

Aoz gently, not only went in cōpany, but was also their chief guide & ringleader. And hereby did Chyrist at his death giue al menne a right good lesson, to beware that no man liuing should assure hymself of h̄ cōtinuāce of ani woꝛldly welch, which is full fickle and vnſure: & name-ly that no chyriſten creature, whole hole confidence ſtādeth in the heauēly enheritance, should immoderately deſire any vaine woꝛldely renowne.

The pꝛieſtes oꝛ rather the chief pꝛieſtes, the phariſies, the ſcribes, and the aūcientes of the people, cauſed this rabble of raskalles to be ſent againſt chyriſt. And ſurely the better nature that euery thing is of, the woꝛſe watech it at lēgth, if it ones beginne to fall out of courſe.

So Lucifer who was by god created in excellency aboue al the angels in heauē, aſſone as he ſuffered hiſelf to miſcarry by pꝛide, became the ſowleſt ſende in hell.

In like caſe here, it was not the ſealy ſimple ſoules, but thaucientes of the people, the ſcribes, the phariſies, h̄ pꝛieſtes and the biſhoppes, the heades and rulers of the pꝛieſtes, whoſe part it had be to haue ſene iuſtice executed, and goddes caule furthered, theſe were they I ſay, that chiefly conſpired together, to haue the bꝛight ſonne of iuſtice clerelye extinguiſhed, & thonely be gotten ſonne of god moſt cruelly murdered. No ſuch ſcārike ſolp were they brought, thꝛough couetice, pꝛide, and enuie.

Cet is thys point not ſleightlye to be paſſed ouer, but aduifedly to be conſidered, howe Judas who diuerſe times in other places was to his reproche called by the name of a traitoure, is nowe here to his ſoule ſhame to, called by the honourable name of an Appoſtle. No ſaith the Euaungeliſt commeth Judas Iſkariot one of the twelue.

Judas Iſkariot I tell you, (not one of the faithles painims, not one of the Jewes chyriſte moꝛtall enemies, not one of chyriſtes mene diſciples, (& yet who wold haue ſuſpected any ſuch thing in them) but one alas of chyriſtes owne choſen apoſtles, is not aſhamed here both to be liuer his lord and maiſter into their hādes, and alſo to be the head capitaine of theſe, that ſhoulde take hym himſelf.

Here haue all men that bene in office and aucthoritie, a good leſſon to learne, that when they here themſelſes ſolēpne-lye called by names of hyghe honour, caule haue they not alway therein gret-

lye to reſoiſe, and therewith to ſtande **C**highly in their owne conceit, but than eſpecially to reckon the ſame beſt to be ſeeme them, if their otone conſcience do ſhewe them, that ſoz the well doing of their duties in their offices, they do in deede deſerue to beare ſo honourable a name. With els may they be full ſoze aſhamed: vnleſſe they take pleaſure in ſuch bare vaine woꝛdes, ſeing as many as be aloſte and in aucthoritie, be they great eſtates, Pꝛinces, Dukes, Emperours, pꝛieſtes oꝛ biſhoppes, if they be nought, muſte of thys be well aſſured, that whanſoener ſolke doe ring in their itching eares ſuch gaye glorious titles of office, they doe it not with their hart **F**truely to honour them, but h̄ moze freely vnder a colour of pꝛaiſe, couertely to controll them, ſoz thoſe honourable rowmes ſo vnwoꝛthely bleſed. And how little the Euaungeliſt ment to commend Judas, where he ſet him ſozth by the ſolempne name of his apoſtleſhip, ſaieng: Judas Iſcariot one of the twelue, he plainely declareth, in that a little after he calleth him likewiſe traitour.

Dederat traditur eis ſignum dicens: Quemcumque oculatus fuero, ipſe eſt, tenete eum.

The traitour ſaith he had gyuen them a token ſaieng: whōſoever I ſhall kiſſe, be it is, take holde on him.

Vpon this is there a queſtion moued amonge, wherefoze it was nedefull ſoz the traitour to giue his company a pꝛi- **C**uy token, whereby Jeſus might be dyſcerned from the reſte. Whereunto ſome anſwere thus, that ſoz thys reſpect they agreed vpon a pꝛiuy toke, becauſe chyriſt had diuerſe tymes befoze ſodently ſcaped their hādes, whā they wēt about to take him. Howbeit ſeing he was wonte ſo to ſcape in the day time, euen out of theyꝛ handes that verye wel knewe hym, by h̄ power of his godhead, eyther vaniſhing out of their ſight, oꝛ paſſing thꝛough the thꝛyckell of them, while they were amaſed, this pꝛiuy token gyuen to knowe hym by, coulde lyttle haue ſerued them **D**to kepe hym from ſcaping. And therefoze doe ſome other ſay that the tone of the Janelles was ſo lyke vnto Chꝛyſte (ſoz whyche caule they thynke alſo he was called our lordes brother) that vnleſſe menne did well eye them both, the tone coulde not lightly be knowne from the tother. But ſeing they myght haue apprehended them both, and caried the both away w̄ them into ſōe place where they

