gentlewoman which tradaced
it, found notting willing to have it goe
abrode, for that (the laste) it was first
turned into englyshe, but for her owne
pastyme and exercise, and so reputed
it farre to dymple to come in many han
des: And som ther were that sayn
would have had it sette furth in pryntt alone,
because the matter is so god and eke so
well handeled, that it were to be withen
it thought be reason of all folkes: which
mo would bye, sett out alone, than with
so many other of bys workes: and hop
pely to thall it be bereafter at more les
sure. But in the mane wylde, take
it, and read it thus with the reth,
and give God thanks, and
pray for her that tyme the
paynes in this wylk
to translate it.
A treatise upon the passion.

Of the sorrow, weeping, fear, and prayer of Christ before his taking, as it is written in the xxvi. Chapter of Saint Matthew, the xiii. of Saint Mark, the xxii. of Saint Luke, and the xiii. of Saint John.

They went forth unto the mount of Olives.

They went forth, but not to bedde. A rose at midnight (faith the Prophet) to geue people and thankes to thee. Howbeit Christ did not so much as once lay him downe on his bed. But at the least wyple would go God we could truely say, I remember the two in my bed God longed. And it was not in the summer season neither. Christ after his supper took his space to the mount. For it was ene slepe after the supper of the peace, when the dapes and the nightes be al of one leght. And that it was a colt night appeared also by this, that the fauourer was warming themselves by the fire in the hospites bawle. And that thys was not the last time that he so didde, well witneseth the Evangiliste where he sayth.

Secondum consuetudinem.

Accordyng to his custome.

He went up to the mount to praye, willing his the by to undestand, when we sette our spiles to pray, we must lift by our heartes from the conmous buqy of etnes of all woordy busines, to thende we may wholly let our myndes and god and godly matters. This mount of Olivette which was all full of blute trees, contegne in it a certayne mystyere, for a banch of an blute tree, was conmon taken as a token of peace, which Christ commytted to make betirte god & man, who had so long before been enemies. Besides this, the place that cometh of the blute tree, doth signifie the grace of the holy god, whom Christ did come to tend downe to his discipules after his returne to his father, to thende that by the grace of the same holy spirtu, they might within those space after, be able to learnle those things, which as he had told the them, they could not well have done.

Trans torrentia Cedron in ilium cui nomas Gethebbae, femini.

Duer a rieur called Cedzō into a bitu.
A large which is named Getsemani.

This river Cedron (truth methinks) between the sence of Hierusalem the mountes of Mullerus. And this woxs Cedron in the Hebrew tonge, signifieth sow ow bow; beanaus. And Getseman in same sproch is so many as to say as very fat a plentifull bylale, ey other wise the bylale of Mullerus.

We have therefore good cause to thinke, that the Evangelistes not without great consideration, did so diligently reheure the names of these places: soz els wold they have thought it sufficient, to have shewed that he wox suffred unto the mount of Mullerus, had it not been, that god under names of those places, had secretly covered some byw misteryes, which by y rehefalt of those names, god men & newous pould have occast afterward, through y appo of this holy spirite to treach wrong.

For yth we may in no wise thinke, that there is any superfuous splende in the sacred scripture, which the apostles wrote by the inspiration of the holy gould, and that not so much as a sparrow lighteth upon y ground without y will of god. I must needs believe, neither y Evangelistes made mencio of these names about some good cause, noz yet y the Hebrews so named them (whatsoever their purpose was when they did to call the but by some secret motion (albiet to the selues unknow) of gods owne holy spirite, which under those names hade closely hid certain notable misteryes, at length bold be brought to light. And yth Cedon signifieth bow blackenes tow, & besides y is the name of not of rience only thegulikes give so here make mention of, but also we may well perce, of y bylale y the rience paletis shrow, which bylale lieth between Hierusalem, these names (but if we be to thoughtfuls negelir ge) do purve in remembrance, y so long as we live here (as apostle sainth) like drageys seques treded frus our soud, we must nees paule o ther, ere once we come into the fruitless mountes of Mullerus, y the pleasant bylinges of Getseman, a byllage y lay at distante la hostile to take by at last of delighte picture, we must first paule o ther as I yade, this bylale a rifice called Cedon a vale of mistery a rence of pleasers, water whereof may cleane prerge y bath atap y soale blacke fitchines of our times. But nowe if we aawode grieffe paynes, goe aboute by a contrary way to make this world which shoulde be a place of paynes, to be a place of safe paastime, s to twerne it into our brawn, both we were therely exclure our selues from the very true sollicitie. For er, s drawn as all to late in fruitless so; soes care, y further bring us our selues into intolerable endes sychet haveries. And this holerome lesson are we put in mind of, by the well placed reverfall of Cedon and Getseman. Nowe bcaus the words of holy Scriptrye have not one see alone, but are full of many misteryes, the names of these places doe to well true to lettting forth of this histo ry of Christes passton, as though for the same purpose only god had sed a begin. Ything occast those places long before, to be called by such notable names, as being copared with those thinges that Christ did many yers after, might declare y we were appointed afore hande, to be as it were witnesses of his most bit ter passton. For sed Cedon signifieth blacke, bow it is some to express y layng of Christ goyng to his glorious kingdom by godly manerly way, digges with stripes, bloody, in full bying, suche other fitchines where it is written, Bethe Silues way beautys is seth therein. And y the rience which he past one, y agano, without coste broken bow bow y beafises, y fynself righte, well wist most Mathas, where he sayd, y bowe is draygen to the depth.

Histu falscken & Disgoyll aoe. And his disciplyes went with him.

It is to be undertakene of the elenon onely which still remayned with hym. For the twelsth, whome the devill entered into after he had eaten the sop, and caried to the from the visage of the A postles, waneth noe no longer bypon his master as his disciply, but like a trayly layd abow to destroy hym. And to pasted these words of Christes tretry, he that is not with me is against me. For against Christ was be in deed, even at that syme godly especially, crately contryping his destruction, when the rest of his disciplyes went after hym to pare with hym.

Let's folow Chiff therefore, and by payner calle upon his father with hym. And let's not as Judas did, ypp aspe from hym, after we have been reluced by his gracious goodnes, and well liberalie tappd with hym, for feare ypp layng of the prophet be verified in us.
A treatise vpon the passion.

If thou sawest a thief thou didst runne with him, and with adulterers opbrock thy pap by the hole. He that seeth a thief setth him afeft, and sheweth the woundes of his face. And Judas that did goe about to be betrayd him, knew right well the place, because Jesus blest oft times to come this way with his disciples. He by occasion of the trapery, doe the Evangelists yet once agayme both seate into us, and with vs reherse all those wordes commende also, bleeding custome of Christ, who was wont to repossesse forth with his disciples to pray. For he had not gone to the same place to commode in the night time, but now it came to pass, the night was long and deep, that he should not have beene to well afforcd to rende our Lord there; that he therefore had conducted thither the bishoppse ternanantes a bende of the Romane souliers, as to the thing they shoule not milte to merr withall; if they shal have done it other wise, they woulde have wet he had mascked them, and soe rehere he could haue escapd away happily haue done him some displeasure.

But nowe where are these folke become that stande vere muche in these owne conecture, and as though they had done a great seate, fondely giue in the selues, yli had beene lost then at one time or other, on high eauens, either to watche anye thing long in prayer by night or else for the same purpose to rest in the morning somewhat carely. Our saunter Christ customeable bleed to passeuer in prayer at the whole night with out any slepe at all.

Whereby also which because he refused not to eate and drinke with the publitches, nor dispaie not to receiue lendens and service of sinners, called him a glutton and a drunkarde, and in caparison of the Pharissees (whose profession was very craft) counted him to be lant in vertue, is pastise as one of the common loste. And yet while these scribe losinge Hypocrisie to be some of the wise, were playing openly above in corners of the streets, he thereof full well if they haue greatnesse of mine (while he receiue a bank with them) to amend their lines. Again while the sles disembling Pharisee were at his easy courting in his best bed, Christ continued without dozes, painfully at night in prayer. O would god we which are to slacks and stoutfull, we can not solowe the good ensample of our saviour in this behalfe, would be yet at the leaft wise, when we trurne our selues in our beds even ready to fall a slepe, have in remembrance Christes continually waiting: and all though he were in fewe taphes, till hepe come on us agayme, give him brest of thines, both mistaking our own sloughfullnes, and therewithal calling upon him to freue us with more of his grace. Surely if we would accustome our selues to doe but even so much, I nothing doubt but that god would within those space, helpe vs with his grace, and make vs muche better.

But sitte here quod he lobbles I go ponder and praye. Then take he power with him, and the two tonnes of Tebe, and becomm to be heauy and fad, and to war somewhat atrape and we re, then said he unto them. By soul is heauen even to the death. Abide ye here ye here watche with me.

Whereas Christe bidde the other eight of his discipules to stay & what behynd him, Peter, John, and his brothere James, caude he to gos further with him, as those whom he had alwayes biden most familiarly the most of his apostles. Which thing although he had done for none other respect but one ly for that it liked him to doe, he could yet hau none man to be guesed therewith to see hym to good and gracies. Howbeit great conseruations were there beside, which in it seemeth moved hym therunto. Forasmuch as Peter for the servour of his faith, John for his virgin, and his brother James for that he was the first of his apostles that shoul suffer matirdeome for his sake, and in death full oft and tormented at the rest. And these three also had he longe eft, boosed to admitt bothe to be piup up to his glorious tranfiguration, and also pretend to see it. Connetur was it therefore that in his beare he thyselfe with soe all other, calleth with hym to do his underfull a light, and there had comfor for the while with the clere light of his eternal glass, connectur was it I say that these three in especial, whom as reason would were more strong harted the other, should be placed neerest about.
A treatise upon the passion.

"Bym, at the time of his painful pangs for going his bitter passion, how while he was gone a little beyond the right, the righteous waters set he himself appalled his courage and noble beauties, for ow, scarce, beeries, that with so great extremity, by and by, did them, he let not to beister these lamentable woes, evidently declared the marvellous inward anguish of his sore troubled heart.

"This is mine mequake ad martem.

"By foul is very even to the death. For the blessed and tender here of our most holy Saviour, was crimsoned there pagod with manifold siccoeous griefs, of the doubles well with he, that the false traitors his mortal enemies strewed hereunto, were now in manner already come upon him, and over this that he should be dishonestly bounden, have heinous crimes scrupled against him, be blaspheemed, scourged, crowned with thorns, nailed, crucified, a finally suffer very long, cruel tormentes. Moreover much did he disquiete hym, that he foresaw the seare and dread which his discipless should fall in, the mischiefe that should light on the Jews, the destruction of the false traitors Judas, a last of all, the unspeakable sorrow of his dear beloved mother. The stormes heaped of so many troubles comming up hym at once, as with the storme sea when<br />

violently bradeth downe the bankes over the lande, sone appelleth his most holy and blessed heart.

Some man may happly here mercel, how this could be, our traitor Christ being very god equal with his almighty father, could be heue, sad, so sorrowful. In deede he could not have bene so, as he was god, so how he bene one god, so not maled. But now feigned he was as verely mase as he was verely god, I thinke is moxe to be meruelled in as much as he was mase he had these affections of devotions in him, such in meane as he wod, his offence to god, as of cunninge are in mankind, the y in as much as he was god, he wrought to wonderfull miracles. Of whom the sonn is Christ should have in his fear, wertines, and soom, namely being he was god, the why hold we not aswell mararia, by he was bigre a thyself to pepe. The albeit he had these properties yet was he nevertheless god for all. But hereunto paraundertake must thou replye so, albeit I do now mararia no more he could so do, yet sa I not but mararia still why he hold to do. For what reason is it he which taught his discipless in no wise to fear thely should but kill only their bodies, when he was done had no further thing in their powre where with they could do them harme. How now was after of the himself, namely (this against his blessed body) they could no more do, then he liked his holy magestie to pernich and suffet them. Over this seeing, hereof we be well assured, his maria topfully and couragiously hasted the towrde then death, not letting even the owlde to rebuke and reprove him. No doubtly might it be thought Christ himself being as a man might say, his chief banner bearer, his captain of all maria should when he drew were to his passion, be to fare, to be heur, so wonderfully unquaied and troubled. Had it not bene mete by him which did all things himselfe before he taught a saint, should in this point especially in his owne person, have gene ther me example to learn of him; the truelesse fact, cheerfully to suffer death; lest such as in time to come would be leurs a afraid to be for the defence of the faith, might happily to excite their own faints to noble barters, beare themselfes in hand, they did none otherwysetherein then Christ had done before them. And so doone joye they be hoye not a little of the, so good a worthy a matter, ther besides much discourage other folk, to see the so great fear, so heurines.

They may make these objections; such other like, neither do throughly perceive the whole bottom of this matter, nor yet well the what Christes meaning was, when he commanded his discipless in no wise to be afraid of death. For he ment not they should in no calle once thank at death; but they should not to think flee his eternal death; by forsaking ye sayeth, they should fall into endless death; for sure. Who though he well have his soldiers to be bold, therewithal dictate, requirith not yet to have them neither like blocks nor mad men. For as he had a strong courageous heart that never thinketh pacciently to suffer pain, so he feeleth none, to like a very block about any fente at all. It were a madde parte for a man not to fear to have his flesche cut, and yet should no woman for any dread of faire, be with alwen from his godly prupose, and to by the refual of a small paine, purchase hym selfe a muche greater. A surfer when
A treatyce vppon the passion.

A cleasned place must be launced or seared, erchasteth not his paciet to imagine that at the same time he shall feel no grief of paine at all, but willith him an ayne wife quietly to take it. He behoveth not, but that it vll be righte painefull vnto him. But then against the pleasure that he had haue by the recovery of his helth and the avoiding of fowre greites likelie to enuie, this that saile by faith be, recon

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The Philistines was reputed as good as ten thousand, velamin faint Paul's corp, to protest of we nowe speake of in the sight for his faith against faiths particular; he accepted as sufficient as he received yet ten thousand besides. Then this most valiant chapman saint Paul, his was so taught with the love of Christ the hope he had in him, he reckoned himself assured of his reward in heaven, in so much he said I have fought a good battle, my course have I finished, my faith have I kept, in time coming have I crowned faith referred for me, which he so serenely despised so longed so, that he left those words of hymnlet: Christ is my life, to byp were our, or my advantage. | again: I longed to be discharged of this body of mine, to be by Christ, this last fame Paul I say vpon this, both by fellowship procured to escape Jewes deceitful prisons through help of a certain captain of the Roman garrison, afterward got out of prison, alleging he was a Grecian of Rome, at another time fainted himselfe from cruel Jewes, by appealing unto Cesar, before, was let down over a wall in a basket, so avoided untis hands of king Areta. Here if any man will save all this while he was in no dread of death at all, but did at this onely upon confidence of a great increas of faith, that through his labors, a travail might after growe to the worlds, full sure for my part, as I would be bold to deny none, so dare I not be so bold to warrant his other, thir of his own flesh he soltice was in as strong heart as he was, making the sufficient declaration hymnlet, where he writeth vnto all Gestaethers as followeth. When we came to Damascus our body had no rest, but much tribulation abode us, battle wounded we fare within. Also in all other place he writeth vnto the in this wise: In much weakness was I, in sore head, fear among you. And again in this faith. Doeth we not have you ignorance of our trouble which hath happened in Asia, where we have bene above the power so afflicted, we were even vnry of our life. Doeth not hearken now saint Paul his own mouth, confesse here his own heart and head, and wonderful doth him the bath. In so much he seeth of these words: it wer in a painted table, lovely to see with painful agony he then abode for Christ. Let me now see whether any man can tarry, Christes holy martyrs we newe and astype of both. And yet at all could no fear cause faint Paul, once to shrink. So, as go back from his good purpose, to advance the faith of Christ: no; as thy countenance didst vnto me, could not stay him, but yuldes for this would he be discoursed out as to the place whereunto he saw yet the spirit of God called him, at once a prophet Agabus had foretold him plain, there should he be both imprisoned, a further in no little danger of his life. Whereby it appears, that to fare both with a torment is none offence, but a great and grievous pain, which Christ came not to avoid, but patiently to suffer. And we may not by and by judge it a point of cowardness, if we see a man either afrye a lothe to be tommayed, or discreetly elcheu pril in suche case as be may lawfully doe it. But Sargon for a deed of death a torment, either to rane quite alway, when nebe requireth a man to abyde by his tallocyng, so desparately to pelte hymselfe into hys enemies hands, this leve is by the loads of armies reputed a very shameful and traitorous act. For a man of war never so faint hearted he is never to before, yet when hys captaine commandeth him, he be therby stretched up to set forward and go forth, and do manfully fight and overthrow his enemies: this man may be well assured, vth foamer feare shall no whit abside his rewardes, the in good earne, suche a one is rather most of all to be contended, as he hath overcome both his enemy his own fear: when in conflict with many times more difficulty, then to conquer is vanquish a man most extrem enemy. So in dbe our fauourite Christ, as his own doynges signifie after declared, letter neither so: for now, fear, no-terines, obediently to excerce his fathers wills pleasure, amightily to palle through al those paysfull pangs, which for our behalf hymselfe a little before, had so fully bene in dread of. But no cause are there the one, so which in ye meanes faile to satisfy him to suffer such fear, such sorrow, such version, such inward anguish. It pleased him slay, that he was not enforced therunto, for who could have expired gods. I came therefore without fail, of a wonderful high comperact of himselfe, that his goddes did so? while, in such wise for heart to give his aide a influence. With this he thought, that he might thereby to his great grief, feebly fell in his own body, these
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As I was about to say, it is said that Christ of his wonderful goodness thus to do, upon many confederates. First, because he would fully the thing for which he came into this world, and was to set forth, and truly, for whereas he was very God, and man, to set forth that, which because they refused, he had in him, greater, the vilest, meanest, such as despisements, as all other me naturally have, falsely misused, he believed he was not God in deed. I must this not only of Jews and gentiles in his own time, but too much of his enemies, but of those Jews and Gentiles also which were many years after, now, and the heathen, which, being said to be the eyes of God, both wise and holy, by his Son, in their own conceptions, wise and apost. For it was so much as our Lord, the Lord, but in the spirit of God, yet both the God in the said below his grace upon makinde, he leteth not thow their nature to work, have her course to, but also suffreth he to nature to help towarde and grace which he fresh unto, to thento he may, most heaven more easily work, who do well; if nature bee to towardly it will never be true then again all yet which is made and overcometh by grace, it liketh him as if he were so difficultly that such folk have in there, yet did, that grow into the more matter of merit. Wherefore sozal much as Christ poul foizelse, many their would be so tender of body, yet the nearer so little in danger of bodily harme, they would be redly to fearfully to tremble and quake, now lest such pains do convince any warde discomto, when they hold feele themselves so fearful as fastenred, till ye marites again to soure courageous, and upon fear to be forced to depart grace over, might mightily willfully to yield, not go through, Christ nowadays the same I say, to correct theys, breakout spirits in the example of his own power, the reason, which, incomparable fear to one yet more likely to be in such case, as it were by his thinly voyce of perseverence, he showed himself expressly to say: Pluck by thy courage faint heart, and dispeare never a parte. What though he be fearfull, fay, very, fandeth in great heart of most paintfull to merry this is like to fall upon

[Note: The text is a page from a historical document discussing the passion of Christ, mentioning the actions and intentions of the confederates of Christ, and the influence of various individuals and groups on his mission and his passion. The text is written in a style indicative of religious discourse from a previous era.]
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2 thee, of good estate for all, so: if my self have vouchsafed the whole world, yet felt I far more fear, sorrow, vertue, much more inward anguish, to when I considered my most bitter painful paffio to please to fall upon me, for that is like a hard vapour, a thousand glorious, blessed martyr's, whose enseau he may right topfully follow. But thou now dost tender much so weakly there, thinkst thou sufficient for thee, only to walk after me, which art the shepherds of govern- nor: so must run the scaffold, and put the trust in me. For this I came to such a passage lo, have I myself passed before thee. Take hold on the arms of my gar- ment thereto. For thence I procured such strength as to proceed, as they much to thy festival age: rep: the ships of many fates, thou makest the thou caucuses to fear, the make the better course, when then remember, not only that thou followst my steps therein, which are also. I will not suffer thee to be tempted about thy power, but give the thy separation away, thou mayst be able to abide it. But all this small. a short trouble, which thou sufferrst here, that with thee exceeding great glory in heaven. For the afflictions of this world be nothing worthy of glory is to come, which shall receive thee in. having all these things imzain in the world, because to take a good heart unto thee, as the image of my cross clearly shine, for there thy fearful, bright, deadfull, but vain imaginacions, the spirit of darknes thus worketh in thee. prosperously go; ward on the toasury, and parle thou as to trouble a admirer, faithfully trussing thee mine aide helpe, that shalt have upper hand, of no recrees for thy reward glorious crown of victorie.

Thus among other causes for which our sainct; vouchsafed to take up hym these affections of our frail nature, one was this that I have herebefore ered, that as it seemeth very reasonable, is to witte be become weake for they takes you weake, by his weakness to euerthevs, who held entire tender, that in all that ever he did in this his bitter agony, it appeareth hement noth: more, then to teach his faint hearted souer- hper bow to become himself in his trou- bles renant, when he be solutely draw to martyr done. For thereto he would instruct him as in case of or der, both to other folk to watch, payg for him, therfore nevertheless in his own parts to commend himselfe wholly unto god, again for, that he would have known that none but himselfe alone as them should call his painfull pangs of deth, when he had commanded them these apostles, who he takes thim from other eight almost to his fate of the hill, to stay till there to abyde and watche with him, then God himselfe from them. a bones call further.

Egressus postulit, proclit in faciem suam super terram et-orab, si fieri potest transire ab eis hora. Er diut. Ab est, in seque nomen procella sunt lub, Transier hunc calicem a me: sed non quaed ego volo, sed quod tu vis: Mi pater, si possible est, transeat a me calix, ubi, veniunt amen: non tunc ego volo, sed sicutur.

So when he was gone a little further downward fell he to prostrate upon the greater, and prayed, that if it were possible, that bowing might pass away for him. And thus he said: father father, unto thee are all things possible. Take away this cup from me, but yet thy will be fullfilled: not mine. pray god, if it may be, let this cup pass from me, howbeit not as I will herein, but as it pleaseth thee.

Here both Christ like a good captain, teach his soldiers by his own example, first of all to begin to humilithe, saudation of God of all other vertues, which once laid, a man mayshout danger clime in higher. So: Christ albeit he was hereby god equal to one in substance to God, his father, nevertheles so that he was also, lest not in most humble wise to cast himself down flat upon the ground before him.