A they might at moze laisour hauing the both together, easely haue discerned the, what neded them to care for any priuie token at all: The night (as appeareth by the ghospell) was farre spent in dede. And albeit it was almost breake of day, yet was it night still. And that is was dark to, testified the torches and lanternes whiche they brought thither with them: the lyght wherof so dimmed their syght, that in so farre a dysfaunce they coulde not so easely dyscerne other folk, as other might do thein. And notwithstanding by reason the Moone was at the full, the night peradventure was meetely light, yet could that serue them no farther, but to see a farre of the bignesse of their bodyes, and yet not so distinctly the perceue to propozcion and making of the, as therbi to know thone well from the other. Wherefore if they shold rashely haue rushed in vpon them, and euery man runne at aduenture to take them all at ones, they might of reason somewhat haue douted (least as it oftentimes happeneth) among so many some might haue chanced to escape, and he most specially for whome they chieflye came: sith comonly such as be in greatestt hazzard, wyl sonest thiste for theymselues.

C Thus whither it was their owne deuise, or that Judas put it first into theyr heades, so ordered they this wply dyste, that the traytour shoulde goe for messe, by whose embrasing and kisse, our lozde might bee marked, that whan they had all ones well vseyd hym, they myght all lay handes vpon him at ones, and so shoulde it be the lesse daunger, though after any of the reste escaped thein.

” Dederat ergo traditor eis signum dicens: Quemcumque osculatus fuerit, ipse est, tenete eum, & ducite caute.

D Then had the Traytour giuen them a token, saieng, whomsoeuer I shall kisse, he it is, holde him fast, and carpe him warely.

Loe what an aryce byngeth a man vnto: had it not ben ynough for the thou vile wretched traitour, by the priuie token of a kisse to betray thine owne dere maister, (who had so lightly exalted the to the rowms of an Appostle) into the handes of such cursed captyses, but that thou muste take so much care therwithal, to haue hym wel and warely caried, for feare after he were taken, hee might scape from thiem againe: Thou werte

hired but to deliuer hym, and other appointed, to take hym, to kepe hym, and to bring hym to hys iudgement: And thou yet as though thou haddest not done wretchedly ynough for thine owne parte, medlest with the souldiers offices to: and as though the wicked officers that sent them had not gyuen them sufficient charge, much neded had they hardely of such a circumspect merchaunt as thou arte, to warne and giue them instruction of thine owne heade beside, that whan they had ones gotten hym, they shoulde be well ware howe they carped hym. What werte thou afraide, least whan thou haddest archieued thy mischieuous purpose in deliueringe Chryste vnto those Kuffins, if by the shouldiers negligence Chryste eyther shoulde haue slipped away ere they were ware, or by force be taken from theym. Wawgre their teeth, the thirtty grotes the woztlyful reward of thine heinous offence, shoulde not haue bene truelpe paide the: Yes yes I warraunt thee full surely shoulde they haue ben paide the. But as glad as thou arte nowe to haue them, as desirous wilt thou be againe to be rydde of them, whan thou ones hast them, howbeit in the meane while shalt thou woze a feate, which though it shall be paynesfull to thy maister, and dampnable to thy selfe, shall be neuer thelesse to a great many right holesome and profitable.

Antecedebat eos, et appropinquauit Iesu ut oscularetur eum. Et quum venisset, statim accessit ad eum, et ait, Rabbi, Aue Rabbi, et osculatus est eum, dixit ei Iesus, Amice ad quid venisti: Iuda osculo filium hominis tradidit.

Then went Judas befoze them, and appoched nere vnto Iesus to kysse him, and when he was come, straight wayes. Pleasid he vnto hym and sayd. Maister, good morow maister: and kised hym. Iesus sayd vnto him, my frende wherto art thou comen? Judas doest thou betray the sonne of man with a kisse?

Albeit Judas of truthe (as the history telleth vs) went befoze thys company, yet doth he further in an other sence signify, that whereas there be many parteners of one euil act, he that comitteth it hauing cause to forbeare it, is in the syght of god accompted the wozt of all his felowes.

Et appropinquauit ei, ut oscularetur eum. Et quum venisset, statim accessit ad eum, et ait Rabbi, Aue Rabbi et osculatus

A osculatus est eum.

And he dzeiwe nere to kisse hym. And when he was come, by and by wente he vnto him and sayde Maister, good moꝛrowe maister and kissed hym.