But here good Reader letts be passe while, to enter devotion, consider what medes our captain Christ like thus prostrate upon the ground for, if we earnestly do soe, we shall have our hearts to lightened by the bright shining beam of that light, that illuminateth euery man which cometh into this world, by that shall be hable thercby to see, know, lament, at least to reforme this foule folly, for negligent to fleeth full sluggishnesses can I not call it, but rather strange madness and intollerable deadly dulness, which causeth a great many of us when we go to make our pway unto to allmighty god, not with reverence attentively to praze to hym, but the care leesly and step by steps utterly to talk with him. Wherefore I much fear me, lest we rather soe Provok his wrathes indignant, then purchase at his hande any lauds of mercy toward vs.
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Would god we would sometime take to much pain, as we have finisshed our praters, as this orther to call to our remembrance again, all things that have pulld: in the while we seemd to pray, lovd, how fast, how fast, how sly matters trouble us many times, as we old to to: but what we will come to, to occupie our minds in soe many, as many folo matters, as any possibillith shuld be able to, hardly could I troute so little a while, think we to many things a so far distant a fader, as our pyle unoccupied mind wadter about, while our tong at adverture partner the pace, in our matters eternit, of other accustomet praters. And therefor if a bode void mule a maruate, what our lups are bised into, when we be troubled to dreames in our slepe, not in by I knowe why unto, we may better like our minde for, which, than if we do imagine it, to be in like lost occupide while we sleepe, as it is tobe we pypawaking, (as at y medi wife we p prater after this manner may be counse watchin, while we utter our solid mad bain in y mean featur, so fast to wader about hither and thither, to the pyle for to mandy fatallies. Saving theys only difference the between the, y thele which a main might saper, thus bimate wakings, have certain to monstous, so dameful to abominable top in their heades, while their tange mobile hope their praters in hal about any heate take thatunto, y their heates bee straping abobe abobe them in other places, y if a main has time like but in his slepe, peren that child may well bee not I am sure for, shame (we be never to baches) at his bytting better to frate theنصاصفلل beings. And out of a great most trues is voided law, y the outward behainad; causinae a plain epefice mirror, y mage of y minde, in ammuche as by y eys, by y beetle, by y salvede, by y boweves, by y banade, by y fee, finally by y gysture of y whole body, right well apperce, how madely toly y mindebe is disposed. For we little pate how small beocid of hart we come to pray to al, so booe we little pate also how breve yultive go to, war therin. And albeit we wold have it seem, y on y halpe dates we go more gorgeously apparelled than, at other times onely for y hono of god, yet y neglect fathap y we be a great mainy of us in this time of our prate, both sufficiently declare, be we never so lothe to have it to knowe y appate to the world y live as that together of a penfylly pride. So carefullly do we eere in y church, sometime solenly set to s fro, other nobles faire settly settles by down again. And if it hap by to kneele, the either do we knele, bode to knee, y lene bode y other, else will we have a capulion lapd under the bot, pese a sometime, (naymen if we be any thing more or finer) we eel so a eale to heare by our blooking too, to like an old rotten rustoute house, we be fare ther with to bee Staide y underpoped. And the further do we eever day discover, how farwise our mind is wady fro god. We cleame our headd, we pare our natles, we picke our note, y lap noteworthy one thing fro an other, which is said or what is va said both havine cleanse fofor, we be fare at al aduentures to appme what we have more to say. Be we not a shame thus madly demeaning our selfes both secretly in our heres also in our doings openly in such wife to sed for, soncoyn to god, being in to gret danger as we be a in such wife to pypay for pardot or to many horibl offences. On, y son in such wife to define him to preferne be fro per petual danace; so y this one offe to frequently to approch to y high mate of god, al had we never offered him before, yet alone wel worthy to bee punished to a houland endles batles. Wel now suppose you had commited treatyes against the mighty world by prince, whifi ere at his liberty edher to kill the of face the, this notedi dy y be would be to mercifull unto the, as bode the repance y hibile fate for his gracious fauer agane, he conte faizer be to chauce the punishment of death in y to some fine pennet of money, or further bode the severall note the declaracion of thine hartly exceding shame a show y thy fault, clearely relese the of altogether. How y do cometh in priser of this prince, suppoles you had wolden euer eat ly, as one carefully paased nor war he did, tel thy tale unto him, y while he fate still has good earre into the, in byting of thy fate at y while eter by down before him, y when y balest steted thy sil squat the down fair well in a chartre, or if so good maners take y thoughtest y

\[ \text{RR.iii. most} \]
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Most solemnly for the to kneel on the knees upon which I look off, call some body first, to fetch the thud to lave, underneath them, even besides by being the choice of an other course thereby to leave some others on, after all this same, first, last, last, last; call not bow, but walk out of thinking, on the ravenous, in seeking to behead by false in the condescension, speech, gesture, the hole by by, he might plainly perceive, while I spoke: but unto him, thy mind were otherwise occupied. Tell me how I fear the, what good counsel? what off get at his hand by this tale thus to be aforesaid? I have bold through a call of life; death, in the presence but of some worldly prince we would I am sure recound our felicity quit out of our tusks. Whereas he who be had killed, body had done his utmost, I were able to do no more. And be the issue you well advised, which being solid, fancy in a great many of matters of many more importance, there should not silence to fee, seeing I was not about the body, bath power also to call, soul and body both into the fire of hell for ever.

Hownbeit I would not any method to understand my woods here, as though I have no body to pray, either walking or sitting, as lying in his bed eather, for gladly would I, what so ever my body be doing, we would yet in the mean while evermore be lifted by our hearts to god, which is a kind of paper he both most acceptably which was sooner we walk, is so our mind be fired on god never depart we fed him, which is ever when prefer to us. Hownbeit like as a paper that laid unto god. I spoke not, while I lay in my bed, do not so satisfy himself therewith, but he would never cry at midnight to, for to laude praise our lord, so be these praises that we came thus walking, some what would have the times in such wise to be laid, that both hold our minds to so godly meditation be prepared, our bodies in so reverent posture observed, we could not in most holy, why be our selfs, yet would go unto places off whole world, at the very sitting in one place altogether at once. And devoutly this babbling of my mind, as off as I do think me thereby, trouble both my heart and soul. Yet will I not lay that every thought (albeit right namefull and horrible) which in the time of our praise, either is put into our minds by myself as of our angel,
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As it were a full close of all the rest of his doctrine. And therefore to give a warning, we ought not only secretly with our part, but also in our body openly in 

he face of the world, to serve a holy god 

creator of the body, so to teach and to 

tell, that a recreant and lewd behavior of the body, albeit the same: principal 

proceeds of the frequent devotion of the body, although not necessary cause again our inward сторон и circumst to godward to encrease a grove greater, he showed us then a sample himself of more humble submission in prayer; who with such lowly outward gesture worshiped his 

heavily father, as none earthly prince 

both Alexander, which he was in 

his bost, and vey constant, as certain other benefactors princes, who had so much of their effect, did they seek to have 

been reputed to gods, burblest for what 

than require of his subjects, when it was willingly offered, 292 al ye while he prayed, neither did he sit at his 

case, 293 stand upon his site, 294 peton 

kneel neither, but set down gravely 

flat upon the ground; a thing so long 

ably, behold, his father to be merciful 

unto him? Stir laying father father, hu 

bly declared he unto whom nothing is 

impossible, said thou safe, of it implore to be, his to wit, unless he had fully 

determined to have him take the cup of his 

painful patiēnce at his request and prayer 

to prefer the from it, being nevertheless 

cotent his request been hold take no 

place, it unto his blessed will it seemed not to convenient. We map not by occasion 

of these worlds, recite, if the line was 

ignorant of his fathers wills, as pleasure: 

but as he came by her to instruct and 

reach me, so that he have it appere unto 

the, he had in himself very man affec 

tions. And whereas he said twice, father, 

father, he was thus by her to understand, 

yo god his father is in deos father of all 

things both in heaven earth. Further 

more, he put us by the same in remem 

brance, that god the father, was to him a 

double father. Once by creatures, which is 

a kind of fatherhood, site of the cre 

trates more righteously we of god we made us of 

naught, the of thy s rod naturale begat 

us, as much as god both created our 

natural father so orderly makes disposed at that matter, whereof we are engendered. And albeit Christ as man in this wise toke god; for his father, yet as 

god toke be him; for his natural s coer 

ternal father. It may well be to the twof 

called than him by this name father, to 

have it knowe, that he was not alone 

a natural father unto him in the world, but 

also that he had none other father here 

in the world neither, so much as as he 

was created in his maboode of his mo 

ther, being a pure virgin born mannes 

ly, by the coming of the holy god that 

together into his mother, that holy spirit 

I meane, which proceedeth both from his 

father s himself: whose doings be enor 

mose at one, e in no wise by any mas 

imaginacon be differenced. How he 

by this his so oft s earnest calling hym fa 

ther, which declareth an effecual before 

to obtain his request, we learn another 

wherefrom hele bened, wherefore we here 

after pray for any thing we do not 

so, and henceforth, we shall not fain 

be bitterly the more concerning, as was 

wicked him e Saul, who because he rece 

41 Reg.1 

not an anfower fr god by frs he as he 

loked it, sought unto a witch, a to fet to 

sorcrice witchcraft, which was both 

by gods lawe forbidden, by himself also 

not long before inhibited. The hereby 

both Christ teacheth us to partake in 

prayer, although we do never observe 

the thing which we require, that yet we 

shall not repine s grudgethac, consider 

ning that as we see here, the ise of god 

our favour himself, did not obtain his 

own delivery from death, which he most 

infantly prayed upon his father so, see 

ning that evermore (in which part spe 

cially ought we to follow his example be 

submitted and confounded by his own will 

to the will of his father.

Et venit ad discipulos suis et immetit eos dormientes, 12

Et et dixit eis. dormientes, 13

And became to his disciples, 14

and found them a sleepe.

Here maue we see what difference

there is in love. For that love to, that

Christ bare unto his diciples, begre

tare confirmed the lover: that they bare

towards hym againe, even they I say

that loved hym beke of all. Who for all

the forew, fear, dead, and wertnes he

was so forsanged with his selfe by far

ter passion; shewing to talk upon hym,

could be not for all that to bear, but that

never would be tourr in, go we see how

they byde, whereas they on the other

to be, how great love to enuer they bare

hym, as without sayle they loved hym

full tenderly, as for all the reedy they

cryl they bare they made loving as

for to lykely soever with to fall in, were

yet never the more habe to kepe them

selues from sleepe.
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Then said he: thus to Peter, sleepest thou? Simon, couldst thou not endure to watch one hour with me? Watch a page, that ye enter not into temptation; my spirit is very weak, but the field is strong and weake.

Of what force and efficacie is the power of Christ in the life of his apostles, and how strongly doth he touch his Foes, even when he calleth them here by his name of Simon, and calleth him when he happened to refer to his charge his sluggishe slumber, that he did secretly signify to all seizers of all the slumbering who should stand here in him, had it been a long time of the field, and so should he again by his reproche that he named him Simon. For in the habitation where he was, that Simon is as much to be said, as hearings and obedient. For when he conversed with Christ in admonition, fell to sleeping, then did he neither hear Christ nor obey him neither. And yet as he showed did not in this wise only, but secretly controul Peter by these his mumbled words to himself, but somewhat to the other that Peter had, and also as the word had spoken that Peter had, let them also. What Simon, here playeth thou not the part of Cephas, for why shouldst thou any more be called Cephas, that is to write a stone, which name I gave thee heretofore to be written upon the stone, that thou canst not abide to watch so much as one hour. But what Simon I am ere I thus have fallen a sleeper? And we shall be now thy name. Simon, so that thou art to keep a sleeper, thou wouldest thou be named Simon, that is to say a sleeper? What? being that I warned thee to watch in me, how canst thou be called obedient; which is done as my back was turned, like a sow full of slumber, or as a rated and fallen asleep. Simon I evermore be thou mine, and art thou now a sleeper? Simon I have so many wagers advanced thee, and dost thou now waketh? Simon thou dost sleep, but right now boldly doth, that ye need not be thou waketh with me, and dost thou now sleepest? Simon even as thy heart doeth, or the Jews and Gentiles, and Judas waketh then either of them, goe about to murther me, and waketh thou sleepest? Yea, Simon and the Devil to, labor and strive to waketh ye all your heart, and art thou waketh a sleeper? Oh what mapre I reckon that the note of my dyceyles waketh, when thou Simon waketh me and our selues too, in so extreme peril, art now thus fallen a sleeper?

After these words because he shoulde not seme that he touched Peter alone, he began to lay upon the rest also.

Vigilantes, et orantes non intempesti in tenore, Spiritus, qui promittit eum, aut aut inima.

Watch and pray, that ye enter not into temptation, the spirit to pray and waketh, but the field is strong and weake. Here are the wordes that are not to pray, and here are ye that are taught how profitable and to the ned of the word, to layes thy our strable sledge does to any backes, and stoppe our well disposed art, and trave it headlonge into that dangerous and not a part of his sledge, his courageous spirit was soon after abated, and himselfes runned clearly to deny, and so were Christ.

How is it thus faire with the apostles being so strable and so precious, while through sleeping they discontined their prayer they fell into temptation, what shall become of us whores and our wherches, if in time of danger, which god wootse seldom are we out of, lyke our our inwardly the devill like a rumping, you runned evermore about the, if we be of the first name Simon, so that thou art to keep a sleeper, how shouldst thou be named Simon, that is to say a sleeper? What? being that I warned thee to watch in me, how canst thou be called obedient; which is done as my back was turned, like a sow full of slumber, or as a rated and fallen asleep. Simon I evermore be thou mine, and art thou now a sleeper? Simon I have so many wages, advanced thee, and
And pray both he bid vs not now and then among, but always with any ceasing. Pray that he without interrupti
}on. And he would have us pray, not in the day time only, (for who would bid anyone to watch in his lap, but he ashamed the us to beware also even a good part of that same in hearty prayer, that a great sort of us are to spend all together in sleep. Whereby ought we to run the captives that be the same.

Patermi(niije) fi non potes hic calix transtire nisi,
Hram illiue, fiat voluntas tua.

My father, good he, my chaps cuppe may not patte from me, but that I must dye, with he shall be filled.

In these woode, my father, art there two thinges employd, I, as there both Christ expelle a grete earnest affection, a declarly all, that god the father is after a singular manner father to him, not merely onely he is to all creatures, nor he to adoption as he is to his children men, but is good, as he is god his very father by nature. By reason whereof, notwithstanding he teachd all other men to make them prayer in this wise, Our father which art in heuen, by which woode we shald acknowledge, that God is father unto us, and we to echther other as brethren, yet both he himselfe of serue good reason, as he doth for his godded alone might to do, thus speake unto the father, mis faith, my father. Howbeit now, if any man be so high mynded that disaining to be like other men, he would some specifically to bes gournded by the secret spiritte of god, and so to be in better case then any manne be before, hereby, this man in myne opponnence arrogante despise this woode of Christ, and in his paper pught my father, and not our father, in that he would have it appeare the spirit of god which is comen to all children folk, is singularly in himself alone. Wherein he fares not much unlike Lucifer, for as proundly presumeth he be for gods wor

des as Lucifer did in his place.

Now whereas he faith, if thiso cuppe cannot passe from me but that I must needs desine of it, they will be filled, is declared evidently, what thynge Christ called possible or what impossible. For that he calleth impossible, is nothing els, but the reduct and unprable voluntory determination of his father concerning his owne death, for els, if he had perceved either by the course of thy plaine, or by some secret workinge of nature, or by desteny, he must needs die.
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Atherupon had said, if this cuppe cannot passe tō me but I must needs; inte thereof; thee to what purpose I hold behove added this: thee will be fulfilled. For why spold he refer thy matter unto thy fathers picture, ye had thought, either it had not then in his fathers power to higit so about, or else: I do not think it to have care to passe, whether his fathers wold or no.

But now though we do all this while whereof such waues as Christ spake bis too his father to be preserved from death, nevertheless humble referred altogether to his will a pleasure, we must yet think always agayne, ye seeing he was both god and man, he spake all this, not as god, but as only man. As we which be made of a body and a soul, be to speake som thinges of our selfes, that cannot be applyed but to the soul alone: and some thinges speake we on other spede that can be understond and be of the body only. So faire we that martiess allone as they be dead, go vp straight wapes to heaven, whereas no more good thiner of the faising their foules alone. And likewise say we, that me how posuede ever they be here are pet but earth athes, after this shor life that lie not in a pore simple grave. Thus be we commonly accustomed to talke, yet never entrest the soul into the grave, noe perdy newer dieth thether, but lyke as ifft hath lueted wretchedly in the body, it miserably afterward lyuen in parke and pynne: so if it hath lluened, contraryly she continued in endless top and blitise.

So in like maner for, because in the omnipotent parson of Christ, his God was as well knit to ped into bys manhood, as his mortal soule was to his moral body, therefore both that he dyd as god, and also that he dyd as man, as he was in bebe not two parfions but one, to bot he speake therof as one. After which sor by reas of his godbe, he letted not to say I and my father bee all one. And in an other place, before Azahai was made I am. And in respecte of these tow natures said he further thus. I am not alwayes even to to wobbes end. And again in respect of his manhood alone, speake he these waues folowing: By father is greater then I am. And he faith also els wher, a litle while am I you. For although his glorious body is hereby prefer to vs, so halde ever till to the ende of the world, under the forme of bread in blessed sacrament of altare, yet his corporeal figure, in which he was so long couteard to his apostles, and which kindes of prece he metten when he said to you I but a final feate, at his acrce it was sicrly take a way, staying at such tymes as it listeth him to be special parson as he somtimes deets, so to shew himself. All these thinges therefore that Christ here in this time and place of his agony, either did, suffred, orspayd, which are so base, that they mape be thought far unlesely for the high matter of his godbe, at these thinges I say lest to remembre he did but onely as ma.

Ye as sone of the to, must we imagine to procede from the inferior parte of his manhood, that parte I meaneth that aper- teuneth to the fleshe, whereby by that he declared he himself a very ma in bebe, and also much relieved afterward the natural fear of other. In consideracio where of, did Christ count neither any of his own foresaid wordes, no any thing els that in the whole proces of his passion forfitted his humanitie, to be borne soe as theed, to be any imminishment of his hono; al so far forthe he himself caused his fama was al diligence to be openly set forth to the world, and albeit these things were wirted by all 5 apostles, were al equaly by his own only spirit edited, yet of all the acces feuer he did, none is there to my rememrance, that he so specially willed to be recorded. Fo how very be- up so owful he was, that told he into his apostles himselye, to thvente they might of his mouth to other after report the same. But in what wise he made his praper, bnte his father, thebe they that were renest him, when a bones catt from him, this could they not heare: all had they beene wakynge, no being a steep, al had they bene by him. And much else se at that time of the night, eithere when he fell downe on his kness, or when he lye grauling on the ground. And as for that bloody sweate that streamed downe all his body, al had they beene so plain with thence owcnes, the drops ther of afterwarde remayn in the place where he prayed, yet any thing woulde they trowe: fo sooner have conferred then have bent to stighly upon the truth, softher more was steele hard; that ever had any ma soe sweate blood before. Now over it cannot be gathered, that he then to any creature disvelled it hymself, but from thenceforth drest up bys dyes houze, neither to his owne mother, no with any of his apostles, habbe he any kind of communiation at al, unless any
A trye and apon the passion.

Any body could reckon it likely, that he
should make, he should make reverence of all the long
sorrow he filled his apostles, either when after his prayer
he returned to them, and found him
in their excite a sleep; or at least, at
the first time he woke, he slept; or finally when
the rewards were evidently commis
upon him. Then followeth as it needs;
so to move in it to be true, if he himself
after his resurrection, at that same
they were clearly set, all doubt of his
Godhead, with his own most blessed
mouth opened unto his loving mother,
and beloved disciples, the whole his
trope and practice; whereof none could
be told but himself alone, of the grievous a
gony that he had suffered in his manne
head; the knowledge whereof might be
great and true, little unto themselves,
and after by them to other. Great caus
therefore of comfort make they take in
the remembrance of this agony, that
are in tribulation and heaviness, consi
dering that our favour himself, pur
poleon to relieve and comfort other in
their distresses; of his special goodness,
bouches and to displace that affection
which he had not so
never man knew nor
never could have done.

But some there perchance which
somewhat must to, that Christ after his
prayer returning to his apostles when
he found them sleeping, and with his
puzzle coming upon them so as a
badly, that they will not what answer
to make hym, so went againe from the
as it might seeme, not therethe came but
due purpose to awake them together they were
awake, whereas he was god, y
for no reason why he should be at
awake them. So, be it that
that angel of God, y
not so likely to die againe; Chri
could not yet have, not caused his aps
nude to have been, and to have
seen at all, if he had necessarily determi
nately told the same. But now dy he
but conditionally will the so to do, that is
to write, that they were willing thereto the
seize; so fully willing to, that to him
both outwardly and inwardly the therin, they could the man for his
parte put to their own good endour
withall. And to would be have all men
is, so no man perpetually to be daned.

I mean as thus to, we do of our own
favour to wendi not a contrary way,
but be ready obediently to follow and
most blessed will and pleasure. And yet
praying man of willines, will not latter
will to do. Doth will not god have
up to heave may, he teeth, as though he
had the need of our succer there,
that he could not continue in the
by his gracious help in every furthering the
therein, they would be the man for his
parte put to their own good endour
withall. And do would be have all men.

So for, and although his coming into his apo
files at that point, dy not as though
awake them, but that they were
still was heavy, to bosome, and so amazed,
that scantly could they hold uppe they
heads and tooke on him; or else where is
yet somewhat worse by his sharp word,
had unto them being fully awaked,
nevertheless alone as his back was tur
ned felt straight a sleep againe, yet did he
be in both declare his earneffe care to
wunte his disciples, by his own ex
ample gone as plain lefion before, for to these
forth hold ye heads of his church for no
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To see whether his merciful sufferance

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in his soul did not urge me to amends,

which is so mercifully gentle, with

time we sufficiently abuse, and conti-

nuously heapes time upon time, we do (as

sapp'd the apostle) lay up to our owne

salvation gods words and indignation

in the day of his head full anger. All thy

now withstanding such is the goodness of
god, that for all he hath been to us, that

pleases us, and giddily leaping upon the

soft pillow of our imagination, he receiveth

by other words, he doggeth us, and the

keeth us, and by tribulation laboreth to

awake us. And whereas in this point he

plainly proved himself, for all he is dis-

pleased with us, to be untrue to a tender

loving father unto us, yet to send

sorrows the most part of us, that we

interpret it far otherwise: and thys

to great a benefice of his hatred, his

accoumte we as a mercurious high displeasure. Whereas contrary wise we

be in our right wittes, rather would we

earnestly entreate him, that as

off as we wander a wrong waye from

him, we would have, (even as we never to fall

backward,) by harpe correction magry

our mynde lying us into the right way

again. For first must we pray for grace
to know the way, and to lave into God

with the Church, from blindness of

heart deliver us by Christ. And with the

prophets also thus: Teach me fully

thy will, the wemde of God thy ways,

throughly enstruct me in thy pathes.