So doe they approche vnto Chryste, so doe they salute him, so doe they call him maister and so doe they kisse him also, that pꝛeceding to be Chrystes disciples, and in apparaunce shewing themselues to pꝛofesse hys religyon: Yet in verye deepe doe by craft and subtelty their vitermost deuoure clerely to ouerthꝛew it. So doe they salute Chryste as theyze maister, that call hym maister, and regard not hys commaundementes. So doe those pꝛiestes lykewylle kisse hym, which cōsecrate the holy body of chryst, and afterwarde by false doctrine and euill example of liuing, kylle Chrystes membyres, that is to witte the soules of chrysten men. So doe those laye men salute and kisse Chryste to, which woulde be compted foꝛ good and deuoute persons, foꝛ that contrary to the long continued custome and guise of al chrysten dome, they doe now in these later daies (lyke good holy fathers) without anye iust ground, in dispite and reppache of the whole chatholyke church (and therfoꝛe not without their greuous offence to godwarde) by the setting on of euyll pꝛiestes, not alonely themselues receue the blessed body and blood of Chryste vnder bothe kyndes, (which thyng yet myght somewhat be bozne wythall) but condempne all otheꝛ that receue the same body and blood but vnder one kynd onely: whych is as much to saue as they condempne all Chrysten people that haue ben so many yeres in all partes of the woꝛlde, excepte themselues alone.

And albeit they frowardly mayntayne that the laitee ought to receue both kyndes, yet as foꝛ the thing of the sacramēt, the body and blood of Chryst I meane, that doe the mosse part of theim aswell lay men as pꝛiestes, from eyther kynde clerely take awaye, leauing no moze therein but the bare names of hys body and blood alone. Add in this behalf are these folke, not much vnlike to Pilates souldiers, who in dirision of chryste vpon theire knees, saluted him kyng of Jewes. Foꝛ euen so fare they also, that wyth reuerence kneeling vpon theire knees, name the sacrament of the aulter the boode and blood of Chryst, whereas they belieue neyther nother to be there, no moze than Pilates me beleued him

to be a kyng.

Clerey all these whome I haue here rehearsed you, doe in theire saluacion and false traiterous kysse, plainly play vs the traitour Judasles part.

But now as these folke playe Judasles parte, longe after he is gone, so dyd Joas in a figure playe hys parte, longe befoꝛe he came: who (as it is wytten in the .xx. chapyter of the seconde booke of 2. Regum. 20.) while he thus saluted Amasas; God speede you myne owne good brotheꝛ, and wyth his ryght hande lounglype tooke hym by the chyrne as though he woulde haue kyssed hym, pꝛiuelye dzeiwe out a sweorde therewhyles vnto wares vnto the totheꝛ, wherewith at a stroke thꝛough both hys spdes he strake hi stark deade at ones. And a god while afoꝛe thys, had he by a lyke trayne murdered Abner. But afterwarde as reason was being slayne hymselfe, he receued hys false rewarde foꝛ that wretched trayterous guyle.

Thys Judas folowed the sayd Joas oute ryght, whither ye consyder the estate of hys parloner oꝛ his mpfcheuous dyfte, oꝛ the vengeaunce of Godde, and the myserable ende of the both, sauing that Judas in euerye point to too farre exceeded Joas. Foꝛ as Joas was in great fauour wyth hys pꝛynce, so was Judas, and in muche moze, and wyth a myghtyer pꝛynce to. And as Joas slew hys frende Amasas, so Judas slew Ihesus a farre greater frende, and therto wythall hys mosse louing mayster. And as Joas kylled Amasas vpon malice and ambicion, because it was tolde him that amasas was lyke to growe in moze estimation wyth hys pꝛynce than he, so Judas thꝛough couerpyce of wretched woꝛldely wyning, foꝛ a small somme of money, trayterously delyuered hys owne mayster to deathe. And therfoꝛe as hys trespas was a great deale moze heynous, so was the manoure of hys well deseruyd ende, muche moze pyteous and lamentable.

Foꝛ wheras Joas was slate by an other Judas wyth his own handes most wretchedly honged himselfe. But in the traiterous contriuing of mischiefe, were thabhorrible enterpyfes of the both not much vnlike, sith as Joas familiarly speaking to Amasas and pꝛetendyng frendely to kisse him, shamefully slew him, so cae Judas gentely to Chryst, saluted him reuerently, and kissed him louingly, wheras noughtels minded this curted

A cursed captiue all the while, but how to deliuer his deare maister to death.

Feuerthelesse though Joas by suche colourd amity deceiued Amasas, yet could not Judas so deceiue Christ, who at his coming kindly receiued hym, heard him salute him, refused not to be kissed of him, and as pryncipally as he was of all his detestable treason, yet for a while so vsed he himselfe, as if he had knowen nothing thereof at all. And whye did he this trow ye? was it for that he would teache vs to counterfaite and dissimull, and like crafty worldly folke to auoyde one wylpe dysste by an other? No no he ment nothing so, but rather to giue vs a lesson patiently and mekely to suffre all wronges and false contriued traines, & not to scozne and rage, not to couet to be reuenged, not by euil language vttered againe to ease our shrewde stomackes, nor to take any vaine delight deceptively to beguile our enemy, but against craft and falschode to vse vpright dealing, and by goodnes to maister euill, and with sweete and softer wordes, to labour by all meanes possible bothe in time and out of time, to make good men of badde, so that if any man be incurable diseased, he haue none occasion to impute it to any negligence on our behalf, but to the outrage of his own mischeuous disease.