And deadly ought we heartedly to wish,

that in the fragrant odor of the sweet

sauntures of God, and in the most pleasant

breath of the holy spirit, we may most

to suflicie ruine after thee. And if we

misfortune to sapp't by the waye (as God

wrote seldome doe we otherwise) s lapp

In the full solitairie come after him

a great waye behind, let us goesth with

lave unto godde: Take me by the righte

hande and lead me in thy waye. Some

pt we grove to seelle, that we war loste

to goe sooth: any further, and of loathne

and mynemesse begynnne to stagger and

brace up, then lettie make our prai-

er to God to have vs overseade whe-

ther we will to goe. And in conclusion pt

after farre handelyng, we drawe spill

stubbornly backward, and cleane co-

trarpe to Goddes gracious pleasure,

and contrarpe to our owne wealth co-

nynce yet unreasonably stiffe neked,

like a horse and yule which be howe

maner of understanding, here oughte
n
we in moste humble yoppe to besche al-

mighty God, with the woddes of the

Prophete well saying for this purpose:

With a snaffle and a bridle hold brat

my tawes O God, when I do not ap-

proche to wares they. But of truthfole,

as much as when we once fall to louth-

fulness, no vertuous disputation oner

god from vs, then doth our good devo-

sion to pray, and that lote in our prai-

er are we to sue for those thinges, be the

never to be behauieable for vs, that we be

willing to recieve, long before must

we even while we be well disposed ear-

nestly take heed, that we ever we fall in-

to those danguerous diseases that the

biquite mindes is combed withal, we duereby tell upon Goddes helpe by

prayer, and in moste lowe yoppe besche

hyp, that if it mithappes at any time

afterward, eather though any stedde

lade of the souldie, so through any diffe-

rue of woldely thinges, do the-

rowe the wilfull thinges of the peulple, s

to be overcome that we require any

thing against our own will, he wolde

grue no care to our suche requestes, but

kepe those thinges that we to praye for,

very farre from vs, and agayne grant

vs plenty of those that he foreseeth shall

be profitable unto vs, make we never to

muche labour for the contrarpe. For so

are we wont all that be wise, when we

loke to, our sitte in an ague, to gene the

warning before handes that shall attend

on us in our sicknes, that they minister

nothing unto us, we never to destrous

thereof, that our disease to the hinder-

rancie of our health, and to the more

creas of selfes in suche case agaynshat

reason both commonly couet. And there-

fore wile we be to be deadly a lepe in

ftyne y although god of his mercye thus call-

elth us a lowe, and doggeth us, yet wille

we never the foner awake, and willing-

ly applyse our selues to vertue, oftemes

be we the cause our selues that Godde

greeth us ouer, and leaueth us in our

finnes, some in suche wise, as he never

cometh to them again. And other

some lurketh he to lepe till some other

sealenn, as his wonderfull goodnes, and

unheardable bepe yoppe yoppe to the

be most erysytent. Which thing was

courtey signified in that Christ when

he came the second tyme to his apostles,

and they yet to all that would never

the more watche, but never lepe spill,

left them alone and went his waye from

them.
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For leaving them there, he departed from them and went as he did before: and helping upon his knees made his petition and fande: O father, is it thy will, take away this cuppe from me; but yet not my will be done, but thyne.

Now loke dothe he make the same prayer againe, nowe doth he add to the same condition againe, prove dothe he gene his example againe, that when we come in any great daunger, yea though it be for soe greate cause, we should not reckon it vain and foolish, but contente to pray being great and grave, and so doth he therefore: father, it is to be knowne, that presently he shall suffer us to be brought in such extremity, that keeping our property made us have cause and will to prayed feare of perill and daunger, should ye take us in a peace, namely being in harshe of badly harme. For in the company of our soules are we the more parte of vs scantily but curenly borne.

But for those that care for their soules health as eche one of vs ought to do, unless it be suche a manner as the myghty bande of god encourage to parte, which by nature must either by some secret or by some other reasonable waies be well trid and knowne, otherwise it appeareth that for these folke every man to serve in feare of symetie, that he be not overcharged with his burden, that he fall therwith downre, therfore lefe he, like as Peter did, truste over muche to himselfe, partly must he deere almightily god that he will of his goodnes mercifully deliver his selue, to get daunger. Nevertheless this one point we hope full in remembrance. If we neuer so pietfully praye to be preferved from perill, but that we commit the whole matter into god, rezouse for sure partes with all obedience, paciently to accept whatsoever our pleasure shall be to appoint vs.

Thus did Christ: upon these confide recung, leane vs a wholesome example in this wise to pray, whereas he for his owne parton, was further from all suche necessitie of praying, then the heauen is distant from the earth. For as he was god, he was equall with his father, and in he was God also, as he was of the power to his father, to had hee like will to. But as man was he in power very farre beneath hym: bowth he at length al authority bothe in heaven and earth was by his father delivered into his hands. And alwayes in as much as he was man his will and his fathers will was not all one. Yet unto his fathers will was his in every point so conformable, that neuer was he founde to vary from the same: for farre forth that his reasonable soules obeying his fathers appointment, consisted to suffer that most painfull death, notwithstanding his bodely fences to showe himselfe a vertuous naturall man were full force against it, as his own piacer simply expresseth dothe these points at once. Where he faile, O father yt pleache the, take away this cuppe from me, yet not my will be fulfilled but thyne.

Which two points yea not to clearly appeared by that he faile, and so that he did. For that his reason endued not to endure that huncous horribile torment, but loole obeyed his fathers use to the death, and that unto the death of the cross, this did the proclus of his passion right well at the full declare.

Again what a grettious and exceeding fear he felt in his fenses for the bitter panges that drew to fast upon hym, doe the words of the gospell here immediatly also following sufficiently testify.

Apparue autem illius angeli de celo, confortans eum.

Then appered unto hym an angel for heauen, and comforted hym.

By bow he greater anguilde and beaUties was he then in trewe, where when came an angel from heauen to comfrot hym. But here can I not but much meruel. What the devil aplied them, that let not to beare folke in hande, that so long it were for a man to delye other anyt, or any saint in heauen to prayd unto god for him: because we may lay they boldly make our pater to god himselfe, who alone is more ready to help vs the are the angels and saintes and let them all together. And therefore is bothe hable and willing to doe vs more good then at the saintes in heauen before.

With such heightly reasons, and to lay that the naughting to the purpose at al, doe these confide folows for: may se they bear against hym: hartly of saintes, therfore may they love for as little favour of them against, goe aboute as much as they may, both to withdrawe our good affection from them, and to take away they wholesome helpe from vs.

Why
Why might not these wretches then do as good reaas fay, that the coxof which this angel ministered unto our sanctur Child, was beastly vaines and rebellis. For among all the angels in heaven, who was either habile to do much for him as was hypocritie alone, or so neere at his elbow to adjust him, as was god and that was buntifull. But like as it pleased his goyenes for our sakes to suffer false and anguisth: so for our sakes vouche fade he also, by an angel to be countend, thereby, partly to confute these Engel's tripling reasons, partly to prove him self to be a very manne.

And likewise as angels came and byd feruice unto him as god, when he hadde gloriously vanquished the legion of devils of the devil, so like him he was much going to his death wroth that should come to him as man, an angel to confute hym: and over that to putte vs in good hope, that ye were in my maner in true of daunger humblely to despise it, we shall not parte of conspacte, so that we do it not coldly or honyly, but with deep sighes from the very bottom of our hearts, do pray as Child here given by example.

Nam, factus in agonis, prolixius orato, & factus est aud crescuit factus sanavitque decurrentis in person.

For being in an agony, he paid a log while and his sweat was as it had bene drupes of bloody distilling down on the ground.

The most part of all the doctances doe for a true affirme, the passion which Child suffered for vs, was a great deal more greuous then ever any martir as above, & so three hitherto suffered martirs for his faith. But for other doth of a contrary minde, because our sauior Child, say they, had neither to man to byp kindes of tormentes, nor so manye dapes together continued of remued as these holy martirs had. And further leing one drop of this most precious blood by reason of his eternal godhede, bade bene enough & moe the enough, to pay the reamum of all the whole world, then the thinke they vs god did not appoynte him to suffer so much paine as euer any martire did, but ever so much as his unsearchable wisdom doved to be most convenient: the Flint and rate whereof as no man partilely knoweth, so receth they it against no point of our faith so doctrine, that his paines were somewhat leste then many of the martirs were.

But fairely in my judgement, belowe is common oppinion of the church, which aptly apphied unto Child these words of hieremy I ver spoken of hierusalem.

Dali that passe by the way, behold & see, whether there be any fopow like unto myself, this place to that we bee nowe in bands withall, make me bere to be parwased, that never was ther martirs tomente for paine, comparable in warren with Childs painfull panges.

How if I would for my part grant (as upon good causse I have no neede to do) that any martir had borne mee and greater tormentes, yet and longer yf vs wyl we then Child, ye me thinketh it very likely, that he though his paines seemed farre lesse in appearance, above yet farre more lesse anguisth then any of the martirs felt, al ver it so that their grief appere much greater, considering that he was to faye unwarily poyon the heart full of his bitter passion at hande, as never was man for any paine that was towards him. For who ever felt in himself such an agony, that he sweat bloody drops throughout all his body, that streamed downe to the ground?

Hereby doe I gather then, how great this martir was in the very true of his passion, that when he but forsooke it forswore hys bane, he was so fay to meted as never was creature afoxe him.

Howbeit his anguisth cold not haue grewen to great, neither as to cause his body fowere blood, but no this almoysty gouded purposely determined, not to alwayse minde, but rather to increaze & make those hideous griefes more, thereby bode covertly to thew, his martirs shoul afterwardes likewise hede their blood hore in earth for his sake, & there withal by the maruellous strange example of his own incomparable beautyes, to encourage and comfort suche as might perhapses els; upon the remem

Dance of deadlie paine, were full foye, and by my constraye thesse owne yane heart, as a plain evidence that they shoul not bee habile to hand, thereupon delistrately goo over at to gether.

Here agayne fay any man byl replye, and being forth those martirs, which in Childs quare concreatly pronounced for, offered theis for in an anour, & judge them specially worthye to receive a triumphante crown in heavem, for that their top so farre turmonnted they toy row, & o manere legnes & takes of breve
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In that point and I confer he take me on his side to, that he deny not them their rewards also, which though they come not forth and offer themselves, do nevertheless: when they be lay'd hands on, neither bow back, no strive thereat, but what fear and purposes ever they be in, patiently yet for Christ's sake endure, all that their heartes doe fullfaze abase.

Now whose will fisip say, that they that thus offer themselves, have higher rewards in heaven then the other have, as did so the present that he alone for me, said for my purpose it is sufficient, that either so in heaven hath the more greater glory, then while they lived here Christ had either seen with their eyes, or heard with their ears, or in their heartes ever after had concluded. In such how highly so ever any man is advanced, therefore is none offended, but rather euer one (so well they love other) rejoyseth and hath his part in eke others advancement.

Believe this for, by all I speak going here in the darkness of this miserable world, hard it is in mine opinion to know whom god both in the bliss of heaven most gloriously advance. For as I will well agree that God loueth a gladde and cherefullgiure, so mistrust I never a beale, but that he loved Chryse well enough; and blessed Job like wise, & yet as either of them both with a bold courage patientely took their adversity, so was not therin of them, as far as I can learn, very proude thereof, & greatly rejoysed therin.

A man to offer himselfe to death for Christ, either when it is openly called to it, or elles when god secretly strech him thereunto, is a high point of vertue to that I say not nay. Harre otherwise to attempt it, I think it not the laste inope. And we finde that the very belles and chiefe of them that willingly suffred for Christ, were at the fierce the most asrayed and witherless troubled, and faune themselves from death other then ones, which after for all that moste couragiously ther refused not to suffer.

Yet I deny no, but that god ca, and of truth among to both, sometime in consideration of some holy martyrs former vertuouse painfull life, so thetimely of his owene mere goodness, so the roughely ransometh his part with joy, that some not only quite kepyth downe al his troublome, panges, but also to farre separ from him those first sordain passions which the Scribes call in lattine propitius ones, and which by their owen contention the wisdome of their feet were not habile to elchowe, that he will not let him be ones numbed therewith. And bring were at our self, it sometimes it is fareith in a tray, that some men to be wounded, & felt it not, untill their minde (which for the while was earily otherwise occupie) come to it self againe, and yet per cruel therin hartine, I doubt it never adeale, but that his hart may be so raisheth with the comfort of that gloutute for which F is so here at bands, that neithir shall it drerdeath, nor taf the smart thereof.

Howbeit if it please god to giue unto any man such grace, this good hath would I accomplish to come, either of the fire of God; to be as a reward of his godly vertue in times past, rather than to be any matter of merite after this yse, then rewards would I recken to be proportioned after the rate of paine patientely taken for Christ sake: saving that god of his liberal bounty, with so good, so full, so well heaped and so exceeding plenteous measure, recompenesth such paine, that all the trouble and affliction of this world, in no wise counteract the glospe that is to come, which shall be regained in them that have here so entirely loued god, that for advancement of his honour so great amongst and torment of mart and baby, they have not letten to spend their blood and therewith their life.

And what will you say if God other Whiles of his goodnes giueth sommen men the grace, not to be aser at all: not for that he most like so and rewarded such mens boyled, but because he knoweth chyn that to be faire hearted that they were els like to giue over for fear. For many of truth have there ven, that at y first bount have carefullly soneke and tapered, and yet afterwaede valiantly passed thorough all the paynes that was put upon them.

Now albeit I cannot deny, but that the report of them that suffer death to be a bolde and handly course, is right expedient for a great many to barte them to doe the like, yet on the other side, forasmuch as all the sort of us in eere be very timorous at the coming of death, who cannot tell how many take good by these folke to, which though they come...
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A toit (as we see) with much anguish and desolate, doe yet in conclusion manually pass through those horrible strag Appes of wearines, fear and heaturies and, to, suddenly breaking all those byviolent letters, doe glose and leap conquer death, and mightily get by into heaven.

And doe not these persones put other fayne a feble flesh soules, such I mean as they were themselves, in good courage and comfort, that in time of persecution, although they feel themselves inwardly in need to lose trouble, bleed, wearine and horror of most cruel death, yet shall they nobly and yeade and give out.

Therefore the prudent wisdome of God, which perish at times mightily, and displease all things pleauntly, presently foreseeing how and in what wise some nations mygues be enylled in fondy times and places, tempereth examples of other for of folk acordingly as the time and place requiteth, even as he spight it to be most for their behof. So of this thy providence doth he moderate the harts of his blessed Partris, that some tofyllpe speche them towards their death apate, and some other right for affrade, crepe faire and softly thither. Who never theles when they come to the pinche, do dis with as good a somake as the other except some will percafe count them not so balianite, because behel the overthrow of the reft of the; aduertraries, they do alsow right their owne wearines to rove and seare, three most violent affections and thyce most cruel enemies.

But now both the whole somme of all our take finally rett in this pointe, that both foxes of these most holy Partris, ought wee to have in admiration and reverence, and therein both laude and praise God, and as needed required, beche in as he is able, soloyke APPes of thyn bodie as nere as God wilt give be grace.

Hopebest he that thus seith hymselfse bold and hardy, hath little neede of comtoz to encourage hym, but paraphe rather neede of countable, to put hym in stach that he do not picture to much of hymself as peter vs, and therefore suddenly tumble and take a fall. But on the other side, he that seith hymselfse hopeless and tymeous, this man lose hath much neede of comfoz, to lengthen hym and plucke uppe his heart as a garn.

Nowe into eithers of these two footez is this bonne or Christ be ye good and possible, to replete the overboled courage of those now, and to recomfort and relieve the same feble spirt of the other. For (as he seith him selfe so eger and frandle, when he Hall remember both humble and eap a plight his captaine Christ was in, that he Hall so happy and goode came to seare, leat his crafty enemy for the while to set hym upon hight, some after to his greater grief to caste hym downe as loine, so he that is over seareful and tauntarced, and start in much wende of his self, leat he might mishap through dispair to take a fall, may have before his face this bitter agonie of Christ, and euermore by the alme of him and mule thercupon, and of this pure soultaine, and many a wholesome doth of ghostly consolation and comfort, since here Hall he holde, how our most loving the hearde, vouchsafeth to take up his weake seallly hepe upon his owne sholders and to playe his part himself, and in his owne and persons to expresse his affections to the ende, that howe in time coming should feel himselfe and the foote troubled, might recuer cold, therby, and be boole of all dispair.

Let two therefore gyve him as heartye thanks as we may, for surely so great as he hath deserued, are we not able to give hym and in our agantes bearing in minde his agonie (to which agonie no other was there agonie comparable) let us most instantly devise hym, that at the contemplation of his owne hidous anguish, it would the rather please him to comfort us in ours. And whanfore we earnestly due to hym, by his behes to be deliverred from the baungery of our troublesome anguish, let us ever as he gaue us a right good enample himself, ende our petition with the selfe same clause wherewith he ended his, yet no as I will but as it liketh the.

If we diligently doe, it little doubte for, that like as an Angel came unto him to comfort hym as he was stabe in his playnt, to Hall we likewise with his holy spirit becomme such comfort every one of us by our good Angel, so shall make us Craig and able to endure those terrible Goymes, though we shall lye by freigh andl wais to heaven. And to put us in some hope herin like foote be the Christ and the selfe same way.
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A way before vs, for after he had long to bys no little paine, continuing in bys agony, such ghostly consolation receiv'd he, that alone as he had sup're his Apolesses agayne, straight he rose by, and of bys owne accord he did goe forth to meet yt late traitor and thother cosmetours, that so billy sought to bring him to his pasyon.

Than whan he had so suff'ret as was so to expedient, he entered into his glorious kingdom, there to prepare vs a place, so we so list not to follow bys example. And that our doubtful slumber bottomlessness doe not these clery ete exclu'd vs, we humbly beseech him that for bys owne better agony, he will bouse sake to help vs in ours.

Erquum furas-cisit se oratione, & crunget ad disi

cupolas iustitit eos dormientes præ traffic, &
ad illos dies dormitati doce qui Regis custo

Sufficit, quaeque no est in iri in tabernacenem,

Eecept æqui prohui etiam, & simul dandum in tabernaculum,

in minus sectatorum, Surgite tabar, Eecept quæ me tra
det profe st.

And after he was often by from his poyver and came to his disciples, he found them sleeping for heanines. And he spake to them why they slept, and take your retre. It is enough. Rise and pray that ye entere not into temptation. Lo this power is onynging and the comme of man shal be delivered into the handes of ofyners. Arise let vs go. Behold he that shall betray mee is here at hand.

Here let whereas Christ returned to bys apostles the third time, and told them sleepe, albeit he had to straitly charg'd them there still to tarpe with him, and for the great daunger that was to be, continually to watch and pray, and that in the meanes lesto a traitorous wretch Judas was to be bully bent to betray his owne Lord and master, that he had no lattest left him so much as to thynke of anye sleeping, in these two fates of olde, the Crasour I meane and thapolties, in their boynyes so farre unlike, is there not nec sthre before as it were in a myrour of glasse, a platne, and therewithal an heaye and possible resemblance of the course of the wode, even for s tyme hithero. Why should not Bispop, here behold he is their owne flurer's slumberer, which would god like as thet succeed into thapolties places, so would in their lines represent unto vs their vertues, that with no leste diligence, that thei be glad to take upon them their authorite, and doe nevertheless full truly follow their doubtful slumber sleeping. For even as lowe and dull are a great meany of them, to set forth vertere amongst the people, and to maintaine the truth, as chiples enemies at that while diligently watche and trauaille to let by vigle and lowenes, to destroy the thef: which is so much as in them lieth, to lay handes upon Christ, and cruelly cruelly cruelly him again: to much more will (as saith Christ) are the children of darkness in their kind, than are the children of light.

And albeir this similitude of Apostles thus sleeping, may aptly be appli'd but to those Bisshoppes, which have carelesly and sleepe full lowe, whose vertere and true religion are like to come to ruine, yet cannot it be appli'd unto the all, at the leaft whyle in every pointe, (yn so some be there among them, by a great men, the more plue it is), that I would wil there were, which fall in a number, not so soleue and heanines as thapolties did, but like a sort of dwing wallowing in the myse, lye fast slumbering in the beade sleepe of their mistakesIOUS blinde affectiones, as me al thorow ned and dongen with the pleasant mist of the dewpill, the fylthe, and the woeide. But of truth though it were a dispolessis in thapolties comendable enough to be sowolful to; their masters daunger, yet thet they were to overcome with forrow, that they did not wil els but sleepe, this was without al prudenceture somwhat a fall in beode.

And onclyes to bee forze when the woide waret nowght, and to belewe other folks offences, bys surely commend of a well byspos'd mynde, as he evidently pertuaded which sayd, I take a h lone and wepte. And in other place thus: I fainted for so sowol of my heartly sonnes while they soloke thy lawe.

This kind of heanines may I appyse appyse, to that hynde of heanines that the prophet speakeneth of here. But than muste I to appyse it, that this disposicion how good so ever it be, must yet be ruled and governed by reason. For els if the mind be so drown'd and oppressed with forowe, that the courage thereof being of then stark heade, realone gyneth quite over her holde and government, and like as a faine hatred master of a shippe being discouraged at the s.
A bare noise of a storm or tempest, Chin- 
beth from the tern, and bulishly get-
ing himself into some several corner, 
lurched the ship alone to wave the 
waves, so if a bishop sat in such a deadly 
hepe for so long, that he leanteth those 
thing unborne, which for the wealth of his 
klosp his burpe birneth him into, this 
kind of discounfor so may I be bold to 
compare voyage that kind of healines, 
which as witnesseth the scripture le-
beath the freight wave to hel. And to tap 
the truth may compress it much worse to, 
so farmore as in Candius cause he se-
meth betere to be in dispare of god.

Yet unto this sort may there be pla-
sed, but yet a great deal beneath the-

Is an other sorte which are cast into a dis-
comforable dukines, not so much for 
other folkes harme, as for fear of thepe 
swone. And therefore the lefe the thing is 
their sears riche bship ought to be re-
garde, by so much the more sinful is their 
sears, as where there hangeth ous the 
no hodie perple at all, but haply some 
lofe of hodie welch and ladenance, 
wheres Chistse wouldbe his lytie 
pistle to leave our lines in his quarel. For 
fear ye no (sare he) those that can kill 
the body, and after that have no more to 
doe, but I wylth reve youi whome you 
ought to fear: feare hym that afterward 
that had the body, bache power before 
to calle it into hell: [So I saye unto you 
fear him.

Now seeing that he letted forth theys 
commandement generally unto al me, 
when they be in luch taking that they ca 
by no sight awide, than unto bishopse 
so, the honour he hath put them in, gi-
wheth he a greater charge besides, as the 
men whose he would not have careful 
so, thence owne foules alone, and heve 
themselves out of the wate in corners, a 
hold their peace til they be fettedforth, 
and ensole either openly to profess 
their beliefe, or elselye to dismull it. 
but if they see there flocks likelie to fall 
in any hependy, holde to steppe forth, 
so it might tumle unto the bohle of their 
flocks, willing offer to put their lines 
in halarde.

John 10:10

For a good shepherds (saithe Chistse) le-
teth not to bedowe his life for his hepe. 
That every good shepheard letter not 
to adventure his life for the sauvegarde 
of his sheppe, you maye be relee that he 
which faueh his life, and thereb hur-
teth his sheppe, playeth no good shep-
des part. Wherefore likewise as he b is 
contf to leafe his life for Chistse sake 
(And for Chistse sake althe he leale it, 
whoover at Chistse commandment 
leeth it for his flock) both unto overla-
ting life ndoubtelye preserue it, so on 
the other side he, that falseth Chistse, 
(as he doth by the great hurt of his flock 
holdeth his peace and leauteth the truthe 
unspoken) theys may by the fauing of his 
life, taketh the right way to lese it al-
gither. And how much more grievous is 
his offence, that for fere in plain terrems 
deneth him and openly falseth him.

Such as these be, sleepe not with Pe-
ter, but like Peter ydobe waking even 
plainly fall from him: howbeit yet at 
length when chist se that meriteth call 
his eye upon them, through bship graci-
doing apye, by wholesom tears and so-
cow for their faults, may purchase their 
perdon therefor, to that they ver seizes 
meriteful sooke and gentel call in re-
pentanses, having good remembance of 
his wordes, and consideracion of his 
pasion, and sequestring themselues fro 
those wretched letters that have so long 
holden theim in sinne, he as willing for 
their partes with contricion and pe-
naunce to returne agayne into him.

But now if there be any man so farre 
grown in wychednes, that he bybeth 
not the truthe for any seare at lall, but 
lke Aruis and bship folwes hpeadeth a-
bye false doctrine, either for lure o 
for deuyly ambicio, such a one neither 
slayeth is Peter, no; deneth Chist se 
Peter, but watcheth is wicked Judas, 
and with Judas puerieth chist se, in how 
parillous a cause this person about so-
er especially standeth in, and the bship 
pighteous and horrable ende of Judas 
very well declare. And yett the mer-
ctfull goodness of God is infinite and 
evilelesse, no caute hath this sort of syn-
ers, neither to dispare of goddes mer-
cy. Fu many an occasion to caute him 
to amende as aye go even unto Judas. 
For yether dide he call him out of bship 
company, no; put him from the dignite 
of his Apostleship, no as strong a theif 
as he was, toke he not from him the ke-
pping of his purse. Besides this bys 
mcuo and late sappcr, he bouche-
st to admit this traiour e amongst the 
rest of bship derevelled Apostles, and 
blainless not also to foupe downe full 
lows at the bpe traiours frete, and 
there to waile theim as ifthey se 
were (and in dette butere thei not, 
is corrupte canded heart) yea and that 
with
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With his none innocent and most holy hands.

Duer this, of his incomparable body, into this false tradition delivered he to that under the fourme of beers, that fell fame blisst body of his, that he had to late made in merchandise of before: and in fourme of wine gone he to him that precious blood of his to drink, which the treauryous vexeth so at the same very time while he was drinking thereof, devoutly most limply to obey he. And in conclusion when he was by his bende, was come for to take hym, and that he there offered to take him, which was the pray token of his aribintable reason, he most mildly and most respectfully not to receive him.

Who would not have went, that any one of all these things, should have mov'd his traitorous heart as much as he was set upon meekly, to relent and take better wares?

Moreover as touching the beginning of his repentance, whereas he confessed he had not done well, and thereupon brought back their thirty grutes again, so as much as they could not be received that the them quight from him, and even as openly called himselfe traitour, plainly protesteth also that he had betray'd an innocent, in all this while may I well thynke, that our sinne secretly wrought in his hart, so thynketh if it had ben possible, that is to say the traitour to his treason, had not torned dissipate, he might haue plesed himselfe to obey from destruction, which then so lateely had gone about most traitourfully to contynue his death.

Considering therefore that by so many maner of ways it is appearantly perceived how godly more dehensive composition of this Judas, all were he from an Apostle fallen to be a traitour, and to fondly times excitid hym to purchase his pardon, and would not suffer him any otherwise to military, but one through his owne dispatre, surelie cause is here done for any man to be in defende of other, so long as he lawth here, whereby as bad as Judas aliget, but rather as the apostle ginel vagrations counsell where he faileth: Papy ech of ye for other ye may come to saluacon. I may hap to see any man that spake out of the way, let us all haue god hope that at last he will returne againe: and in the the mane season as humble wise, incomstantly praye, ye both it may please God to grant him grace to amend, that he like wise wife for his part by goddes help, may gladly recieve it, kepe it when he hath it, and neither finnishly call it of; nor thought his owne fault wretchedly after leve it.

So when Christ had found his apostles now this together a slepe, he toppel unto them why slepe ye? As one would say, it is no time for you to slepe nowe, but neddely must you wake and praye, whereas I haue wise alway given you warning but late.

And whereas they at the second time that they were taken a slepe, why not what aun were too make him, now being taken tarepe in the selfsame faulte the third time, that he to done againe, what excuse reasonable coule he they de with for themselves? Wolde that the Evangelist record him for no other to their discharge, if they had holde him they sell a slepe for to obeye. But as to that though Saint Linke so laueth in dece, yet truly both he not commend it. Neither he be, though not by expelle words, both yet meane no lesse, but that their sole was of such right it might be rightly counted nothing at all to be mis liked, But for all that, their sleping after wise, could he by no coulour creased. For that kinde of beaunies might be otherwise greatly rewardable in heaven, turned sometime to our great hurt and hinderance. As thus I meane, if we be so denounced therein, that we make it to bane as in no siste, in as much as we have not recours to god by devoute and fervent prayer, desiring at his hand to be commuted; but faring like frome al comfortes, dismaide and desperete, so though we could thereby escape the feeling of our grieves and trouble, seek to confute our selves with sleepe, and yet never the moore obtain we thereby the relief that we so much labour for. And so having utterly lost that consolation which by watch in prayure we might have pursed of god, do even while we are a slepe, set the woof full weight of our 결 hearts, and in our Willfull blindnes fall into temptacions, and into the wojoy trains of the deceit.

Now than to cut al excurse a colour of suche foule filly slepeing, said Christ into them thus:

Why slepe ye? Slepe on nowe and resse. Arise and praye that ye fall not into temptation. Loe the house is almost come, and theotime of man that

SD. iii.
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A be delivered into the handes of sinners.

Arise let us goe, behold here is at hande that shal betray me. And while Jesus was thus speaking to Judas Iscariot and so forth.

Whan Chrift had thus three times advanced his slepy Apostles, incontinent thereupon began he not lightly and in hyst, as the teles are commonly bot to doe, but with an earnest and harpe biting hysone, to rebuke them, and said unto them thus. Sleepe on nowe take your rest. It is enough. Arise and praye that ye fall not into temptation, loe the bowe is drawne here and the sone of man shall be delivered into the handes of sinners. Arise let us goe, loe he is not farre from that sone betray me. And while he spake these wordes, came Judas and to so forth.

In such wise do both Chrift hereelicite his apostles to sleepe, that it may right well appeare he meant to rebaym them from it. For he had no sooner said sleepe, but he added by and by it is enough, as though he would say, you have no neede to sleepe any longer now, for it is more than enough that all this while in which ye peeuished specially to have that shed, ye have contrary to my commandement sleepe, now have ye no more laiour to sleepe, no to stand neither. But the word sleepe straightwayes and get you to your paviours, that ye fall not into temptation, by meanes whereof may ye mislay to your no little damag savefully to solake me. For as for sleepeing, were it not therefore, ye should to me if you could sleepe and take your rest. But ye assurred if you would, it should not lie in your paviours, so fast draw that bitherto warre and are even almost come, which will keep you well enough from sleepe, as caries as you be. For loe the bowe is at hande, and the sone of man shall be betaken into the handes of sinners, and lohe be not farre hence that sone betray me.

And hastily he had given them this little short admonition, but that while he was thus speaking unto them, came to Judas Iscariot and so forth.

I am not ignornant, that certaine both learned and right holy men, do not lyke this explication. And yet dempe they not, but that other good men and learned to, have lashe it well prouenge. And these solke that have liked it, thinke not that kind of leaue targe, as have for other done, and the right godly and vertuous

hovest not throughly acquainted with these phautes, which take out of ey cometh are much used in holy scripture.

For if they had, they should so often have found it els where, that in this place it could never have offended them. For in these what could have been spoken more nipply, and therewith al more properly, than where the bleft apostle merily called the Cynthis, belting them to pardon him, because he had put none of the to cooke and charge. What if Chrift is there saith he wherein I have done thee for you than for other Churches, sauing that I have not be burdensome unto you. Forgive me thy fault.

O what greater taunt or more biting could there lightly be, than that where with the bletter of god mocked the professor of Haale, while they called and cried out upon his deye image. Crie loue. Regnum is der [quod] be for your god is a slepe, or gone a peradventure into some other court.

These places thought I good to bring forth here by the waye, for the satisfying of the which for that of an honest simplicitie they cannot abyde, as at leaste wise do not peracte, these phautes of speache customably used in scripture while they refuse to admite such figures, doe full often swares likewise from the true frence and meaning of y scripture.

Howbeit saint Augustine upon tybe St. Tullian place granteeth, that though he might not this to sayd declarare, yet he thinkeith it not to be of any necesseith, thith the plaine wordes (wenth he) without figure, were sufficient. And for a pooste hereof, himselfe doth expounde the same place in that wordes which he wrote De concordia Evangilium as foloweth.

Saint Barthwew in these wordes (faith he) semeth to be contrary to himself. For how could he say, sleepe on nowe and rest ye, when he added by and by after, arise and let us goe. By reason of which controversetie as it semeth in apparence the Hgoe about to do pronounce these word remembered wordes, sleepe on nowe and rest ye, as though chrit in his so laeing, had reduced them therefore, as not liceth the to doe. Which explication might well stand if it were needfull. But being saint Makre both repeate the matter thus, y when he had said sleepe on nowe and rest ye, hefooteth abounded it is enough, and afterward immediately added, the house is come, to the sone of man that he betrayed, it is to be understanden that our
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A our lord after he had laid unto the sleep on now and res 
peace there awhile to thence they might sleep a little, as he 
licensed them to do: and then at length fawe unto them, for the howe he abode on. And therefore it is written in saclent 
Parke. It is sufficient, that is to witte that ye haue either to rest.

Thus hath this blissed doctor saint Augustine ful wittily, as he both in all 
is goynges, helvd his opinion upon 
this place. But they that better the 
other exposition, demed it not likely (I 
troue) that Christ which had already 
twelve sharpely reported his Apostles for 
sleeping, because ye was than in so pefect 
pastor to be taken, wouldd oppone their 
hes being warrie where sleepe, as 
imediate after gave the repuls to sleepes, 
namely at that season, where the thinges 
for which they shold have no sleepe sleeping 
before, was even now in manner al 
ready come to to passe.

Howbeit now I have here set for the 
these two expositions, ever man 
have his liberty to folowe whiter 
wherin he list. I thought it enough for me to 
prove you therein both, and not to take 
upon me bating so little skill as a judge 
to determine one way euther other therin.

Surpise et ordo, ne nostris in temeritatem.

Arisse and praye that ye fall not into 
temptation.

First wilde he his Apostles to watch 
and praye. But now after they had twift 
by experience in the selues learned, that 
though houtefull sitting in wares 
that fell a sleep, for a wade reme 
againe that huggithe sleepith sciences, gave he the 
this lesion to rise. Which kind of reme 
dy like as our fowre hyselfe to teach 
it, so would I wish that now and 
among, we would even at midnight 
lay it. And if we do so, than shuld he 
finde, nor onely that true 
D orace faith, he 
hath alwaies done that hath ones wel 
gone, but also that he hath in effecte 
done that hath ones wellgone. For 
in Froung to the dulce sleep, ever more of 
H first praye, is greatl conflict of al.

Wherefore we may not thinke, by little 
& little to waie therwith, to so to take 
it of, but done of as it commeth upon 
as it were emploied by, and lasteth 
downe a longe, we must at ones with all 
our might, bountly call it of, as speedily 
as we can, to labour to break ther fro. Whi 
which beauty (houtefull sleep) the very image of death) whi we have one diew away, 
incontinent will entie, a pucely luspe 
courage.

That if we give our selves to meditacio 
& praiour, we shall fel our hartes being 
kep close in that dead darke time of the 
night, much more apt to receve color: 
at gods hand, the in the ruffle of the day 
while we shall have our eyes, our entes & 
at our mind on eyuerly, combres & 
bes lowd with so many penitche and sondye 
light matters.

But O merciful samour whereas h 
share thinking oppon some rising woe 
ly thing, sometime to herewith else, at 
sleepe, that along while after ye bothe kepte us 
walking a scarly intreath else against 
sleepe at all, nowe while we might pur 
chased to great praiour, to our foules 
ward, while our moral enemy la 
manifold trappes & trainses to take vs, 
while we stand in to great hard to be 
directly undone for, ever, for al his wake 
we were no more to praye, but lie full 
fall a sleepe, our minds all occupied 
where the 

Dorate, our our 

C our our 

D orate, our our 

D orate, our our
A we pray, For pardon for that is already
par, grace, to goeth through with that we
have in hand, and wisdome warly to
forsee what is to come. And this muste
we do not carelesly and hourely but de-
cently and continually; From whiche
kind of paitoure, do we farre wide we be
nowe adade almost at the meany of us,
both everie mans owne conscience can
hew him well enough, and I beliefe god
that the small fruite that every day leste
and leste both grow thereupon, doe not
little and little openly at lethe declare it.
But so almuch as I have here a little
before inughted as behemenys as I
could, against that maner of paitoure,
where the minde do want of carnall de-
voction straitly and wadeth about ma-
ny other matters, now at this presente
because I would be both like a cururh
futition, over busilye to handle to
comom in any, whereby I might mishap
to come fable spirted folke, not to min-
tire a false to cause them, but rather en-
creare their paine, and thet with put the
quite out of all comfort ever to be hole
againe. I have thought good to take
out of dr. John Certh a plaiater for the,
which how it may allavge their grief.
Who to cure the ferent anquity of the
foze distempered soul, both certein swa-
ging faihles, which are in operation in
their kind, much like unto those faihles
and plaiaters in greke called Anodins,
that fereus to easfe and temper the aches
of the body.

This John Certh an excellent learned
man, a gentle handeler of a troubled
conscience, because I trowe he have the
persons for fault of thinkeing their plai-
ers in themselve so much dislislated,
that at sometimes wondreslye without any
newe that were faine to repetre the suf-
ferbe they laid in their paiture, and
yet were alwayes one the nere, in so
moche that something after one thinge
those repetre, they were much liketh
the fars the fief, wherupon they obter-
ned such wearenes that they utterly lost
all comfort of paiture, and alfo for that
some veyr likely to have giuen over their
good cutomme therin for altogether as
a thing to them that so pleased theer fai-
tles; as they feared hurtfull to thes
vexous man I say somewhat to allavge
their grief, in this behalfe, considere there
are not grante the things to be noted:
the act, the dearte, and the habite, and
for the plainer declaration of his mean-
ing herein, he setted forth the matter
by an example of one that goeth in poot.
Grimage out of France unto saint Ja-
meles, who sometime both goeth to re-
worde on his journe, and therewithal
bath his minde occuped, not only upon
the fain that he is goinge unto, but alfo
of the good purpose that he goeth thither
so. Both both this man at this while two
ways actually continueth his pilgrimage,
that is to witte as maister Georanne in
the laten tong termeth it, Continuante natura
or continuitate moris, in a natural continu-
ance, and in a moral continuance. In a
natural continuance, in that he dothe
actually, that is to lay in very dewe, goe
foward to that place. And in a moral
continuance, for that his thought al-
waies context upon the matter of his
pilgrimage. And he thus callet it a mo-
ral continuance, by reason of this moral
circumstances, wherby his minde fared
ther, beinge otherwise af it fell lynder
in in consideration of the berteure en-
tente he take that journe so, become
good and godly. And somethimes he goeth
toward on his journe, what his min-
d is otherwise occuped, as where he min-
deth neither the fain in the place he go-
eth unto, but happily hath farre better
meditations, as while his minde rΥneth
for his god, now here continueth he his
pilgrimage by a natural continuance as
Georanne calleth it, but yet not by a moral
continuance. Yet thought he actually
go toward on his biage, yet bath he no
minde actually, neither of his cause of his
pilgrimage, nor of his waye perhaps,
ther. And so altogether he doth not con-
tinue his pilgrimage in moral action, yet
both he continue it morally in goodnes,
with the godly purpose he had at begin-
ing, which is plainlye emploied in every
thing he doth therwith, giueth a moral
goodnes unto the whole processe of his
journe, fozal much as of the godly intent
he had at fief, bath al thesere he dote
afterwards followed and ensued: even as
a stone fleeth foward a place to a mighty
throwe, though the hand that throweth it
be awone cleare therfor.

And sometime there is a moral actio,
when there is no naturall at all, as who
he setteith him downe, and paraouture
bethinketh him on his pilgrimage, and
goeth not one foward at sly white.
Finaely to fallest it more times then a
fewe, that both lacketh that naturall
action and a mozall to, as while he is
aslepe, at which time neither goeth the
pelgryme by no natural actio foward on
by
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A his pilgrimage, no; by no meane act of both he any whit mind it neither. Howbeit in all this meanes while both so meanely goodnes as long as he changeth not his former purpose, habitually persevereth still. For that of trouble never to this pilgrimage in such sorte discontinueth, but that at the least wise it endueth as it remaineth habitually to his merit still, ones he determine the contrary; that is, either clearly to cause it of, or els to suffer it untill some other seacon. By this example of pilgrimage, he expressly the nature of piaut, as thus that piaut ones devoute begunne, can never after in such wise be interrupted, but that the goodness of his first good purpose continueth and remaineth, actually and real, even as long as we neither leave it of willingly nor by the lot of some deadly sinne least the fruit thereof.

Hereupon faith master Gerson, that these wyes of Christ. Pray must you continually without interruption, be spoken by no figure, but are to be taken plainly as they be. Which precept, good men and godly, even as the wyes do be verely accomplish. And this his opinion doth he urge by an old conuision saying among learned men. He liuer well and waisly piaut; meaning of whatsoever according to his appointment of the apostle both all things to the glory of God, can never after so breake of his piaut, ones attenciously begunne, but that the goodness thereof though not actually, yet euermore habitually, faileth not to remaine with him towards his merite in heaven.

These things both Walser John Gerstel a man of profound learning with excellent virtue, ser both in his booke of this, which he entituled of piaut, and the w sphinges of the same. Who albe it he doth so say, to confound such sainct hasted peccats as be overmuch troubled. For that in the time of their piaut, they doo never to great paine to set their mind theron. Yet sodenly vnauedes is it caried clean away, nothing leste entedeth by all that, than to put other in a sollicite wrong belief, as though they were in no percyll at all, while they bee careless, that they little pace any thing to mind their piaut at all.

And foroth what we so negligently goe about a matter of such importaunce, piaut do we say in devo, but pray do we never adeaune: otherwise (as I before said) procure we not goddes favoure towards vs, but purchase his indignation, and drive hym clerely from vs.

For whereby what meruall is it though god be wonderfully displeased, what he seeth a sely wretches malice, so carcellery upon him. And cometh not he speaketh into god carcellery, with his long fater, here good lord my piaut, and yet hath his hart all the while farre from him, occupied upon bainie soulfull tres"fles; and sometime god give grace if he be not oppone very wicked things and abominable: in so much that he heereth not what he saith himselfe, but mulliging by his ordinary accustomed piautes at adventure, maketh (as virgili wrieth) a noise nothing mingling the matter.

And after we have done our piautes, for the most part in such sorte go we our waiws, that we have neede to watch in, to pray againe a freewe, to deser pardon of god for our negligence in the first.

Christ therefore, whan he laid unto his apostles, arise and pray, that ye fell not into temptation, because he would have them know that a sleeping and cold praiour sufficed not, gave them warning by and by what daunger hang over their heades.

So quoth the hoare, is it hand and the sonne of man thall be delivered into handes of sinners. As who should say, I tolde ye before, that one of you would betray me, at which woe of mine were ye much dismayed. I tolde ye also that the devil went about to set you lyke wheate: but you fouled not much theron, for none at all were made ye therunto, as though his temptation were little to be passed on. But I, to make you perceive how laxe a thinge temptation was, tolde ye before that you would all forsake me. And ye answered me all that ye would never to do. Ye and bis to bis, that made himselfe sure of all, tolde I before to, that ere ever the cocke crowe, these would bee bene me. Yet saide he Ephus pectilely nape, and that he would rather die with me, than ones despise me. And to faith at the meany of yee. And because you hold not set at lightly by temptation, I srightly charged ye to all diligence to watch & pray, that ye not fall into temptation. And pe pantale tooke to small regardes what soe and violence temptation is of, for changing thereof, ye cared neither to watche.
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...ye were persuaded... and the soul of man was in... yet did ye more praise them, than if ye had been nothing else. But now do I give you ...that as ye had one attained the same, ye could never leave it after... I am... for the foreknowledge I gave ye... but watch... And as ye... so... and the sonne of man... as he that came, though excused without the seed of man, yet by propagation of our first parents, and so was the very son... of Adam, and that so, this entent by his... but... being through their forefathers debarred, and miserably case away... into more worth... that ever they had before... Whereupon for all he was god called himselfe the sonne of man, because he was a very man in deed, and so by the rehearse of his manhood, which alone was subject to death... did he evermore put vs in remembrance of the benefit of his passion. And without false god it was that died, while he died that... and it was god: ye did not his godhead die, but his manhood only, and not all that... and... if we will rather say the thing as it is, than as we are wonte commonly to term it... for we say a man is brave, when the sonne leaveth the body dead, and so departeth fro... and yet died not at all.