So Christ like a most gracious phisicion proued both these ways to cure the traytour Judas. And first beginnynge with gentlenes: My frend (quoth he) for what purpose comest thou?

Now albeit the traitour at this word frend, somewhat began to stagger, as he that vpon the remembrance of his hygh treason, feared that by the name of frend, Christ soze charge him with his wretched mortall malice, yet on the tother side, as commonly euill disposed persons be euer in good hope still to be vnknowen, this mad blinde wretche trusted, for all he had so ofte by experience perceiued, that Christe partly knewe mennes thoughtes, and that hys owne treason so, was metely wel tolued, at the supper, yet this madde sonde foole I say soze getting all together, was euer moze in good hope that Christe little wist his intent. But forasmuch as nothing coulde be moze harmefull vnto him, than to be still fondely sedde vpon such vaine hope (for it was the thing in dede that moste hyndered his amendement) Christe of his goodnes wold no lenger suffer him

to conceiue sonde comfort in trust that he nothing wist of his false dealing, but streightwaies sharply added therunto: **Judas dost thou betray the sonne of man with a kisse?**

Here called he him by hys name as he was wonte to doe, to the intent vpon remembrance of olde amity, the traitours harte might haue relented and fallen to repentance, hys treason also openly layed he to his charge, & while he might perceiue it was not vnknowen, he shold neuer be ashamed to confesse his faulte.ouer this the traitour shamefull hypocrasie did he bitterly touch, in these wordes: **Dost thou betraye the sonne of man with a kisse?**

Among all sortes of mischiese, none can there lightly be sownden moze odious vnto god, than when we abuse thinges that be of their owne nature good, and turne them contrariwise to serue vs in our lewdenes. And for this consideractio dothe God much mislike lieng, for that the wordes which wer by him ordeined truely to expresse our myndes by, wee falsly pernerre to a quite contrary vse, In which sort and manour doth he greuously displease God also, that misurneth those lawes that were deuised to defend men from wrong, to be instruments to wrong men by.

Christe therfore checked and controuled Judas for this detestable kind of offence, where he sayd: **Judas dost thou betraye the sonne of man with a kisse?**

Either be thou such as thou wouldest be taken for, or plainly shewe thy selfe as thou arte in dede? For who so vnder the colour of frendshippe woozkeheth an vnfrendely parte, doubleth wretchedly hys owne offence thereby. Was it not ynough for the than Judas to betraye the sonne of man, the sonne of that man forsoth I meane, though whose default all mankinde had ben vtterlye losse for euer, had not thys same sonne of man, whome thou deuilest to destroy, redeemed al those that be willing to be sauid? Was it not ynough for the I saye to betraye this sonne of man, but thou must betraye him with a kisse to, and so make the serue the to work thy treason by, which was first inuented to be an assured token of dere loue and charity? I doe not so much blame this compaigne here which by forcible meanes openly set vpon me, as I doe the Judas which with a traitorous kisse dost vnto these rude ruffins thus vnkindly betraye me.

Nowe

A how when Christ saw no maner of repentance in this traytour, to declare that he had much rather talke with hys open enemies, than a priuie aduersary, and therewith to cause the traytour to perceiue, howe little he passed vpon all hys deuilthe deuyces, turned straght from hym, & vnarmed as he was, furth went he vnto thys armed bande. For thus sayth the ghospel.

” *Iesus itaque sciens omnia que futurum erant super eum,*
 ” *processit & dixit eis: Quem queritis? Responderunt ei,*
 ” *Iesum Nazarenum. Dixit eis Iesus: Ego sum. Stabat*
 ” *autem et Iudas qui tradidit eum cum ipsis, ut ergo*
 ” *dixit eis Iesus: Ego sum, abierunt retrorsum & ce-*
 ” *ciderunt in terram.*

When Iesus knowing all that should betyde hym, went furth and sayde vnto them: **W**hose seke ye? to whome they aunswered, Iesus of Nazareth. Iesus sayde vnto them: **I** am he. And with the stroke Iudas that betrayed hym. And as soone as Iesus had once sayde **I** am he, they went backward and fell down vpon the grounde.