But so much as it liked him, not only to be called a man, but also for our salvation to take upon him mans nature...
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A folke both goddes & christifes. I cannot thinke we should doe much amisse, if we doe alwayes in faire the time to be almoost comen, that chrisst the fountaine of man that be delivered into sinners, as oft as we se any like vbe that Chistus milite body, the church of Chist I say, that is to witte good christifes people, Mal the charles be call to nial witches handes: Which thing we have seen mis-sap (alas the more prie) in one place or other the so m any hundred pers, while diuerse partes of christendome, some by the cruell Turkis are assaill, and sonne by sundry sectes of heretikes throughe inward beffion blipinently mangle and tayne. 

And thereon whensoever we either see, or here any such baungers (be it never so farre from vs) any where to mis-fortune, let vs therupon remeber that it is not more to vs to sit still and sleepe, but forthwith to arise, and as we may if we cannot otherwise, yet at the least wise with our piauours, to help other in their neede: And we ought to care never the lesse for the mater because it is farre fro vs. For if this sentence of the painefull people in this comody be merciuellye commended, what faith, I am a man my selfe, and therefore whatsoever happeneth to any other manne, mine owne part requit I to be therein, howe much it is to be vociifere in any Chistian man to sleepe, and little paule what baungers his esvin chisten be in. 

And to declare this, Christ commi-sioned not onely those whom he had placed nereth unto him, but alwaies the rest, who he had caused to tarpe somewhat further of, in the maner to watche and pray. And it certaie we suffer not, what harme other folke seeke, because they be farre from vs, let vs set at the laukes, and the pery that may fortune to fall to our selves, lest we ought of reason to feare, lest their judging may be an entry and a beginning of ours, seing we are by daily experience taucht with what force the fire royst for the whan it is ones entieded, and with the plague of pertyence reigneth, what cause there is to dread infestion.

Than seing all mannes helpe can little avail vs, without god preserue vs from harme, let vs never be mismindful what the gospel spake here, but euerthik that chrisst himselfe both again earnestly saue into vs, as he did then, why sleepe you: Arise and praye that you contre not into temptation. 

But now he cometh to my remembrance, whether by chance an other point be visite, where he is, that Chistus is then delivered into the handes of sinners, wherfore hys bielsed body in the holy sacrament, is confecrated and handle of beallly vbius and most abominable pestles. As aite as we se any such cathe fall (and fall both it alas to oft a great deale) let vs rethyn Chist himselfe than spaketh these wordes into us a frehe: Why sleepe you, watch arise and praye, that you enter not into temptation. For the foune of man is delivered into the handes of sinners. 

For doues by the bede examples of vnaughtly pestles, both vict and euill yuing lightely entere and creepe in amonge the people. And the unner they be (whole office it is to watche and pray for the people to obtaine gods gracious helpe for them) the more neede pardy the people hast to watche, visite, and herely to pray for these viles, and yet not for the viruses onely, but for such pestles also, sith greatly were it for the beache of the laty, that euill pestiles were amand. 

Finally more specially is christ delivered into sinners handes amonge those sectes of heretikes, which although they do receiue this blessed sacrament of the auiter yeener than other doe. For this you would beare the word in hand, y most of all other, they have the same in vnternece, yet because without any necessitie to the great disbourse of euell catholikechurches, contrary to the com custume they receiue it under both kindes, doe nexthe nor after the receivin therof under y colour of honoung it, shamefully blasphem it, while some of the name it shull break and wine, sone which is word of all, not only break and wine, but further more count it nought els but bare break a wine alone, bitterly demning the name of christ (albeit it calle by name) to be contenide in the saide sacrament. 

Which point sith they goe aboute to maintaine, contrary to the most evident wordes of scripture, contrary to y most plainie interpreting of all the old holy fathers, contrary to y heliefe of the whole catholike church to mant by ther pers that most foolishly holdes, and contrary to the truth by to many thousand miracles sufficiently approveth: these that are in this latter kinde of hereby, which is in bende the worse of the two, thee they not crowe you even as expit as they that thys night layde handes upont.
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Upon Christ's passion, and as those soldiers of Pilate's, that in ironne making lowe curcups into Christ as he had ben to honour him, most spightfully dishonored him, calling him in mockerye king of the Jews; why as these men kneeling and crowding, they call the blessed Saviour of the world the Bopyr of Christ, which themselfes confess: for all that they doe no more belye, than Pilate's soldiours beleved that Christ was a kyng.

As oftere therefore as we heare any like inconvenience arise in any other naes, howe farre sooner it be from vs, let vs by and by make our reckoning; that Christ still faileth us, why doe we prey?

Be simple and pray ye, that ye fail not into temptation. For at this point, whereon saith this sermon, the plague is not yet passed; but it infecteth not all the people at ones in one day, but in process of time by little and little increasing more and more, whyth such persons as at the first beginning can abyde no herefore, afterward being content to here of it, begins leffe and leffe to mislike it, and within a while after, can endure to glense aare to large leffe taketh, and at length are quite carried away themselves therefrom.

1. Jno. 11. This diseas still crepeth (as saith esaphel) for the further like a cancer, both in conclusion overcometh the whole courtrey altogether.

Let vs then watch, rise and incessantly pray, both that all may some repent and amende, that are thus websedely ledde into this folly by the craft of the devill, and that God never suffer vs to fall into the like temptation, nor the devill ever to replant such tricks of his pepedous names in the coasts where we dwell.

But why have we gone so long out of a matter upon these misteries, let vs now returne againe to the bopyr of Christes passion.

Iudas Iuunders which accessei cohortem a pontificio,
but a boris et ministros, veni illue cum Laterne
et lascum Est obiue loquaunte acces Iudas searios
et xam ex duodecim, et cum eo turba multa cum glas
dia et pulsibus, et sic principibus scribuntet et servita
ti Ferrerius popul: denesc auem tradit trisi sigil

Then Iudas when he had received of the Bopyrbes a band of soldiours, and tereunter of the Pharisees came thither with lightneres and torches. And while Jesus was yet speaking, cometh lo Iudas Acriotone of the twelve, and with hym a manye multitude with swords and gianets, sent by the high priests the Scribes, and the auenciers of the people.

And thereafore had given theim a token.

This bende of soldiours which as the evangelistes do mention, the bishoppes deluered into the treaunter, was as I suppose a lust of the Romaine soldiours, that Pilate licentced the Bopyrbes to take, among which company, had the Pharisees the Scribes and the auenciers of the people, set their own servants, either for that they trusted not well the presbyter Pilate was, or elles to help them with a greater noyse, in case he parthappes upon some sodaine byspore in the night, Christe might by force be conveyed from them; or finally for as his Apostles (which was the thing that they parchance could be) might be there so taken at ones, that none of them in the darke houlde in any wise scape their babes. Which their purpose that they could not bine about, was wrouthe by his mighty power, who was therefore taken himself alone, because it was his pleasure so to be.

Their movy torches lighted they, and their dimme lanterns, to spie out in their darke finful blindenes, the bright thyning flamme of justice not to be illumined. Hym, that guetl light to every man, which commeth into this world, but to put out cleane his euell light, which cannot possibly be darkned.

And suche were the messengers, as were they that sent them: who for the maintenance of their own tradicions, laboured to put downe the lawe of God.

And in like manner do al they pet spile in our bannes purue chitts also, which to be renommed themselves, doe their bytermost devoue to miniche and deface of the great glory of God.

But now it were good, diligently to note, how twauringe and vary able the tare of man is here. For it was not yet full sixe daies ago, that both the genteces for Christes notable miracles, his no leffe vertoune life abjight had there, he longed to see him, that the Jews also at like as he came ridinge into Jerusalem, I meruelous reverence recepthe hym: whereas now quite contrary, the Jews and the gentes al atomes, did jointy go together, to take him as a thief, who Iudas was being of some the Jevs or gentle
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A; gently, not only went in Cænas, but was also their chief guide a ring-leader. And thereby did Christ at his death give almenne a right good lesson, to beware that no man uniting himself to the continuance of any worthless wealth, which is full of sin and sinfulness namely that no creature, whole hope confidence are in the earthly inheritance, should immediately before any bane wondrously revere.

The priests or rather the chief priests, the Pharisees, the scribes, and the audients of the people, caused this cabal of assassins to be sent against Christ. And surely the better nature that everything is of the world which is light, if it once begin to fall out of course.

So Lucifer who was by god created in the beginning to adorn all the angels in heaven, alone as he is cursed in mortality by pride, became the lowest sinner in hell. In like case here, it was not the least simple soules, but aintudents of the people, the scribes, the Pharisees, the priests and the preachers, the heads and rulers of the priests, whom part had it to have beene justly executed, and goddes cause furthered, these were they say, that chiefly conspired together, to have the bright some of justice cleere eyes extinguished, and solely be gotten some fame of god most cruelly murdered. So such traitorous folly were they brought, though courteous, pride, and enuire.

Yet is this point not slightely to be passed over, but advisedly to be considere, howe Judas who diuerse times in other places was to his reprocher called by the name of a traitour, is nowe here to his soule shame to, called by the honourable name of an Apposite. In faith the Cauungrist committ Judas Ischarit one of the twelve.

Judas Ischarit I teell you, not one of the faithles sins notmen, not one of the Jesuses chiefest enemies, not one of Christes mene disciples, yet who would have suspected any such thing in them, but one alas of Christes owne chosen apposites, is not intamed here both to deliver his lord and atmosfer into their hades, and also to be the head captaine of them, that should take hym himself.

Here have all men that bene in office and authoritie, a good lesson to learn, that when they here themselves tospme lively called by names of hypee honour, caufe have they not alway therin great to reoffe, and therewith to fande highly in their owne conceit, but than especially to reckon the same best to be fome them, if their owne conceitence do these them, that for the well doing of their duties in there office, they do in deed deserve to beare so honourable a name. Sithens may they be full foxe alnamed: unlese they take pleasure in such bane wodes, being as many as be alofte and in authoritie, be they great estates, princes, dukes, emperours, priests or bishoppes, if they be nought, mulce of thys be well attired, that whansoever take doe any in their itching ears such gave glorious titles of office, they doe it not with their hart truly to honour them, but more freely under a colour of saint, courteous to control them, for thos honourable volumes so unworthily did. And how little the Cauungrist men to committ Judas, where he let him by the lesnome name of his apostleship fasteng: Judas Ischarit one of the twelve, he plaine orke declarat, in that a little after he called him likewise traitour.

Dederat traditor eis figuram divinam: A necunquique opus.

The traitour faith he had gyven thim a token fasteng: whatsoever I shall bitte, he is take bold on him.

By this is there a question moved amonge, wherefore it was neesfull for the traitour to guide his company a pisup token, whereby Jesus might be off ered from the rest. Whereunto some ant were thus, that for they respect they agered upon a pisup toke, because Christ had diuerse times before sedently scaped their hades, what they wer about to take him. Moderate leing he was wonte so to escape in the day time, cuen out of the hym handes that were well knewe hym, by his power of his godhead, etcher banting out of their fight, or passing through the thresh of them, while they were amazed, this pisup token gyven to knowe hym by, could lyttle have turned them to hope hym from escapeing. And therefoere some other day that the tone of the Jamelles was so lyke unto Chyste (for whose cause they thynke also he was called our loves brother) that bintelle menne did well see them both, the tone could not lightly be known from the other. But when they might have appreheended them both, he carrie the both away to them into the place where they
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A they might at more laitour hauing the
bod thorougly, easilly haue discerned the
what needed them to care for any proue
token at all. The night (as appeareth by
the gospel) was farre spent in dede.
And albeit it was almost broke of nap,
yet was it night still. And that it was
dark to, testified the torches and lanter-
nes whereby they brought thyther with
them: the light whereof did stunned their
light, that in so farre a distance they
could not so easely perceiue otherfole,
as other might do them. And notwithstanding, by reason the Doone was at
the full light, the night peradventure was
meteely light, yet could that secure them
no further, but to see a farre of the big-
ness of their bodies, and yet not so dis-
tinctly the person to propose and mak-
ing of the, as therby to know them wel
from the other. Wherefore if they hold
rather have rushed in upon them, and
every man ranne at adventure to take
them all at ones, they might of reason
somwhat have dowed (least as it oft
times happeneth) amongst so many some
might have chance to escape, and be most
espically for whom the enemys came; (it
cometh souch as be in greatest
hazzard) why might nothe so pray-
nes.

Thus whither it was their owne de-
sife, that Judas put it first into their
heads, so ordered they this vnpely dille,
that the capture should goe for more,
by whose embrazing and kisse, our love
might be the more marked, that than they had
all alones lookd vpon hym, they might
all lap handes upon him at ones, and to
kishe it be the lesse bauguer, thonghe
after any of the esape reft them.

D. Then had the Traipon giuen them
a token, faising, whomsoever I shal
kisse, he is, holpe him fast, and carry
him warely.

Loe what wanerpe bringeth a man
unto had it not ben enough for the thou-
bile wretched traitour, by the pum tken
of a kisse to betray thine owne dere
maiter, (who had to highly excited the
to the ronws of an Appostles) into the
handes of such curded captives, but that
they mufs take so much care therewith-
to, haue hym wel and warely caried,
so fare after he were taken, he might
scape from thyn againe: Thou wert s
hired but to deliuer hym, and other ap-
pointed, to take hym, to kepe hym, and
fouling hym to bys judgemen: And
thou yet as though thou haddest not
done wereably enough for thyne own
parte, medlest with the louderes offfices
and as though the wicked officers
that sent them had not giuen them suf-
si:ent charge, much notbe had they bar-
dely of such a circumspect merchant as
thou arte, to warne and giue them in-
scription of thyne owne heades bedefe,
that when they had ones gotten hym,
they should be wel ware howe they
carped hym. What were thou afraid, for
least when thou haddest achieved by
mischievous purpose in deluuring
Christis unto thole Ruffins, if by the
shoulder or negligence Christis eyster
should have slipped away ere they were
ware, or by force been taken from them
laughe there teeth, the thirty grotes
the woeful reward of thine heinous
offence, should not haue bene cruelly
paide these yes I warraunt thee full
surely shoulde they haue ben paide the.
But as glad as thou arte nowe to have
theym, as desirous wilt thou be againe
to rypphe of them, when thou ones
halt them, howbeit in the mean while
that thou woste a space, which thou
shall be vppon eell to thy maiter, and
damnable to thy selue, shall be never-
thelesse to a great man right holeome
and profitable.

Antecelcit eis, & approquinquit Iesu et ofulus,
retor cum. Ex quam venire, Jostin accipit ad eum, et
sit Rabbi, Ave Rabbi, et ofiulast eis eum, dixit e
Jesus, Anice ad quid venisti: Iuda ofiulum huius
minis tradis.

Then went Judas before them, and ap-
pocked nere unto Jesus to kippe
him, and when he was come, strait
wopes. Preased he unto hym and
sapyd. Maiter, good maiter maister:
and kisst hym. Jesus sayd unto him,
my friends where art thou come: D
Judas doest thou betray the sonne of
a man with a kisse?

Albeit Judas of thes (as the his-
trpel felyches) went before this com-
pany, yet both he further in other fen-
signy, that whereas there be mani par-
teners of one euell act, he that comitt-
eth it haung caus to fooybe it, is in the
light of god accomplis the woef of all
his felowe.

Et approquinquit eis, et oficulator eum. Et quiis tes
nisset, Jostin accipit ad eum, et sit Rabbi, Ave Rabbi e
ofiulast.
A treatise upon the passion.

And he brought to kill him. Also when he was come, up and by wente he took him and bound him, good morrow master and kille him.

So doe they approche unto Christ, so doe they saluate him, so doe they call him also, that preeching to be Christes disciples, and in appearance showing themselves to profess his religion: Yet in very deed doe by craft and subtilely determined devoure cleerly to overthrew it. So doe they salute Christ as these maister, that call hym maister, and regard not his commandements. So doe those priests likewise kille him, which circulate the holy body of Christ, and afterwarde by false doctrine and unnat example of living, kill Christes members, that is to write the soul of chilten men. So doe those lame men salute and kille Christis so, which would be computed for good and beneigne persons, for that contrary to the long continued surname and guise of all chilten-dome, they doe now in these later bages (like good holy fathers) without anye full ground, in dispite and reproue of the whole catholike church (and therefore not without their grievous offence to godwarde) by the setting on of cupil priestes, not alone themselves receive the blest body and blood of Christ under bothe kyndes, (which thing yet might somewhate be done withall) but condemn all other that receave the same body and blood but under one kind alone: which is as much to loose as they condempne all Christen people that bave ben so many yeres in all partes of the world, except themselfes alone.

And albeit they forwardly may suppose that the lattre ought to receave both kyndes, yet as for the thing of the farmanet, the body and blood of Christ I praine, that doe the most part of them aswell laymen as priestes, from eche kynde cleerely take awaye, leaving no more therein but the bare names of his body and blood alone. But in this behalfe are these folke, not much unlike to Pilates soldiers, who in direction of Christe upon their knees, saluted him bynges of kylde. For even so fare they also, that with reverence kneeling upon their knees, name the sacrament of the outter the body and blood of Christ, whereas they believe neither neither to be there, no more than Pilates me belied him to be a kylde.

Where all these whom I have here rehearsed you, doe in their salutation and false traitrous kynde, plainly playe the traitrous Judases part.

But now as these folke playe Judases parte, longe after he is gone, so byp Joas in a figure playe hys partes, longe before he came: (as it is written in the 24. chapfer of the second booke of 2. Clement 24. longes) while he thus saluted Amasias,

God speede you myne alone good master, and wth his right hande looking hee tooke hym by the chyppone as though he would haue kylle hym, proue whereof we owte but a swepte, thereof yees ynows bawares into the tother, wherewith at a stroke through both his ydes he streke his backe bawares at once. And a good while after this, had he by a lyke tregue murdered Abner. But afterwarde as reason was being flayne hymselfe, he recoue hys soul towarde to, that wretched traitorous gype.

Thus Judas followe the sayd Joas, oute right, whither ye consider the estate of hys parson of hys myncestous kynde, of the bengaine of Hodde, and the myserable end of the both, sating that Judas in every point to too farre exceede Joas. For as Joas was in great sacuer wth hys yppine, so was Judas, and in much moage, and wth a myghtypricer to. And as Joas newd hys steende Amasias, to Judas solwe Ihesus a farre greater treende, and wthall wth hys myghte loving master. And as Joas kylle Amasias upon nonice and ambition, because it was tolde him that amasias was lyke to grove in more estimation wth hys princete than he, so Judas thoughth couerly of wretched wsolely wypning, for a small summe of mony, wretchedly deluped hys owns master to death. And therefor as hys trepas was a great deal moage heynous, so was the manoure of hys very deserue ende, much moage pyctous and lamentable.

For whereas Joas was slaye by another Judas with his owne handes, as a wretchely bonde himselfe. But in the traitrous contring of infieth, were thadobinable enterpissys of the both not much unlike, sith as Joas familiarly speaking to Amasias and prettynge friendely to kylle him, shamefullly steeue him, so the Judas gentely to Christ, saluted him reverently, and kylle him loyingly, whereas noughtels minded this cruel
A treatise upon the passion.

A cursed captive all the while, but how to deliver his dearer maimer to death.

Neuerthelesse though Joas by suche rolloured amitye deceived Amalas, yet could not Judas so deceive Christ, who at his comming blyndly receyved hym, heard hym falute hym, refused not to bee killed of hym, and as pyn he was of all his detestable treasons, yet for a while so bled hym selfe, as if he had knowne nothing thereof at all. And whye did he this trowe pe was it so; that he would teache us to counterfeit and dissemble, and with crafty woollly folke to auoppe one wooll yste, but rather to giue by a lesson paciently and meekly to sustrate all wo, angues and false contrived treaues, not to courage rage, nor to coutre to be trussaged, nor by evil language to accuse againe to sake our trefewe somacha, not to take any sake delight deceitfully to beguile our enemy, but against craft and falschote to his upright dealing, and by goodnes to make enuy, and with sweete and lower woordes, to labour by all means possible bothe in time and out of time, to make good men of badde, so that if any man be incurably diseased, he have no occacion to impute it to any negligence on our behalfe, but to the wourgage of his own mischevous disease.

So Christ like a most gracious phisician pured both these ways to cure the traitour Judas. And first beginnyng with gentleness: My friend (quoth he) for what purpose commeth thou?

Why albeit the traitour at this word friend, somwhat began to stagger, as he that upon the remembrance of his high treason, feared that by the name soffered, Christ soze charge him with his wretched hostail malice, yet on the other side, as commonly evil disposed perfitos be ever in good hope fit to be unknowe, this mad blinde wycthe trusted, for all he had to ofte by experience perceyved, that Christe particly knewe mennes thoughtes, and that his owne treason was, was mostel welltouched, at the supper, yet this made sondre fole I saye; getting all together, was evermore in good hope that Christ little with his consent. But so aunch as nothing reale he more harmfull unto him, than to be still sondre febbredly overlye bane hope (so: it was the thing in behe that mole hynbered his amendment) Christe of his goodnes wol no longer tatter him to concerne sondre comfort in trust that he nothing wift of his false dealing, but freidtwealtes sharply added therunto: Judas boly thou betray sondre man with a kisse?

Where called he him by his name as he was wonte to doe, to thentent upon remembrance of olde amitye, the traitor so hard might have relent and fallen to repentance, his treason also openly layed he to his charge, while he might perceve it was not unknowne, he hold never be ashamed to confesse his faulte.

Over this the traitour by anefull hys crafty did he bitty touch, in these woordes: Dost thou betray the sonne of man with a kisse?

Among all states of mischief, none can there lightly be founde more obious unto god, than when we abuse things that be the owne of others, and turne them contrary wise to stricte in our lewdenes. And so this consideracion doth God much mislike sieny, for that the woods which wer by him ordined truely to expel our members, we falsely pernerte to a quite sauebre use. In which sort and manner both he greatly woulde displease God also, that misterrility those laws that were decreed to be send men from wrong, to be instruments to wrong men by.

Christ therefore checked and controled Judas for this detestable kind of office, where he sayd: Judas boly thou betray the sonne of man with a kisse?