Sweete sauoure Christe, thou that were latelpe so soze afrapde, and lping prostrate vpon the grounde in most lamentable maner with a bloody swerte, biddest humbly pray vnto thy father to take away the cuppe of thy bitter passion, arte thou nowe sodapnelly so cleane changed, that lyke a gyaunt thou leapest out and topfullpe runnest forwarde on thy iourney, and thus courageously goest to mete with those that seke to put thee to a paynefull passion, and of thine own mind discloest thy self vnto them, that confesse they come to seke thee, and for al that do not know thee? **W**hould god all faynte hearted folke would repaye hither, hit her **I** say to thys place, here maye they be sure to fynde sufficient matter of comfozte, when they shall fele theselues troubled with the extreme dreade of deathe. For as they thankfuller agonies with Christe, as they be in feare, in sorow, in heauinesse & in payne with hym, so shall they not sayle (if so be they heartely praye, and perseuer in the same, and therewithall wholly submit themselfes to the will & pleasure of god) sensibly to feele comfozt and relief with hym. **W**ith whose holpe spirite so shall they be recomfozted, & they shall manifestly perceiue the deseruittie of their old earthly heart by the deue of his celestial grace to be right wel reformed: and by puttynge the wholesome crosse of Christe into the water of theyr sorow,

the rememb2ance of deathe, which was of late so bitter vnto them, shall more pleasaunte and sweete, and after theyr heauines, shall so lowe by and pleasure, and after theyr feare, strength and courage, pea and at length deathe too (which befoze they so soze abhorred) shall they greatly long for, counting it payne to liue, and gayne to dye, desyring to goe hence and to be with Christe.

When came Iesus euen hard vnto the and asked them this question.

Quem queritis? responderunt, Iesum Nazarenum.
Stabat autem et Iudas qui tradidit eum, cum ipsis.
Et dixit eis Iesus: Ego sum. Ut ergo dixit eis, Iesus,
Ego sum, abierunt retrorsum, & ceciderunt in terram.

Whose secke ye? They aunswered, Iesus of Nazareth: and Iudas that betrayed him stode with them. Iesus said vnto them: **I** am he. And as soone as Iesus had sayde vnto them, **I** am he: they went backward and fell down on the grounde.

If anye man in his hearte befoze, the lesse esteemed Christe, by reason of the feare and anguillhe that was so latelpe in hym, now must thys manfull hardpe courage of Christe, recouer his estimation agayne, considering he so boldely aduentureth to god vnto all this armed rowe. And as sure as he is to be slayne by them (for he so reknewe all thynges that shoulde befall vnto hym) yet discouereth he himselfe vnto these wretches, albeit, they knowe hym not, and therby voluntarily betakerh hymself vnto the, as a sacrifice cruelly to be kylled of the. And truely this so todaye and so greata change, of reason ought much to be meruayled at in his blessed humanitie.

But now howe good and howe meruaylous an opinion and estimation of him, must this nedes engender in all good christen heartes, to see the power of god so wondrefully worke in his tender humanie bodye? For what was the cause trowe you, that none of all those that so busily sought him, coude at that tyme knowe him, being so nere vnto them, & presently talking with them. He hadde openly preached in the temple, he had overthowen the bankers tables, & dyen uen them oute of the temple too, he had euermore vsed to be conuersant abrode, he had confuted the Phariseis, and fully aunswered the Sadduccis, reproued the Scribes: and the captious question that Herodes souldiers mooued vnto him, by a discrete answer had he clerely

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Blasph

D

Exod. 15

A auoyded, with .v. loanes of breadde he had scadde, by thousande persones, the sycke hadde he healed, and rayled the deadd, he hadde been in coumpayne of all sortes of people, Phariseys, Puplicanes, ryche, poore, good, badde, Jewes Samaritanes, and Gentiles. And now of all this noubmer was there not one that could discerne him, whyle he stode harde by theym, and spake vnto theym, neither by hys visage, nor yet by hys speche, as though the senders hadde of purpose prouyded suche messaungers, as amonge theym all that than came to fetch hym, there should not one be sent thither, that euer hadde seene hym before. Why was there none that hadde marked hym at the leaste wyle by Judasses take with hym? or by hys embzasing of hym? or by the kyffe he gaue him for a prouie token wherby he might be knowne? What hadde the Traytoure hym selfe that at the same tyme was there amonge them, so soone for gotten hym, when he hadde but a little before by a kyffe betrayed hym? Where of rose than this straunge and wondrous full chaunce?

The reason why none of theym all coulde knowe hym, was the selfe same that within a little whyle after, caused lykewyle, that byrill he reueled hym selfe, neyther Mary Magdalene when she sawe hym, nor neither nother of his twoo dysciples whyle they commoned with him, wylle what he was: but as they tooke him for some wayefayr ynge manne, so toke she hym but for a gardiner.

Finallye, if you will nedes learne howe it happened, that none of theym all hadde anye power to knowe hym, for all he was presente amonge theym, and talked with theym, it came ye may be sure of none other cause, but euen of the same that made as ye see here, that none of theym all was hable to stande on his sete, as long as he spake to them. For as soone as Iesus hadde sayde, I am he, they went backwarde and fell flatte to the grounde.

Here byd Chyffe berelye prouehim selfe to be that woerde of God, whiche much moze pearseth than anye double edged swoerde.

Some folke say in dede, the nature of lightening is such, that it will melt the swoerd and neuer hurt the scaberd. But verye true it is, that the onely voyce of Chyffe, without anye harme of theyr

bodies so weakened theyr natural strengthe, that no power was there leste in theym to boare vp theyr lymmes with all.

Here telleth the Euangelist that Judas stode also with theym. For when he hearde Chyffe so playnely laye hys treason vnto hym, epyther for shame or for feare (for he wylle well ynough how fierce of nature Peter was) he drewe backe by and by, and retired to his coumpayne agayne. And why dothe the Euangeliste make mention of Judasses standinge amongest them? but to make vs vnderstande, that he lykewyle fell downe with theym. And surelye suche a wretche was Judas, that in all the coumpayne was there not a woorde, nor a moze woerthe to haue a falle. But herebye meant the Euangeliste to geue euerye man a generall warnyng, to take god hede what coumpayne he kepeth, for feare lest if he matche hymself with ieuill folke, with theym maye be fortune to fall: syth seldome chaunseth it, that whoso lyke a foole placeth hym selfe in a leakinge thyppe with such an after, by misfortune be cast into the sea, doothe scape alyue to lande, and all the reste be drownd.

None I thinke doubteth but that he whiche was hable to throwe them downe euerychone with one woerde, coulde as easelye haue geuen them so foze a fall, that none of theym all should euer haue been hable to ryle agayne. But Chyffe who gaue them this fall to make them knowe that moze coulde they not dooe vnto him, than he listed to permit them, lycensed them to ryle agayn, to doe that vnto him that it pleased him selfe, to suffer.

Igitur qui surrexissent, iterum interrogauit eos quem queritis: Illi autem dixerunt Iesum Nazarenum.

So when they were risen, he asked them agayne, whome seke ye? And they answered, Iesus of Nazareth.

By thys one poynte maye every man perceue, that by Chyffes cummyngs vnto theym they were so dismayed, so affronted and amased, that as it seemed they were almoste oute of theyr wittes. For hereof mighte they haue ben sure ynoughe, that at that tyme of nyghts, and in that place should they none find, but some, epyther of Chyffes owne dysciples, or at the leaste wyle some frende of hys, who woulde rather haue conueghed theym anye waye elles, than haue

John. 10.

Luke. 24.

I haue conducted them where Iesus was. And yet dydde they lyke folles euen at the fyrste meetinge, fondelye blabbe out at once, vnto one whome they neyther wisse what he was, nor why he asked them that question, thefecte of all they errande: whiche in any wise shoulde haue been kepte close, vntill they hadde archteued theyr purpose. For as soone as he asked them, whome woulde ye haue, They answered and sayde, Iesus of Nazareth. Iesus answered agayne, I tolde ye that I am he, wherefore if you would haue me, lette these my dysciples departe. As who woulde say, if ye wolde haue me, sayng I am nowe come to yee, and telle ye my selfe who I am, nowe ye thus knowe me, why doe ye not strayghte wayes take me?

But of trueth so farre vnhable are ye to take me, except I geue you leaue, that (as ye haue by your fallng backwarde alreadye ryghte effectuallye proued) ye haue no power so muche as to stande whyle I doe but speake to you. Neuertheless, if all these thinges bee so some so cleane oute of youre myndes, nowe once agayne I putte you in remembraunce, that I am Iesus of Nazareth. Wherefore, if you seeke me, suffer these (my dysciples) to departe.

Where Chryste here sayeth, lette these (my dysciples) departe, that he meant not thereby to aske leaue for the to goe, shewed he sufficiently I trow, by that he strake them so flatte to the grounde.

But otherwhyles happeth it among that they that go about a mischiteuous matter, be not contented to doe one mischiese alone, but of theyr owne vngacious dyspocations, commonlye couerte to adde moze thereto, than the busynesse they haue in hande of any necessitie requirerth. And some also that helpe for the other mennes shamefull enterpryses, be so forward and so moze than nedeth trusteth therein, that rather than leaue any vngacious acte vndone that they are appointed vnto, they will putte some what moze to it of theyr owne beades helyde. Sothe whiche sortes of folke dothe Chryste here prouelye touche, where he sayth, if ye woulde haue me, suffer these my dysciples to depart. If it be my bloude that the Wysshoppes, the Scrybes, the Phariseis, and thau-

cientes of the people do so soze chryst for, loe at poure fyrst seekinge was I readie to meete you: and where you knewe me not, I disclosed my selfe vnto you: whyle ye laye on the grounde, I stoode harde by you: nowe you are risen, here am I presente for you to take me. And finally which the traytour coulde neuer haue done, here deliuer I my selfe into your handes, to thene neyther you nor they shal thinke that (as though you hadde not done lewdely enough to contriue my death) nedes must ye shedde their bloude too. For whiche cause if ye seeke me (sayde he) lette these (my dysciples) departe.