Other be thou such as thou woulde be taken for, so plainly thebe thy felles as thou arte in bede? For who soh under the colour of frendishpe woodeth an unbredelye parte, doubltly wycthefully hys owne offence thereby. Was it not enough so, the than Judas to betray the sonne of man, the sonne of that man for I meane, though whole default all mankinde had ben utterelye loste; ever, had not thy same sonne of man, whom thou devyised to disprop, rebelled all those that be willing to be saved? Was it not enough so; for the I saye to betray this sonne of man, but thou must betray him with a kisse to, and so make service to work by treason by, which was first invented to be an auncier tok of dere love and charite? I doe not in much blame this company here which by forible meanes openly set opene, as I doe the Judas which with a traitorouslye kisse doute to these rude rafflin thus unhindly betray me.
A now when Christ saw no manner of reverence in this trapour, to declare that he had much rather talke with his open enemies, than a private adversary, and therefore to cause the trapour to perceive, how little he pafed upon all his desudious deuices, turned straught from hym, so unwarne as he was, forth went he unto the armed bando. For thus thyed the gospell.

3. When Jesus knowing all that should betype hym, went forth and lade unto them: Whose lade ye to whome they sundowered, Jesus of Nazareth, Jesus lade unto them. I am he. And with the soldis Judas that betrayed hym. And as some as Jesus had once lade I am he, they went backwaver and fell bown bo
4. Put scattore Christe, thou that wast late so soke, and laye prestate upon the grounde in most lamentable manner with a bloody succe, didst humblel happe unto the father to take away the cuppe of the bitter passion, art thou now so abasely to cleane changed, that lyke a graunt thou leaped out and toppilly runnelf forward on the journey, and thus courageously goest to mete with those that feke to put thee to a pappefull passion, and of thine own mind discloseth thy selfe unto them, that confesse they come to soke thee, and so at that do not know thee? O wold god all fame heare folkes would recep paye hiser, hither I lye to thys place, here maye they berore to fende sufficent matter of contese, when they shall see the sues trouble with the extreme dreade of brethe. For as they than suffer agonies with Christe, as they be in seare, in lour, in beinelle in a payne with hym, so shall they not rapelle if so be they barrelly paye, and peruerse in the same, and therewithall wholly submit themselves to the will of pleasure of god fulfillly to seele comfort and relief with him. With whole happe spiritus so shall they be commended, y they that manfully perceve the derermitie of their old earthly heart by the dewe of his celestial grace to be royally reformd, and by putting the wholesome crode of Christe into the wake of their souls, the rememberance of death, which was of late so bitter unto them, shall have pleasaunce and sweete, and after these heauties, shall lobe of by and pleasure, and after these feares, strength and courage: yea and at length die in, which before they so lorde abhorred, shall they greatly lust for, counting it payne to lye, and payne to dpe, desiring to goe hence and to be with Christe.

Then came Jesus even hard unto the Phil.

When some seeke ye? They aunswered, Jesus of Nazareth; and Judas that hath traped him come with them. Jesus said unto them: I am he. And as soon as Jesus had lade unto them, I am he: They went backwaver and fell bown on the grounde.

If any man in his hearte before the lesse esteemed Christe, by reason of the seare and angulite that was to all newe in hym, now must thy manfull hardy courage of Christe, recover his estimacion agayn, confERRing he so bodely aduentured to god unto all this armed rowde. And as sure as he is to be payne by them (for he so knowe all thynges that shoule befall unto hym) yet discovered he himselfe unto these brosendics, albeit, they knowe hym not, and thereby voluntarily setheth himselfe unto the, as a sacrifice cruellie to be kyled of the. And truly this so sodayn and to create a chaunge, of reason ought much to bee meruellous in his blessed humanitie.

But now howe good and howe meruoulys an opinion and estimacion of him must this neves engender in all good christen heare, to see the power of god so wondrously wokne in his tender humane bodysse. For what was the cause to receve you, that none of all those that so dutifully sought him, coulde as that same knewe him, being so near unto them, so prouctly talking with them. He had openely preachd in the temple, he had o-Death, he lordhose the baniters tables, he blesse them out of the temple too, he had examine dics to be convertanct abode, he had confuted the Pharicites, and fully aunswered the Sadduccees, reproved the Scribes, and the captious question that Horedes sadiers moued unto him, by a discrete autuer he had cleere.

Exod. 1.
A anyped, with i. loaves of breade he had also by. spontonc perionse, the lycke hadde he heald, and rapped the beade, he hadde been in companype of all fowes of people, Phariseps, Publicanese, ryches, pove, god, baudde, Jewses Samaritane, and Gentiles. And now of this number was there not one that could disseme him, why he hadde baudde by thepm, and spake unto thepm, neither by hyg silage, yet yet by hyg speche, as though the fenders hadde of purpose pouped iucle measangers.

As among thepm all that than came to setche thepm, there should not one be sent thether, that ever hadde see thepm before. Why was there none that hadde marked hym at the leafwyle by Judass talke with hym: or by hym enthaling of hym: or by the kype he gave hym for a prisie token wherby he might be known? What badde the Craytorc hynm fals that at the same tymen was there among them, so some forgotten hym, when he hadde but a little besfoze by a kype betrayed hym: where of rote than this strange and wondeffull chaunce.

The reason why none of thepm all coude knowe hym, was the fals selme that within a litle whyle after, caused lykewhyle, that untill he revelled hymselfe, neyther Mary Magdalene when the saw hym, nor neither mother of his two dyiples while they commonden with hym: lykly what he was: but as they tooke hym for some wapes fingyng mame, so take the hym but for a gardiner.

Nay nallyse, if you will nedes leerne howe it happened, that none of thepm all hadde ange power to knowe hym, for all he was presente amonge thepm, and talke with thepm, it campe may be face of none other cause, but even of the selme that made as ye see her, that none of thepm all was hole to stande on his fe, as long as he spake to them. For as sone as Jesus hadde sayde, I am he, they went backewards and fell natre to the grounde.

Here dyd Christes dwelche proune hymselfe to be that wodde be God, whiche much more pearleth than anye double egde sworde.

Some folke say in deede, the nature of ligheting is such, that it will melt the snow and never hurt the scaberd. But verly true it is, that the onely boce of Christes, without anye harme of theye bodys so wetherd theye: natural feemand gethe, that no power was there lefte in theym to doare by theye lymmes with-all.

Here resteth the Evangelist that Judas stode also with them. For what he hearde Chystes to plainely laye his treason unto hym, eithe: for: shame of: or: for: fear (for he was wise welle Enough how fierce of nature Peter was) he dyde be backe by and by, and retirde to his companion agayne. And why dothe the Evangelist make mention of Judass standing amongst them? but to make his understande, that he lykewise fell downe with them. And surpise suche a lycke was Judas, that in all the companion was there not a woode, not a moore woode to have a faile.

But herewith may the Evangelist to gene euere man a general warning, to take god heede what companion he kepyth for fear lest he mayde hyselfe withall will folke, with thepm may ite fortune to fall: lykly hodome chametted it, that who so lyke a soole placed hymselfe in a lastinge mynde with such as after, by misfome he cast into the sea, dootly scape alowe to lande, and all the rote be drown.

None I thynke doubteth but that the which was habble to show them downe every one with one woode, coude as easely haue genen them so loose a fall, that none of thepm all should evere been habble to ries agayne. But Christes who gave them this fell to make them knowe that more coude they not done unto hym, than he list to permit them, incended them to ries agayne, to doe unto him that it pleased himselfe to susfer.

Ignor quis surrexit, Iesum interrogavit vos, guem queritis? Lii autem diemert Iesum Natus?

Sorum.

So when they were riessen, he asked them agayne, whom take ye? And they answered, Jesus of Nazaret.

By bys one pointe may every man perceive, that by Chystes cumminge unto thepm they were so dimayed, so afraided and amased, that as it seemed they were almoote one of theye Witters. For her of mightie theye haue buttinng prougede, that at that tyme of nyghtes, and in that place would they none find, but some, eithe of Chystes owne dyiples, or at the leafwyle some fiendes of hys, who would rather have conuayged thepm ange wayes elles, that haue
A have conducted theym where Jesus was. And they depone they take toles even at the lyafe meetynge, fondelpe bladde out at once, unto one whome they neyther wiste what he was, nor why he asked them that question, theseez of all theye errand; whiche in any wise shoulde have been kepte close, vntil they hadache their purpo.

For as soon as he asked them, whome would ye haue, they answered and said, Jesus of Nazareth. Jesus answered againe, I tolde ye that I am he, wherefore if you would haue me, letter these my diciples departe. As who would se, if ye wold haue me, leaping I am nowe come to yer, and telle ye my selfe who I am, note ye thus knowe me, why dowe ye not straightegy takes take me?

But of true to faste unhable are ye to take me, except I gete you leaue, that as ye haue by your fallynge backwardes alreadye lyghtPed effectuallye pruned ye have no power to suches as to hante lytle I dow but speake to you. Nevertheless, if all these things be done to cleaune out of your mynde, note once agayme I prite you in remembrance, that I am Jesus of Nazareth. Wherefore, if you selle me, suffer these (my diciples) departe.

Where Chrysle here saeth, lette these my diciples departe, that be meant not to be by afte leaue for the to goe, thembe he sufficientlye I crow, by that be Frank them to statte to the ground.

But otherwhiles happen it among that they that go about a milicious matter, be not contented to see one mischiefe alone, but of theye owne vngeracious dispositions, commonlie couerte to add more thereto, than the busynesse they have in bande of ame necessitie required. And some also that helpe for the other mennes manfullent enterprises, be so forward and so more than neyther trueth therin, that rather than leaue any vngeracious acte undone that they are appoynted unto, they will putte somewhat more to it of theye owne heads besides. Sothe where the soates of solke dothe Chrysle here prineelpe touche, where he sayth, if ye woulde have me, suffer these my diciples to departe. If it be my bloude that the Hslltoppes, the Serybys, the Phariseis, and thauentes of the people to saue christ for, loe at your selfe sekeinge was I ready to mette you: and where you knoeweme no, I disclose my self to you: whyke ye lape on the grounde, I foodde haere by you: note ye are ciesen, here am I presente for you to take me. And finallly which the trap-turne could no nuer have done, here deteiner I my selfe into your handes, to thende neyther you nor they that thinke that (as though you had so done) lewdly enoughe to contynue my death nedes must ye theede there bloude too.

For whiche cause if ye seekme (lape ye) lettre these (my diciples) departe.

He bade them lette them goe: but nowe thes hearet he woulde to haue it to. And whye they were busse to have caughed them, he caused his diciples to see; and to preferenge them all, clearyse disappoinete all ther captives purpose. For declaration of which ende to followe, these woodes spake he before bande unto them: Letter these (my diciples) departe: whereby this his owne fayting also was herispa. Of all these thou gaue me I ye not lost one.

These words of Christ which the Evangelyste here mentiooned, were those that Chrysle spake unto hys father the same nighte at his mauntay. Whye father faue theym for thy naemes take whom thou haue geuen unto me. And a little after, I have keppe safe all that thou gaue me, and none of theim hathes perishd but the sonne of perceion, whereby the scripture is fulfilled.

Here loe Chrys prophying that his diciples shoulde be faute harnesles althoughs him selfe were taken, so shewed thereby that he and none els preferred them. By reason where of dothe the Guangeliste puthe the same in the readeres remembrance, to letthem withe, that albeit Chrysle in this place laped into these solke lust for these my diciples to departe, him selfe for all that by his prieste power, had made open the wayes; theym to lapes.

That place of scripture that fae-whether the destruction of Judas, is by the wayes of mypace phehorished in the hundred and eight Psalm of Da-vi-d in this maner. Lette his wayes be counted and another take his room. These woodes though they were froze-
As yet there are many hidde misteries remaining unperceived therin, suiche as concerninge either Antedeposptes same of the day of jugement. Whiche albe it they are for the meanes while unknownen, Believing at their campanyng a gappye, Hall at laste openlie releue. Whereas the apostle saith of the wisdome of God, so make I as happe wyze, (wherein God hath laye hype and hyppen greate heapes of his wisdome) right well expresse and faue:

Of the depth of the mercuriall hyghest wisdome and knowledige of God. How farre be the judgementes of God above the capacite of mannes white: and how unsearchable be his wapes: And yet for all this doe there in every corner nowe a bapye still parte by amonkestys, as it were swarmines of wapes 2 or 3 homettes which of a certayne pride calle thenselues as Sapepte Hierome tearned them Antidadications that is to wit, of themselves learned without any mannes teaching, and boast likewise that withoute the Commentaries of the olde doctours, they have found all those poynetes open playne and easeful, where all the sancient fathers, menne of so excellent witte and so lesee learning than they, and ouer that all grawn to continually studie, and touching the spirt of God (whereof they as muche babble as they lytly have) as farre beyonde them as they pasted them in godly living, confess to be right bace and comberous. But nowe these newe found diuines, that are thus goddeplely spayne upon the nightes, which would to apte soone to knowe all things, behoves that they barie from all those godly menne in the understanding of scripture, agree not within themselves, neither in the principal poynetes of Christes religion, and nevere theyer evere one of them boldely heareng folke in hand, that theye have spied out the trueste, as they putte other of like sort to rebuke and blame, so by other dosse they take shame themselves. And as they altogether labour to destrope and overthowe the whole catholicke faith, so are all the hole rabble of them broughte to confusion themselues: whose wytche and false enterpyses, God that dwelleth in heaven loude longetye to thome: whom I moovke humbly beleue, that he so laughe them not to thome, as he laughe at their eternal dampnacion, but inspire into their hearts his holysome grace of repentance, whereby though theye lyke beastly prodigall children haue arrayed too longe alas abode, they may yet at lengthe return from whence they came, unto thys mother the churches of Christ, to the intent we and they together agreeynge in one trewe sauge of Christ, and kniue in mutually love and charite, make as hys trewe memberes attayning unto the gloue of our capitaine and headbe, which who foreuer hopeth to have ouer of this body (the church) and withoute the rightes faith, dowre with a wyne hope lewdely bereueingh itself.

But nowe as I was aboue to tel you, that this propecie was meante by Judas, dyde Chistye somewhat genee b нарникге afore, and Judas by the murtheringe of hymselfe, dyde plancypede declare it, and Peter afterwarde soe repowned it, and all the apostles too: which at lengthe executed the same, when by lot they admitted Patrichias to his roome, so that then dyd there in very deed another take theses place. And to make the matter the cleerer, (albeit byshoppes doe still from time to tyme forcueto into the Apostles places yet into that number of the twelve, after Patrichias was once chosen in Judas roome, was ther never none taken in agayne: but choiceste of the Apostles being little and little appointed unto manye, bothe was the fordeape propecie fulfilled, and that holpe number therewith fulge at an ende. Wherfore when Chist said, suffer them by Discipuls to departe, he helde not leue for them to departe, but in a maner tolde them that hymselfe perswised his disciples to doe,
A boke, to vertise that he hadde earle spoken, father I have kept thosethat thou gaught me, and none of them hath perillde, but the sonne of perdition.

Here me thinketh it good somewhat to wape, howe euerethouse in their woodes Chysile so soother two thinges to faire thinke, as the desparate deathes of the Craytoure, and the good successe of the reliefe. For so cerlainelpe byde he tell what shoulde become of both partes, that he spake thereof, as of a thyng not to come, but rather paffe alreadye: Those that thou gaught me (sayde he) theym have I keped.

Pepper were they saue harnelose by theym owne strengthe, no preseruyed by anpe gentilesse on the parte behalle, no escaped awaye for faults of diligence in pilates menne, but I have sailely kept them, and none of them all hath miscarried but onelye the sonne of perpetition. For of them whome thou (father) gaude me, was he veyrelye one. And I whole he at my choldryge of hym, willinglye receyued me, sette hym at fre libertie to become the child of god with the remeanaute that receyued me. But as some ashe of a croueus mynde fondelye betoke hymselfe into the devill, and so toke me, and falsly betrayinge me, refused to be saied by me, whole he wente aboute to destroyn me, he fell to be the sonne of perdition. And thus lyk a wretched wretchedlye cast he hymselfe away.

And so well assured was Christe, that ende thus Craytoure Shoulde have, and to bondobtoblye hevede he that shoulde come to naughte, that he playnelpe sayde, he was alreadie loste. This bythenstandinge, the whole whille Chysile was in takinge, Will Soode (with a full furious homeke) this wretched Craytoure, amonge those that toke hym as they heade captaine and banner bearer, triumphing of the sholde and resplendice to whyse, what perill his owne followes and his mast was therin. And I hereslye thunke he looke for note other, but to haue bade thern taken and flanne everye chone. For suche is the madde naughte nature of ungratefull folks, that whome they haue once binuntlye beate wyth, those woulde they gladdelye have ribbe oute of the way: so for deth they sinnefull were, and confidence brede the reproue of theym unlynde deapynge. Thus was this Craytoure full gladd, whyse he hoped to have bade all his fellows in bole at once, and lye a hole caste no perill of himselfe at all: nothing lesse mistrudinge than that glyseype after the deadefull sentence of God shoulde lighte upon him, so that he with his owne hands shoulde make hostiblye hang hymselfe.

Here haue I occasione to lamente and bewaple, the byndenesse of oure miserable mostall nature. For many tymes while we are in moste trouble and feare, though we knowe it not, he be in moste furerie. And contrary wise, oft tymes while we recharg our felues surell and make moste mercy, than unlaures stealid death even so: daupenle on vs. All the Apostles saue Judas were verye loste apearde: reshowing to have beene campered awaye, and putte to death with Christe. And yet were they all in case sailelye to escape: wheras Judas on thother side which nothing feared at all, but toke a spesial pleasure to se them so alighted, loste bys lispe for ever and that in fewe bowers after.

A cruell delighte stis and verye unnatural, to rejoyce and take counte loxe at others woe and miserpe. Never the moat caule hat any marrie to rejoyce on to accommpte hiss lucke the better, for havinge power upon any bodies lyse or deathes, as the Craytoure troved he bade, whenhe had gotten this bend of souliours into hym.

Sith of this may every man deihtyere stis, that them to ever be laughe, by death shall he him followe. Peace and to uncertaine to the bowye ofdeath, that the partie that to boylede boathet to dispatch another hyse, maye fortune for all that to see before hymselfe: as it here sere by Judas, who delivered Christ to the Jews to be put to death, and yet he not miserably murder hymselfe.

A heavy a beastful plesident for the hole world to beware, if no man reckons himselfe free from goddes vengeane, that without all fear of God presump tongeleye attempteth metsiche, never taking anye recourse thereof. For all creatures doe agree to worshe with their creature, to chaichte and punish theuy. The aper is ready, with no

EE.19,
A stone and full breaths to infect and
poson them, the water with waves
to drown them, the mountains to
overwhelme them, the vales to rise
against them, the earth to gap and
open under them, hell sordain to swa-
tlow them downe, and there the devill
hebling deep to plunge the inflaming
spites, that Bell continue for ev-
er. And at this whole dooth god alone
preserve this help wotechted man: for
he hath too faulce sofoaken him. But
he that do followeth his stubborn little
necked Judas, that after grace so of-
ten offered, and as oft againe refused.

God at length determineth to ater it
him none: this man is indoubt-
le in a very miserable case, this man
Jape in howe god plights for ever he
fondly weneth himselfe to be, and some
he to die never to hygh in the aype, yet
halloweth he in deede full lowe in all
lowe and wretchednes.

Wherefore let us make our paper
unto our most pittifull lament Chri$t,
not eche one for hymselfe alone, but
every man so; other too, that we follow
not the example of the obstinate trau-
sport Judas, but without delay glad-
ly embracing goddes grace when it is
offered by, may though our owne re-
pentance and his merce, be renne
also to attayne his endlesse glory.

V

Of the cutting of Phaechus care.

Abel the Apostles, when they spiste
heard Chyste tell them before, of the
thinges which they nowe falsely
believe, wer therat full sope and
faode, yet much leste bit it grewe them then,
thanne, when they presently be-
held them with thye dione eyes. For
as they shed so mane come upon
them at once, and opene yape
they sought Jesus of Nazareth, no
longer could they stand in daunte,
but that they sought for him purposely
to apprehend him. And therupon per-
ceiving what was to enlue there-
sundry matters as in such a sbaint
they to have perplexed them. Flete
the earnest care they had, for they were
beloved master: over this, the behade
they trode in what might fall on them
selves: and last of all, the shame they
hade to breake their boide boake and
promyse, where euer one preciplese
lap, he would never forsake his ma-
ter, no not to bye therefore.

Thus were they myndes with dy-
ners perplexities dyuerdy bistracted.

For as the love of thygs maister
mo-
ted them to wapode, so the fear of the
selves willed them to scc. And as the
beade of death drawe them all awa,
so diode the shame to breake their
promyse, perwade them still to apye.
A
gayne they right well remembred,
howe Chyst had before time charged,
that none of them for his owne dere
should care neither stiche ne staffe:
wheres nowe the same night he gave
a contrarpe commandement, that
whoe lacked a twode should tell his
comate to bye hym one withall, and all
wer it so, that they being but eleven
in number, thereto to dedicate of
wepons, that same only two of them no-
uer a one had anye about him, except
happie some knyple to coute his krewe
within, were soe afflighed to see such
a sorte of the Jewes before the Romaine
contibours, all so well armed
and where thereto to thiche stringing to-
ger about them, yet alone as they be
thought them, that while they had set
into Chyst, so here are two横向s, Chyste
and the Jewes: ther they are enough,
they not understanding what was the mis-
ca lling meaning of the matter, too
daynely asked Chyst all in haste,
which they should defend him by two,
saying: Domine, si pereunt gladio, Lord that
we stripe with the twoode: But Po-
ter for the fervent affection he bare
to his maister, before he had his aunwote
we out his twoode, and strykg at
the bishopes feruaunte, cutte of his
tight care clyene: yther for: that it was
his chance to stand there nexte
unto him, as elles because among them all
ther was none to bus a haggar.

And oute of question it appeareth that
he was some very lewde soff, for the
E

vangelistes wite him, that he was
feruaunt to the bishop who was hygh
Prest, or Prince of the Poyntes.

And commonly as Jeremiah saith: Great
mennes boode the well wisse with
swype maleperte marchauhte.

And men leane bye their owne experience,
that in verie country noble mennes
feruaunte be ialterel and much more
extreme, then are they Loden themselves.

Howe to let vs knowe, that this fel-
lowe bare some rule with the bishop, or
take therefore somwhat the more upon
hym, Saints: For immediately after
abred his name to saying: But names

Sune.
A treatise vpon the passion.