He hade them lette them goe: but mangre theyr heartes he wroughte to haue it so. And whyle they were busye to haue caughte them, he cauled hys dysciples to flee: and so preferuynge them all, clearlye disappointed all those captiues purpose. For declaracion of whiche effecte to folowe, these wordes spake he befoze hande vnto them: Lette these (my dysciples) departe: whereby this his owne sayng also was verified. Of all those thou gauest me haue I not lost one.

These wordes of Chryste which the Euangelyste here mencioneth, were those that Chryste spake vnto hys father the same nighte at his maundyng. Holy father saue them for thy names sake whom thou hast geuen vnto me. And a little after, I haue kepte safe all that thou gauest me, and none of them hath perished but the sonne of perdition, whereby the scripture is fulfilled.

Here loe Chryste prophycyng that his disciples shoulde be saued harmelesse althoughe him selfe were taken, foreshewed thereby that he and none els preserued them. By reason whereof of doothe the Euangelyste putte the same in the readers remembraunce, to let them wytte, that albeit Chryste in this place sayd vnto these folke, suffer these my disciples to departe. Him selfe for all that by his prouente power, had made open the waye for them to scape.

That place of scripture that foresheweth the destruction of Judas, is by the waye of prayour prophycied in the hundzeth and eight Psalm of Dauid in this maner. Lette his dayes be thortned and another take his rounge. These wordes though they were foreshewen

S. J. spoken

A spoken so many yeres before of h^e tray-
tour Judas, yet until Ch^rist so taught
vs, and the dede selfe after compared
with the sayde woordes so proued the
same, whither any man elles saue on-
ly he that spake theim did ever till that
time so vnderstande theim, I cannot
surely tell. For it foloweth not that
euerye thing that one prophete foresa-
feeth, is forescen of all the rest besyde:
lyth the spirite of prophete is to Pro-
phetes prop^rtioned by measure. And
and further of this opinion am I, that
no man hath so cleare vnderstanding
of holy scripture in all places, but that

B as yet there are many hidde misteries
remayning vnperceiued therein, such
as concerne either Antech^rystes tyme
or the day of iudgement. Which albe-
it they are for the meane while vnkno-
wen, Helias yet at his cumyng a-
gayne, shall at laste openly reuele.
Wherefore as the apostle spake of the
wisdomme of God, so maye I of holye
wryte (wherein God hath layde byp-
e and hydden greates heapes of his wis-
dome) right well crye oute and saye:

Rom. II.

C Wh the depth of the merueilous highe
wisdomme and knowledg of god. How
farre be the iudgements of god aboue
the capacite of mannes witte: and
how vnsearcheable be his wayes. And
yet for all this doe there in euery cor-
ner nowe a dayes still starte by amon-
gest vs, as it wer swarmes of waspes
or hoznettes which of a certayne pride
call theimselfes as Saynte Hierome
tearmeth theim Antodidactons that
is to wit, of theimselfes learned with-
out anye mannes teaching, and boast
likewise that withoute the Commen-
taries of the olde doctoures, they haue
founde all those poyntes open playne
and easie, whiche all the auncient fa-
thers, menne of as excellent witte and
no lesse learning than they, and ouer
that all geuen to continuall studye,
and touching the spirit of God (wher-
of they as muche babble as they lyttle
haue) as farre beyonde theim as they
passed them in godlye liuinge, confes-
sed to be right harde and comberous.

B But nowe these newe found diuines,
that are thus foodaynely spzong byp-
e of noughte, whiche woulde so sayne
seeme to knowe all thinges, besydes
that they vary from all those god-
lye menne in the vnderstandyng of
scripture, agree not within theimself-
selues, neither in the p^rincipall poynt-

tes of Ch^rystes religion, and neuer
thelesse euerye one of theim boldelye
bearng folke in hand, that they haue
sped oute the truethe, as they putte
other of like sort to rebuke and shame,
so by other doe they take shame them-
selues. And as they altogethe labour
to destroye and ouerthrowe the whole
catholike sayth, so are they all the hole
rabble of them broughte to confusyon
theimselfes: whose wretched and sor-
rowful enterpyses, God that dwelleth
in heauen lowde laugheth to skorne:
whom I mosse humblye beseeche, that
he so laugh theim not to skorne, as he
laugh at their eternall dampnacion,
but inspire into their heartes his hole-
some grace of repentance, whereby
though they lyke vnch^ristie prodigall
childzen haue strayed too longe alas
abrode, they may yet at length return
from whence they came, vnto theyr
mother the churche afresh, to the in-
tent we and they together agreeynge
in one trewe sayth of Ch^rist, and
knitte in mutuall loue and charitie,
maye as hys trewe members attayne
vnto the glozpe of our capitayne and
headde, whiche who soeuer hopeth to
haue oute of thys bodie (the churche)
and withoute the righte sayth, doeth
with a bayne hope lewdly deceiue him-
selfe.