A servus Mahæus. This servantes name was Malchus: which thyng the euangeliste felse some vihth, withoute it bee for some purpose. And therupon thinke I that this Faulle that is seere rysed in among them, fetre Peter in such a mate, that he fylt beganne with hym, and so would have these poltie condicte furthermore, had not Christ repayde hym bold courageously fromake, ere that he we to farre. Who by and by as he came not to auopthe death, but to suffer, and he had been othervise impudent, yet lyttele neade was of any suche vnde: but tempere the refewe of suche Apostles, and recompes Peters outrageous seale, and also refred the blyke vveste the blyke ear agayne. For the plannet exeracation whereof, first answere he his other discipes to thes bemaundes, laspynge: Simile vnditur, same pallisior, liter: Lette them alone yet, a little whyle longer suffer them. For that with one vword ouerthrowe them all at once, was as pe for contente for all ypte to let them oue agayne, and so for thyse once to wakke them with my vndere as yet that those whom I my self does vssuer tham suffer pe also. And the tymse almoaste come, in which I shall no more suffer them, to have any power vpon me. And nam in the mean whille, although neade have I none of your helpe at all.

This was all 11s unsuwere los, that he made vnto the ref, suffer them yet a whyle. But seually turning vnto Peter, tunc gladium in locum suam. But by (quo sc) shyn zwode into his place, as though he would faoe, I will not be defended by zwode. And suche a state have I choisen the vnte, that I will not have the fight vnto this kind of zwode, but with the zwode of goddes word. Let this materiauell zwode therefore, be put by into his place, that is into the hentes of tempozall pynees, as into bys shaberd agayne to punye the malvaceours withal. Pe that be apostles of my rocke have another maner of zwode than this parte, muche more terrible then is any zwode made of yon or steel. For by that zwode, whatsoever shall perfone is onse cast oute of the church, that is to ber understanden as a rotten member cutt of from my mistrale body, is deliuered sometyme to the deyptes handes only to chastice his seel, to thes his soule may be taue, to be there remayne any hope of amendment in hym, that he may be graffed and knitte into my body afresh. And otherwyses if he be so desperately diseased, that he be past all recovery, than for fear thinfection of him might happily hurt the whole soude, is he perpetually conduced unt to the intisill soule of his soule also. And of truth to laste and I to have pe fightte, with this tempozall zwode, the mettely shared for which, mark well what I sayse unto pe, are the secular Jyestice that I could not appulse you to occupye the spiritual zwode, (thuse whereof pertyneth to you alones) not very often neither: but batallantly by flippynge your felde with the zwode of goddes word (the cut vther of lyke a pittie launche knif may let oute the soule exsecution of the soule, and so wounde it to the great helpe and health thereof) as for the other terribile and dangeorous zwode of communicacion, that would I have you allayes hope within in the shabe of mercye and piti, till an yrgent and wonderous necessarie cause, enforce you to daewe it out.

Thus wheras to the remenait of 11s apostles he speke not passinge two wydes of these, either for that they were meehilde of pittyte, or not to botche as Peter was, Peters fierce unbelyued faydes he calmed and queted with a farre longer processe. For he byd not a lonelie bis him put by his zwode, but tolbe him also the caule why he millyed his seale, how well sooner he meant therein.

Cceloem qui dedi misi pater, non vis ut bibam virtas? Why wilt thou not that I had bin (quo be) of the cup that my father hath given me?

Christ had long before threlved his apostles that he must goe to Hierusalem, John 18, and suffer muche wo by thautenices and the Serpentes and the Princes at the pikes, and in thens be payns and rise Mat 16, the third day again. And Peter taking him aside, began to rebuke hym in the pittie, God forbidde matter it should to faire with the: there shall no suche thing come to thee. Whom turned aboute his Peter, and said: Seethe hence behinde me Satan, thou hast no toile in godlye matters.

Peric to may pe se, how sharply Christ reproved Peter, to whom a little before, when he calleth hym to be the soune of god, he had faide. Befell athen So mon soune of Jonas: for feles I blnd Ecc left. hath.
A treatise upon the passyone.

I hath not resolved this unto the, but my father that is in heaven. And I say to thee, that thou art a stone, and upon this stone shall I build my church, and hell shall not prevail against it. And unto thee will I give the keys of heaven, and whatsoever thou shalt bind upon earth, shall be bound in heaven, and whatsoever thou shalt loose upon earth, shall be loosed in heaven, and thus.

And here be calleth hym of in a manner, and maketh hym goe beyond, and plainly sweareth hym that he bindeth hym in his purpose, and calleth hym Satan, and calleth hym that he lavisheth not godly saying but all worlds.

But why dyde he all this? Parke because he dyconnded hym to take this death upon hym, which he than calleth him that need not suffer, and that by his own will it was esolutely done. And therefore would he that they shoule not only not lette hym thereby, but also follow hym by the same waye themselves. For who so will come after me (saith he) must first follow hym, or else hym, and so follow me.

And besides all this he goeth forth farther and declareth, that if any man cannot render, will refuse to go to death with hym, he shall not appeaved to endeth thereby, but fall from that to a wofyle. And contradwyse wille who so ever will not byke to be follow his life for me (saith he) he shall not leste his life at all but change it for a better. For he that will save his life shall lose it, and he that will lose his life for my sake shall synde it. And whatsoever gawtert a man, if the wynte the whole world, and leste hym soule with all: what exchange will any man make for his soule? For the done of manne shall come with hym Angelles in the glory of his father, and than shall he reward every man according to his dooings.

I tarry a lycke longer bypon this place than peradventure nedeth. But who is there troowe ye that woulde not with these wyoves of Chryste, byngye so hoys, lybystye, and agayne so effectuely puttyngye by in hope of euermaslyng ye, he moved somewhat to disgrete from his matter. Howbeit as concerning this present place, by these wyoves of Chryste we see well, howe souerely Peter was here admonished, to beware that he abused his seals to the pyndering of Chrastes death no more. And yet once agayne loe, as he than bidded all his possable[endowre by woste, to counselle him to the contrary, he nowe laboured he as faste by mayne force and violence upon the pyke seals to defende him therof.

All this notwithstanding, Chryste, because he the faulte that Peter dyde, came of a good affection, and also in as muche as goinge to his passion, he deemed hymselfe in all pointes humblie, woulde not to harpselpe reproue hym therefore: but from reason corredct hym, and after by tellinge hym his faulte, and at last declared also what he, that if he hym selfe were not veryunge to ope, little neede he to been defended other by hym as an other mannes appelle at all, us his father woulde not take. If he woulde byke it of hym to sende hym at his neede a mightystronge bruysshable arme of Angelles from heaven, agaynste those stryke flages that were come nowe to take hym.

So hes of all (as I tolde you) thy Chryste represse the fernen briefe that Peter bade to byke, and hesed him the reason why.

Oclem quiem dedisti mihi peter, non miser tibi, Dum humili

What wise thou not (quod he), that I shall destroye the cuppe, which my father hath given me?

All my lyfe hitherto hath been a pathfone of obedience, and a sample of humility. Was there ever any thing that I have either of other or more maste neyther taughte ye, than to be obedient to yorke, to honour your parents, to pelds to Caesar, what belongeth unto hym, and to God likewyse whatsoever is sent to hym: And note that I am enen at the laste point of my busynesse, and here shall make an ende of altogether, this godly wonderfule wondre that I have beene so longe aboute, woulde I thou haue me oute of hande to marre it everywhyte, and refuse the cuppe that my father thus offered mee, and so the foume of man to bee dysobedient unto God his father?

After this tolde he Peter, that he had done beryse eupill to byke lyth the Swenode: and that declared he also by the exampl of the CIytte lawes, who saith,

Omer
Attirece upon the passion.

Math 16.

Omnes eius qui acceptum gladium, gladio percutiunt.

"Who so taketh a sword, with the sword shall he slayne.

For by the Civile lawes of the Romayne, under whose the Jewses at the same tymne lived, who so ever without sufficient authorities were tipp'd so much as to have a sworde about him to murder any man with, was in a manner as if upon case as he that had murdered one in bede. In sov'ren suche more danger is he than that both doth use with hys twoe: And if anyone to amased and in suche fear as Peter was, I can not well believe he was so punctificete, that of purpose he for bare to strike at Malchus head, and onely smote at his eye, because he mynded not to kill hym, but onely to make him aspaze.

Here if ane mannes will perhaps see, that onemay lawfultly even with the sword, save an innocent and goude manne, from the violente bandes of iniquious raging ruffians, the bic-calling of that manere, would require a longer procees, than were convenient for this place. But certeynely, thogh Peters tender lounges affection towards Christ, caused hys offence to bee somewhat the more excusable, yet that he had no lawfult authority to strike for hym, subtenently appeareth, by that Christ had before tymne so precisely warned hym, that he should in no wise go about to hinder hys death and passion, not so much as with one word, and lesse than with any kind of violence.

Besides this, herewith haunted be Peters hartie courage too, by beholdinge hym plainly that of hys defence he had no neede at all.

An putas quod non possi in reperire patremme um, & exhibihi mihi modo plus quam duos dexter illium angelorum.

"Whenesfe thou (quod be) that I cannot calle hime my father for helping, and he will geue me further with about twelve legiones of Angelles?

Of hys owne power here speakest he but little: but of hys fathers fauour towards hym, thereof dooth be tophyllie talke. For fift he was goinge to his deathwarde, he would in case greaterly aueaunce hymselfe, not for that whole opencese tell hym, that he was in equall power with his father. But to have it appeare that he needed to be helpe neither at hys nor at ane earthly creatures elles, he chowed hym that if he wishe but assay it, he should not faille to have incontinent readye, sufficient subsistance of Angelles, from hys almyghtie father in heav'en.

Why trowesse thou (quod be) that I cannot make require, vnto my father, and he will send me stragght wayes more than twelve legiones of Angels?"

As though he woulde seye: This bee not so faste that I have no neede of thy helpe, that thou seye me with thine owne eyes by mye ownye woode, over the whole all hys myghty force, and yet never touched them, (agapite where if thou woulde see my very selue I am able to defende me by thine owne myghte and strengthe, thou wert stark madde and much to be lamented) yet at the lastestime, calle to thy remembrance of nowesones, whose name thou saydest I was, when I asked you all this question: Wherein does thou see that I am. And thou by and by inspired by GOD, maddest answere wither to me againe. Thou art Christ the sonne of the livyng God. Than by thon knowest by thysealge, that I am the sonne of GOD, and seynge thou canst not bee ignoraunte, that every naturalle father will not sayle to helpeth yhyde, weneest thou that if I of mine owne chapse were not willinge to dye, my father in heaven woulde not be able to helpe me?

What thyselfe thou that if I would require it of hym, I coulde not have more than twelve legiones of Angelles and that out of hande by and by with oute ane further delaye. Agapite to many legiones of Angelles, houe shoulde suche a seelie sorte of byple stas and wretches as they bee, be hable so much as to stande upon thyse feete, when thine bymes twelve legiones of suche as they bee coulde not endure to beholde of one Angell one angrye look?

After this tell Chystfe in hand with the firste point again, as whever in chieste cont
A treatyce upon the pasyon.

Matt. 16, 18. "I confisse the effect of all the matter.

> "Quonam ergo implementur scripture, quicquic opus
> tui fuerit?"

> "How shall the scriptures be fulfilled
> than (as he) said so much it nede be?"

> The scriptures be full of prophesies
> concerning Christes death, and fulle are
> the in the manner of the misteries of his
> passion, and of mankinde redemption
> which could never have come to passe,
> had he not so suffred.

> Howe tell Peter 2; any other at any
time after, might thus mutter frettice
> with himselfe: Sir if thou cant as thou
> sayerst, obteyn so manye legions of thy
> father, why doest thou not as thee say?
> To this he sayd. How saith that 5 scriptures
> be fulfilled, (as it is) behoateful to
> be. Then lying by the scriptures thou
> doth. Thus will it proceed, that this is thine
> way determined by Goddes unknowe
> wisdom, to reserve mankinde agayne
> to the felicite he is fallen fro, nowe if
> I shoulde heartily desire my father to
> preserve me from deathes, what should
> I therefore elles doe, but labour myne
> owne selfe, to hinder the same thing which
> I came hither for. And therefore to call
> Angells out of heaven to assist me, what
> were that, but utterly to beare from
> heaven all mankinde for ever? For
> whose redemption and restitution in the
> heavenly bliss, is the especiall cause
> of my cunning. So that now lighteness
> thou with thy weaknes, not agayne
> the wicked Jewses, but rather agayne all
> mankinde, in all suche as the scriptures
> thou willest not suffer to be fulfilled, no
> me to drinkke of the cuppe that my
> father hath geuen me, through which I
> bring without spotte a wemme, myght
> pourine and cleanse the foule defornt
> spottes of mannes nature.

But make you here the merueulous
> milione of Chrys, which was not on-
> ly content to lay Peter from sirking,
> but also for our enample, to doe god
> for sull, lettre hand to his persecutors care,
> that was stricken of, and restored
> it whole agayne.

No creature living is there I crouse
> in every part to replenished with soule
> and lyfe, as the letter of holpe withe is
> full of spirittual misteries. For as we
can tuche no piece of the bodyes, but it
> haffe foule therein which goueth lyfe
> and sence thereto, be it never so small a
> portion, so in all scripture is there no
> pestopy to groote,(as I make so name it)
> to bafe, but that it is quickened with
> some spirittual lyvelt mystere. Where-
> fore, in Malchus ear where Peter
> sweed cutte of, and by Chrysops holpe
> bands lette on agayne, we must not on-
> ly consider the histore (and yet thereby
> may we learne many a wholesome les-
> son to) but deeper mut we take a beve
> despedes, the gysbly fructfull meaning
> thereof puzly contayned under the litt-
> erall fence.

> Malchus than which in the Hebrew
> tong signifys that we call in englynde
> a kyng, dothe not withour god con-
> venience betwenen reason unto us. For
> reason in man ought to rule like a king
> and to rule both in it deve, when sub-
> mitting it selfe to the obedience of faith,
> it terveth God, and hyg whole seruyn
> most, ruleth like a kyng.

But this byshop with his Priestes,
> the Paraclytys, the Serybes, and other
> seitenes of the people, that were whole
> gene to leade superstitious, which they
> had matched with the law of god under
> pretence of holye, labouring to de-
> stroye all godly verthe, and to ridde out
> of the waye the author of true religion,
> was well signifys and representhte us
> blasphemous Archheretikes with their G
> complices, the teachers and ryngedef-
> liers of deuitleyke supersticion.

Than as often as mens reasonable
> soules, rebellung against Chrys tes true
> faith, for falsely Chist, and therefore
> selfe to heresies, it becometh from thence
> such that Archheretikes bonde slaves,
> whole falses errours by the benicles de-
> seertful meanes it selfe whorth. Such a
> one loe kepend stills hyg letters care to hear
> shenser heresies withall: but hyg ryght
care to hear the true faith withal, that
> bate he utterly lost.

Yet doe not all men always this, bhp
> like meaning and entent, no yet woon-
> ned it ever in euery man lyke effecte
> neither. For sometime of a mere set ma-
> lice, do so some folke fall to heresies. These
> mennes ears are not sodanly cutte of
> at one stroke: but lyttele and lyttele in
> process of time, as the devil powreth in
> hyg popolan upon the, doe they rote
> and putrify. And after they scret best parites are
> once congeled, than both the hardnesse
> thereof to topppe lyke all the wayes, that
> no goodnes can after enter. These wre-
> Ches alas are teldome or never perfect-
> ly made whole agayne, yet these parites
> that frettyn cankhe hath clearely es-
A treatise upon the passion

A strange, are utterly perplexed for ever, so that nothing remains in them even to be cured more.

And the care that was upon an indescribable scale of one blows against the
strongest of the ground, betokened such perils, as being overcome with some fearful
by pain and suffering, under the torture of true faith, are carried clean there-

Some there are again, whom their own God still loves. Whereof
Christ spake thus: The name shall come in which who is saved here,
that thinketh he doth the good service unto God.

And a figure of this sort of folk, was the Apostle Paul the
Bible, where they that have the same as countenances, let them; and others, be
seen once cut off from hearing the celestial doctrine, lie there still upon the ground,
while miserable estate both Christ's full often pitiful. And the case that we
receive the name, being in charity motion or abundancy scale, is limited of
from the head, with his own hand ta-

And the same service them in full, and so make them near to hear the
true doctrine of Christ.

I would well that those fathers, as one sounds one thing and some other an one, have been of this one place by the gracious assistance of the holy ghost, gathered many and speakers
mysteries, all which purpose I do not herein rehearse so our much discon-

Pamela, which spake to the priests of the

And Jesus spake to the priests of the

And Jesus spake to the priests of the temple, and the

And Jesus spake to the priests of the

And Jesus spake to the priests of the temple, and the

And Jesus spake to the priests of the

And Jesus spake to the priests of the

And Jesus spake to the priests of the

And Jesus spake to the priests of the

And Jesus spake to the priests of the

...
A hane gowd happye to doe evill, as though they hadde willyse and craschlye compasse their matter; that none of all thys fond contempte beggles, whereby they endiuered to supposse the truth, could ever agaynst him have any thynge pruemples, but gods highes wildestome hadde proued and appoynted the pylyme, in whiche the Prince of this worlde (the belly) wher he were ware, righteouflye lest mankynde (his gysefully gotten prey) even while he comte labourde buighteouflye to kepe it.

Chysly byd all also expressely tell them, that little rede had they to have heryd the trepyour, or to come therby with lanternes and caxches by nighte, or to manye of them together with suche a bend of sourdour, to sette upon hym with swords and glenes, seeing they might without their cost and charge, without any laboure, without any bex-king of their lype, and without any weapon at all, easily can tyymes have taken him, while he laye teaching op-lyve in the temple among them. And if they would boldy bagge with themselves, that they hadde circumjunctly ordered their damynge, and furthermore sayde, that though Chyslye calleth ir a thyng epylye to be done, yet was it in deystro whye and comberous, and suche as could neuer have beene brought to poyls without much dawng of som tumult and despice of the people, howe daungurous a matter that was to doe, of late right well appere d at the rapylling of Lazare. For they badde experience after once, that as well as the multitude lamed Chyslye, and as much as they estemmed him for his wondroufull goodnes, of all that wente aboute to take him and kill hym, were so little aryst of sooapeynge any harme at they hanes therefore, that they be not shaped through the myddf of the by his owne almyngth power, they might see godlyliketh, that in thepyl micklelye the people would have taken their partes. So commonplace, and so sensee nymped to evill.

And to conclude, howe little any man should regard the common people's saunter, or contrary wilde heads they displeasure, that that followd sone after well declared where aloune as Chyslye was once apprehended, they crept no faster before, Blessed is he that cometh in the name of our lorde, Matth.11. and Diauna in the highes, then now in a fury they crept our clean contra-rye, Awaie, awaie with hym and cru-axle him.

Wherby it is evidente, that it came of God himsylve, that untill that pylyme, those which would to fayne hany taken hym, calle perilles wher were not at all, and caustielye quaked for sere, Psalm.116, where neede was none to sere. But nowe as soone as the convenient pylyme was come, that by the paynsel body of one man, all menne should be rede-ned to the joyful bliss of the life ever laught, as many as unahnedlye bepy- red it, these penteelye iwatched doltes thought, that they by their wyly wits had willy brought that thing, whiche the possession of almightye god, with out whole sknowledge not so much as a farrowe lyghtest on the grounde, hadde of his greate mercy from before all time determined.

Wherine to sete howe farre they were deceived, and to teach them more oner, that neither the traitours gyple, nor their owne crasselye continued trait-nes, nor all the mischye the Romanye soulbiers had, could have made them in any feste, had he not beene willinge there to hymselfe, Chyslye sayde unto them: But this is yure powere, and the power of darkenesse. Whiche wap-pes of his doth the Guangeliste saynte Paphet with a strong rest enforce, Paph.26.

All this (appte he) was done to assi- mplie all that the prophete had witten.

All the prophetes euery where be充分 of prophetics concerning Chyp-kes deathe. As where it is thus. Lo Chap.33. deathe was he caried like a lambe, and of him in the steses was ther heard no crepe. In my hanpes and my sere made they diepe holes. These wondres had I in the house of those that loved me. Zach.13.

He was accompined in the number of wicked men, our diseales bid he be- rare beare, and by his fame were wos-bealed. Though the inefficenesse of my people, was he caried to his deathe.

The prophetes in many places playnelye fortheswwe Chypkes deathe and paffion, whose prophetics see-ingthey could not but befullished, it consequintely foloweth, that the mat- ter depended not upon mannes de- terminacion, but rather that he who from
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Before all time was created, it was
precisely determined so to have it that this power of darkness, which
comes to me in the night, which
illuminates the night with the holiest light of the
world, that it may be always yours, that nothing is done in any creature
by one of them, but is done equally by them all (three) both fore-
knowledge and appointed the time that was not false, that accomplishment
thereof.

So when these behave with these, and
the princes of the priests, the high priests,
the pharisees, and the chief of the people,
and to make these tale, all these can be or be not, and the priests,
so great a thing, so great a power, as these high priests, because they
had taken Christ to cast away, so great was the power, and so much
together, that he had authority either to quoted me or crucify me: who
albeit my own countrymen and by these shall be killed, and of his hands, but
have no power for all that upon me, were it not upon him by my father
above this. And so that cause the moe is they offence that shall become
me unto him. But thus is your power and the power of darkness.

But thus is your power, and the
power of darkness.

Whereas here before ye hatred me
defeet and therefore gladdest who
have despaired of me, and might be with
much less but unwise easily have done
it, had not the power of God restrained
you from it, yet all that holy in the
temple neither by love you take me
not, once made offer to love any hand
of you. And why so truce ye? For
because the time and hour was not yet come, which my Father had
brought to this travail, so might you have the notion of the
world, not your subtle consciences neither.

And will ye know why? Not hence Asa,
but from before the beginning of the world:
thus from before all time creuer A-
sham was made, and I with the fa-
thar. This is therefore your power and
the power of darkness: this is
the power that is granted you,
and the liberty given unto darkness,
that nowe ye may in the night, which
illuminates the night with the holiest light of the world, that it may be always yours, that nothing is done in any creature by one of them, but is done equally by them all (three) both fore-knowledge and appointed the time that was not false, that accomplishment thereof.

So when these behave with these, and
the princes of the priests, the high priests, the pharisees, and the chief of the people, and to make these tale, all these can be or be not, and the priests, so great a thing, so great a power, as these high priests, because they had taken Christ to cast away, so great was the power, and so much together, that he had authority either to quoted me or crucify me: who albeit my own countrymen and by these shall be killed, and of his hands, but have no power for all that upon me, were it not upon him by my father above this. And so that cause the moe is they offence that shall become me unto him. But thus is your power and the power of darkness.

But thus is your power, and the power of darkness.

Whereas here before ye hatred me deathly, and therefore gladdest who have despaired of me, and might be with much less but unwise easily have done it, had not the power of God restrained you from it, yet all that holy in the temple neither by love you take me not, once made offer to love any hand of you. And why so truce ye? For because the time and hour was not yet come, which my Father had brought to this travail, so might you have the notion of the world, not your subtle consciences neither.

And will ye know why? Not hence Asa, but from before the beginning of the world: thus from before all time creuer Asham was made, and I with the father. This is therefore your power and the power of darkness: this is the power that is granted you, and the liberty given unto darkness, that nowe ye may in the night, which illuminates the night with the holiest light of the world, that it may be always yours, that nothing is done in any creature by one of them, but is done equally by them all (three) both fore-knowledge and appointed the time that was not false, that accomplishment thereof.
Alas vanishing all paine, though they pained patience, face theys ownes soule, and the spirite of my father shall spake in them; so they that shall percutte them and put them to death, shall neither devise any thing of themselve; but the pyrnce of darkness, who is eldelee come and hath no power on me, as he maye conceytely conuertly conuertly conceypte his benemous popice into these plagantes and tomen- toures heartes, so will be for the welthly he shall there be seen, for- tere and practise his might and power by them. And therfore must the sons of diuorses that goe in warres warre with me, not weaste against theys bloue, but against the prynce of darkness, against the worldy governours of these darke regions, and agaunse the wycked spirites in the ayre. So shall aber startype, by whom that the pyrnce of darkness sae Peter and deceu by hym another not as yet named Paul, who is still lose bente against me. In lyke manner shall other Emperoure and their lieutenants deale with other disciples of my flocke, by the lapd pyrnce of darkness. But when the Gentiles haue frettet their fyl, and the Jews deuised their vayne deuises, by whome the legges of the earth have bonde together, and the pyrnces assembels against their Lord, and agaunse his annoypited, laboure to breake hys bonde, and to caste from them that most sweete yoke, that God of his godnesse by his Wisshpopps shal laye on their fylse neckes, than shall God that woelthly in heauen laughe them to thome and our Lord make them a moue. Who sitteth not as there pyrnces doe, in a gogeous charlotte a little above the groundes, but as they laye above the work, and spette above the Cherubyn, whose face is beaun, and whose fore- xe is the carche, our Lord is hys name. He is kinge of kynges and lord of Ladies: a beaustfull kinge, whose tayth alway is the spirite of Pyrnces. This pyrnce in his wyche shall spake into thome, and in his swerde shall he trouble them. His somne which is his annoypited, whom he hath begoten this daye, he shall make king ouer them; his holy hill, the hill I spake that shall never be moved. And all his ene- mies that he cauff downe to be as a salt- stoe under his fete, suche as didde their endouer to breake his bonde, and to take his poke from them, those he spake of the eth, rule with anon that and, as a thickell earthen pot in pieces at to frith them. Against them all, and agaunse the pyrnce of darkness that sitteth them on, shall my disciplas be comforted and streng- thened in our Lord. And haueing parr- rour of god on their backes and their lypons sperte with the truthe, and their bodyes feerd with justic, and they seete lybbode to be in a readynes for the ghisstel of peace, and in all thinges ta- king into them the pautic of saythe, putting upon the the helme of health, and the sloop of the spirite which is the wombe of God, they shall receuwe strength from above, and therwith stand fast against the devils traiens, the fayse battering speache I meane which he shall batter by the wordes of their percutours, and all to allure them by statry from truth; and in the day of trouble then mightely with fayme all lyppen altogether of Satan the devill, and on euery lybre environed with the pautie of saythe, by their bitter teares by spere one in these lyppon, and they redde blood gis- thing out in bagoute of their pynefull passion, they shall clearely quenched and putte oute, all the lyppes partes of the curted spirite, by his ministers vi- olentely calle at threm. And so my blessed Party shoulde synde me with theys croce upon threm, after theys victroye opsteren against the drupyl the pyrnce of darkness, and all hys earthelpeminsers and souldiours of whom downe under therys fete, thal with greatre trumpebe be carted by lyppes aloste, and with wondrefull solemnity enter into heauen.

But yet on the other side that now exende your malice upon me, and the devilish generation that shall folowe your malicious example, and those ad- vers haue where which will with the lyke malice without repentence, extreme- ly percutent my disciplas hereafter, shall with perpetuall shame be diuenent downe diepe into the darke famyngs type of hell. Powdobell, nowe, for the while are ye at libertie to be a practice your powere as ye list. Whereof yet be- cause you shal not bare your tongues to bold, remember hardly, how shortly is that end, and this world if you have to worke your wicked wiles in, that not always
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And so always endure. But for to mine electes take, that they shall not be troubled for that they may have ease, the pye is much abridged, and shall laire but as it were a verry shorte hower. So that long shall not this hower of yours be, nor the power of carkenesse long endure neither, as that onely yehe hath but the pye presente: which presente time is eremose the hynette, speten loth hath it the pye paid alraddle, and the pye to come that hath it not yet attained. One too therefore, speten to those is youre hower, lesse no part thereof, but lesly be low it as you have begunne.

And so for that you take to bee, what prenyme to bee, come off and bee is quicke: ye take me oute of hante, but yet let (theem by my prosperes) depart.

Holy bys disciples solde hym.

**Tune discipulis reles er merces inveniunt.**

Then all his disciples departed from him, and lefte hym there as a lone.

By thys place loe, maape a man persona, yowe harte and yow fairfull a thing the better of pacience is. For manque men are there verry well willing, even vronte to dbye, howe mere forer ther ebee therof, so they may greee foro brooke, and wounde for wounde, thereby to have some parte of their will fulfilled. But manque where all commotion of reverence is gone, there to take death to paciently, as neither to jynge against, no for a yppe to vende to vuche as an angye woode, thys meane I nevee confesse to bee to voytrage a pointe of pacience, that as yet were not the Apostles themselves to strong, as to be able to climbe so high. Who hauing it feache in they reumbrance, howe boldely they had been promised rather to be stille with Christ then once to ypphe from hym, bynde above at the leade wyfe to seae towth by the fame, that as he would he lanced them to sighte and dye manfully, they sheered themselves all bbye ready to have poyd to hym; which things Peter well declared too in deede, by that he begonne to paycte oppon Patheus. But after that our favoure woule not suffer them to sighte, no to make ame manour ressistance, than left thye him all alone, and fledde awaye evrywhere.

Albeit I have ben ere this in some doubte with my selfe, when Christ rote from bys ypopourys to see his Apostles and founde them a dreepe, whither he went to them al in two sowndy plases as they were seuered, as to those onely whom he hadde been with hym somewhat alwion from the red, and placed neeces into hym, yet when I confere here these snowydes of the Chypte that al soldeke him and can aware, I can noue no more doubte, but that he went to them all and found them all a dreepe. For whereas they should have barelye watched (as Christ his goth, but as I tange it shoulebe, because my griffathers coppe was for to seere alle dillye into terrestia, they though they slepping gane the destill occasion, while their mynde were vuaureynge and carelesse, to labo of thys made them more enclosed to sfigyte sere never as to see, than to be contente to take al mynges with pacience Theuereupon at lengthe they lette him all alone, and gote theym clearlype from hym. Whereby were verified both this sayinge of our lauteur Chypte, *This nighte shal ye* 

*In the text*.

Thus prophebanks and the prophe shal be scattered abode.

*Adolescent autem quidam sequiatur eum.*

And after Christ went there a punge manne, his bodie all bare save onely for a lenne ther thare that was caue aboute hym: where he lefte beyonde hym, and all naked dode away from them. What this younge manne was, it is not perfectly knowne. Some thinkes it was Satyn James that was caled one Lords brother, and surnamed Julut. Some other agoynes reckoned it was Saint John the evangelli, whom oore Lord sete above the solle of bys Apostles singularlye favored: who was as yet but younge, as appeared by that he lido to many pers after Chypte deseathe. For as testifit Satyn Hierome, he dyed in the three age and eight yere after Chypte's passion.

Yet are there of the olde wytters, sate that this youth man was none of the apostles, but a servant of that house where Christ lepte bys mannde that nighte. Whyle mynde in that behalfe am I most moved to follow. For besides that my self thinketh it nothing likely, that an apostle woulde have none other apparte to couert his body with, but a bare linne there, namely to woe about hym.
A him, that he might lightly cast it from him. To see of this opinion, leadeth me also both the preceede of the byshoppe, and the very words of him that wrote the same. And amongst them that rec- ken that he was one of the apostles, the more parte thinkes it was Saint John. But the sence Saint John's owne ownd here folowynge, maketh me thinke that opinion to have small like- lyd to be true, where he writeth thus:

"Seguerator aequem Iesum, Simon Petrus & Alius discipulus, discepsulus autem ille erat notus positi sce, et introito cum Iesum in aium pontificis, Petrus autem stabat ad hostiam foras: et existergo discepsulus diui qui erat notus pontifici sce, et disce

.And after Jesus, went Simon Pet- ter and an other disciple, and that disci- ple was well known to the byshoppe,

Then forth went another disci- ple that was well known to the by- shoppe, and spoke to the mayde that kepte

the doore and let Peter in.

They that say that it was Saint John the evangelist that followed Christ and shewed away when he was iether have been taken, some somewhat staggered here, that he shoude calle of his owne selfe, and naked fle shew them from them. Which poynte as it seemed coude not well stande with those things that foorthwith ensued, as that he entered in to the byshoppe's doore, and let in Pet- ter [for all menne agree that that was the Evangelist] and so never left him till he came to the place where he was crucified, and finally all the people be honge on the cross, hanged by him with his mowe daceys beloved mother, one pure bygyn with an other, and at his recommendation took his frate nes forth as his owne. And without question in all this wayle, and in all these places, shewed he more more clothes upon hym, as he that was one of Christ's disci- ples and none of that Hamelets secte of Cinythes. And therefore as though hys weddome ferue him well to know, if he shoude not rule in his bydren to scene all naked, where red of necessity required it, yet without any cause of his owne chyf, to goe abroad in some night naked, the maydenly shamefai- nes that he hadde in him, woulde not I were suffer him so to doe.

Now to avoyde this inconuenience they saye that he went into some corner

in the mene whyle, and apparellled him & followed upon which poyn though I purpose not presently to speke any dis- picions, yet is it not (as me seemeth) so no thinge likely to do be, specially for I doo here to well see, that he and Peter still folowde, and with Iesu entered in to the house of Annas, who was father in lawe to the byshoppe Capphas. Again by this much moue me to be of thys mynde, which suppose that this young man was none of thos apostles, but some servauntes of the house where Christ was at his maundie, that the evangelist Saint John behoide in one doore place and shewed both that the apostles shewed away and that yet this young man tarryed till behinde, where he written after this story.

Two discepsulus simul eunentes cum, omnes fuges Beth, and Ab, et 0 omnes autem uident et sequeratur eunum.

Then his disciples following hym, fled away every onde. But a certain young man followed him still.

Loc here he saith that the Apostles fledde, he sayeth not that some of them fledde, but that they fledde all. And that one tarryed behinde came after Christ, not of his Apostles, (for gone alreade were the euciechones) but a certayne young manne: and as it shoulde some faire shining, whose name yeher he knew no, o elles thought it shynge to rehearse. So that this young man in mynde opinion, partly upon the report he had heard of Christ before, and partly for that he prestelev saw in him as he servied him at the table where he sawe bys discipules, shyp by the secrete working of the holy ghoste, conceived a spon- taneous affection towards hym, and after waeres of his owne more beuotion when Christ after his supper departed and wente bys way, he followed hym, though somewhat alowse from the Apostles perchauncie, yet still in compance with them, and late byn with them, and as last stepped in amongst them, when they were stetched captives lobagnely came upon him to take hym. After this, whereas all the Apostles every one for feare fled away while the soldiers were amased and took little heed on them, this young man as he that well that what he bare to Christ was yet to no manner known, was yet to muche the bolder still to abyde thereby. But Lord doth haver a matter is it to love, and not dis- close it. This young man for all he was aman-
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Amongst the thickest of them that most
tally maligne Christ, yet by his pate &
other his demeanour being at him
self, that they at might perceive, that
be when all the rest had forsaken hym,
thus followed Christe still, not to hurt
hym, but meaning to doo him service.

Wheerupon they slipping the length that
al ye remnant of Christes company wer
fled away, but this yong man in a great
fury began they to take hold, who they
saw al alone to holde him following him.
Which thing maketh me specially beleve
that they no lesse met, then to have set
ned all the apostles in like case, had they
not while they wer thus amazed, fowere
ly escaped for the: so therby did they take

place of Christ had by way of command
ement been into the before, let these inti
dictions depart: which taping Christes
pleasure was, tho he chiefly serue for his
especialy those apostles: yet not for the
only, but more bounteously to extende
his liberall goodnes, he would it should
serue for this yong man beside, which be-
ning not called into the blisse fellowship
of his apostles, of his own accord fol-
owed he, a painfully wounde in amoy the
By means whereof did Christ better
declare his own unknowe power, &
more opened ye blindenes of this lea
brane, which not onely of sureright let goe
his eleven apostles who they wolde haue
here left: tho to have escaped the, but at
so as many as they wer, wer not able to
kepe one powne yong man who they
had in they bold already, as farresfoorth
as I can colecte, to their own company
closed in round about. So as fast as they
held him, quickly call he of his late
and ranne away naked from them.

And hereby I put no doubts at all, but
that like as he followed Christ: he neyther
should not be pulled from him, but all
of all they that all his apostles were fled
and gone, and not than neither tryst
they had with greate extremity & force,
taken bolde on hym, as soone as he had
opportunity he returned into Christes
church a frend, now liuing well, yet
laughtering bliss: therfore James god we may
I trust in god we shall, once live with
him: and what he was, shall we
learned of him, and other things doen
that we knowe, but not contented
in tyeing, shall we to our inexpiable
comfort, much more perfectly
knowe.

But in the meanesse for to make our
elves the faster and easier passage the-
other, it shall stand us in no ignoble act,

We by this sleeping of the apostles before
they were taken, and this yong mannes
lashing after be was taken, what piece
out of some wholesome advertisementes
for our soules behoove by the waie,
to carry in our toynner with vs for the be-
eter achieving of the same. For thenye-
event fathers of the church gene us consi-
stable to beware, that none of vs be upon
our muche confesse of our owne
strength, should willyingly without
deference by our selves in danger,
applying to displeasse God. And therefore
if any man militie to come in such
place, where he parteyseth he shall see
in his daure to be fosst to offend God,
there would I aduste him to use the
Apostles dydd here, whyche before
they were taken, hastyly gotte them
they wape. Holdeste by this it is not
ment, that the Apostles are to be com-
manded for theys leaguer. Whyche
thoughts of his infinite mercy
parlyed them for theys treuely to do.
per dydd he nottyngly passe it all,
but lyste by them that the losse same
night, ye doubtlesee be an occation
for them to fall. But if we selke our selles
anythynge seble and fynpte heeret,
than may we ever to farre forth fol-
some these ympart and see, as we may
thereby wyntorne yet ye may recewe
the peril of further miscleie.

Otherwyse ye a manne ympyke away, when God
bideth hym to abyde still by it (other for
yss owne wealth, or for theis whom
be seck he hathe cure and charge of)
and holdeth to cruue in hyme, this man
of his chaunse not to doo it; for seeing
his temporeall lyfe, or rather to passe
the truch (prythee see to fame bys life here)
this manne playeth the Carke for the
in dede. For what greater folly canne
there bee dyped, then to sette moe
by the yeste wretched time of this life,
than by the euerlyngye byle in hape
uen.

But yfte the doo to wyntyne hymselfe
enderelte wealth to come, as prythee ha
by bovye, for karre he mighte bee enfor-
ted to offend Godde, herein thebe the
bothe very lewdelpe and foolishpe to,
synte it is allwayes accepted an helionous
crime to fosst a mans matter. And be
that to fastishge hym, that he betterly
bypapery of bys helpe, is as yppil as
bee that runnyeth from hys mayster to
hys mosst enemie. And what bysope
thynge canne there bee ymagined than
bypon despayre of goddes gracious act

W.H.
A treatyce vpon the passion.

[Text continues on the following page]
A treatise upon the passion.

A the garmet? But mark now how high-
ly be pitchis foul, why what ar thou
the better faith be, if thou shouldest win
the whole world, and sustaine the losse
of thy soule? Or what exchangeth any
man make for his soule? And I say
unto you my friends: Be not afraid of
them that spill the bodie, and know that
is done are able to doe no more. But
I will tell you whom you ought to fear.
Fear him that after he hath killed the
body, hath power to cast it into the press
of hell before. So I say unto you fear
him.

Thus both the historie of this pongs
man, putts in remembrance what safe
our body (which is but as it were the
garment of our soule) should be in ex-
change the cumming of such extreme
soules, as that it be not pampered by
with our parte feeding, and sectually
adored to soule felicity lustes, but the
means of abstinence conforming all
lustes to godliness, be made as light as
a stone in men's heare. And also that
we shoude not so taken our affection,
aberration, but that we could in Gods
cause be right glad to forsake it. This
lesson learen we late of this pongs man
here, who bygone in merrch raprises
handes, rather then he would be com-
pelled any thing to do so say, shoude
love loving Christes bithonour, lief by
these behinde hym, and fledge away
C naked from them.

A like parte how this pongs man here,
purchased there a great while ago an other
pongs manne before, the holy and inno-
cent Patriarche Joseph I meanes, a no-
table president to all that shoude come
after, that as were should they be in ex-
change the danger of incestuous adul-
tery, as they would do use the peril of
they lofe. Upon this pongs Joseph, for
that he was of parcage comelye and
amorable to behold, whom Pupiter of
his bondmaid was made high steward
of his house, was Pupiters wyfe by
catching her eye uppon him so faze ex-
namored, so infected with her outrageous
fennial lust, wored at leghe to frantick,
that forsoe as no shame both in words
and countenance, undevered offere-
der the felle unto hym: and as un-
swillingly as she founde hym, never ces-
ed by fondye means to allure hym.
Yea and when he playnepse refuted her
offer, layde the handes on hym a caught
hym falle by his cloke, and so woulde
this woman (Oh what bishoneye was
this) by force have ranched this manne
of which better contente to ye, than
to commette so horriby an acte, and
knowing therwith howe seapardous
it would be for hym, to stande by it
and abyde the buns, where persists
matter of carnal temptation was mys-
nyed fro hym, and that the seers
remedy for a manne to mear his senti-
ualty was for to live away, lefte bys
cloke in that beall womanes handes,
and makynge halle away, lete gat hym
out of dozes.

Howbeit as I was about to tell ye, it
is not our cloke, godnes, coate, any oth-
er lyke appareale of our body, which
we must be contente onlye caste from
us, rather then we would doe any blod-
ly styne, but our that bodie pette, which
is but the garment of our soule, in the
which we debts ought to cast off.

So ye wolle have both with goddes
displeasure sounfully to faise it, than do
both be lose it and our soule also. But
for goddes sake to: canne stynde in our
hearts paciently to heare the losse ther
of, and lykewise as an adder to longe
rubbeit this old we partnered styne (which
I trouwes is called in latin sonec) among
thrones and mapers still at last he cast
quite away, and levedd in the
hedge commeth setthe the fresh and pongs
againe, so we accoring to Christes
countable, become wise as serpentes,
and rubbing of this olde rueded bodye
of ours as the adder doth his skinne, am-
ong the thrones of tribulations for the
love of God, leaue it behint ye in the
world, we shal therein become fresh
and pongs againe, and so be holstely
carved by into heauen, where we hall
never ware olde after.

Of the taking of Christ.

Tunc accrescentur, & manus intercurrit in Iesum, 10545;
bors sunt & tribunus & mifrfa Iudaeum, Cophen 10546;
derunt Iesum, & tenentes legumaret & ad rescuerent ei 10547;
ad Annam primum, erit enim fecor Galph. Est atum 10548
Caphas qui consilium dederat ludis quia expedit vili 10549;
hominem mori pro populos, et conuerterant in num mea 10550;
nos facierentes fidei, gloriis & seniores. 10551

Then came they to Jesus laid hadies
upon hym, and Pilates sountiers and
theye captayn, and the Cephas ontauntes,
toke hodie of Jeesus. And when they had
hym take, they bounde him & boughte
hym lyft unto Annas who was father
in law to Caphas. And Caphas was
the heich wyche hade genen counsable to the
Jesu, that it was expediente onem man
shoulde dye for the people. And all the
 đólá.
A treatise upon the passion.

By priests, the scribes, the Pharisees and ancients assembled together.

What time they laid hands upon Christ, therein be the writers of diviners opinions. For by occasion of the evangelists proving all well known upon the matter, but differing singly in the manner of the rehersal thereof (for one of them began to tell first that that was later done and another afterwards; y'knoweth that his brother made no mention of all) the interpretation of the same, not denying that to be true that any of the evangelists writeth, every one of them bare a strange conjecture by himself, finding yet no fault with any that holdeth the contrary. For Sainte Matheus and Sainte Jacque rehearse the process of his taking in such order, that a mad wisedh thynke that alone as Judas had killed Iesus, they laid hands upon hym straight. Whiche conjecture bothe by others righte famous Doctorsch, and also therecom learned clerk maker John Gerson in his work entitiled Maledicences, which worke of hym, so farreforothe the concerneth choyser of Christes passion, I have at this present specially taken upon me to followe not onely y'knoweth and allowed, but himselfe also in the framing together of his whole history of the passion, plainly followeth the same. Nevertheless in this one thing varying from his opinion, I have deemed it better to be of their mind, which are right notable writers to that upon verpe probable reasons gathered of the wordes of Sainte Luke and Sainte John the Evangelists, do suppose that after Judas had killed out Iesus and was returned backe to the loudiers, y'Jews again, and after they were all thone wordes of Christ fricken down flat to the grounde, and after the chief priests fervent care was cut of snadde hole by Christ a fresh. and after he had rebuked Peter for his falsewinge, and stayed the rest of y'apostles for making any reslentrance, and after he had once more spoken to thosser of the Jews that were then present with him, and showed the they might now at their pleasure take him, which erst they could never have done, and after all the apostles were fledde awaye, and finally after the young manne whom they wer not able to kepe (as true holde as they had of hym) was escapd Nutfly(naked as he was) from them, that the after this byd typely they fledde awaye byd Iesus.

By Thomas More was no more of this worke: for when he had written this farre, he was in pilon kepte to frigate, that all his bones and penne and yoke and paper was taken from hym, and none after was he putte to death.