But nowe as I was aboute to tell
you, that this prophete was meante
by Judas, dydde Ch^rist somewhat
geue warnyng afoze, and Judas by
the murtheryng of hymselfe, dydde
playnely declare it, and Peter after-
warde so expownded it, and all thapost-
les to: whiche at lengthe executed the
same, when by lot they admitted Mat-
thias to his rowme, so that then byd
there in verry dede another take hys
place. And to make the matter the cle-
rer, (albeit byshoppes doe still from
time to tyme succede into the Apostles
places) yet into that number of the
twelue, after Matthias was once cho-
sen in Judas steede, was there neuer
none taken in agayne: but thoffice of
the Apostles beinge little and little ap-
poynted vnto manys, bothe was tha-
foresayde prophete fulfilled, and that
holye number therewithe fullpe at
an ende. Wherefore whan Ch^rist said,
suffer these my Disciples to departe,
he desyred not leaue for theim to de-
parte, but in a maner to be theim that
he hymselfe lycensed his disciples so to
dwe,

A dooe, to verifye that he hadde earffe spoken, ffather I haue kept those that thou gauest me, and nor one of them hath perished, but the sonne of perdition.

Here me thynketh it good some what to waye, howe effectuallye in these woordes Chyriste fozetolde two thynges so farre vnylike, as the desperate death of the Traytoure, and the good successe of the reste. For so certaynelye vydde he tell what should become of bothe parties, that he spake thereof, as of a thyng not to come, but rather passe alreadye: Those that thou gauest me (sayde he) theym haue I kepte.

Deperther were they saued harme-lesse by theyr owne strength, nor preferred by anye gentlenesse on the Jewes behalfe, nor escaped awaye for faulte of diligence in Platons menne, but I haue safelye kepte theym, and none of theym all hath miscaried but onelye the sonne of perdition. For of theym whome thou (O father) gauest me, was he verelye one. And I whyle he at my choosynge of hym, willyngly receyued me, sette hym at free libertie to become the child of god wyth the remenaunte that receyued me. But as soone as he of a couetous mynde fondelye betooke hymselfe vnto the deuill, and forsooke me, and falsly betrayinge me, refused to be saued by me, whyle he wente aboute to deltrope me, he fell to be the sonne of perdition. And thus lyke a wretche wretchedly cast he himselfe away.

And so well assured was Chyriste, what ende thys Traytoure should haue, and so vndoabledy shewed he that he should come to naughte, that he playnelye sayde, he was alreadye losse. This notwithstandinge, all the whyle Chyriste was in takinge, still stood (with a full furious stomake) this wretched Traytoure, amongest those that tooke hym as theyr headde capitayne and banner bearer, tryumphing of likelhode and reioysinge to beholde, what perill his own fellowes and his maister were in. And I verelye thynke he looked for none other, but to haue hadde theym taken and slayne euerye chone. For suche is the madde naughtye nature of vngratefull folke, that whome they haue once vniustlye deatte wyth, those woulde they gladdelye haue ridde oute of the

way: so soze dooth theyr sinnefull woonded conscience dreade the reproche of theyr vnkynde dealynge. Thus was this Traytoure full gladd, whyle he hoped to haue hadde all his fellowes in hoide at once, and lyke a foole casse no perilles of himselfe at all: nothing lesse mistrustinge than that should come after the dreadefull sentence of God should lighte vpon hym, so that he with his owne handes should mosse horriblye hang himselfe.

Here haue I occasyon to lamente and bewayle, the blyndenesse of oure miserable mortall nature. For many tymes whyle we are in mosse trouble and feare, though we knowe it not, be we in mosse suretie. And contrary wise, ofte tymes whyle we reckon our selues surest and make mosse merpe, than vntwares stealeth death euen so daynelye on vs. All the Apostles saue Judas were very soze afrayde: reckoning to haue been carryed awaye, and putte to death with Chyriste. And yet were they all in case safelye to escape: wheras Judas on thother syde which nothing feared at all, but tooke a speciall pleasure to see them so aspyghted, losse hys lyfe for euer and that in fewe howres after.

A cruell deliighte it is and very vn- naturall, to reioyce and take comforte at others woe and miserye. Neuer the moze cause hath any manne to reioyce or to accoumpte hys lucke the better, for hauinge power vpon anye bodies lyfe or death, as the Traytoure troved he hadde, when he had gotten this benede of souldiours vnto hym. Sith of this may every man be righte sure, that whom so euer he slayeth, by death shall he him folowe. Yea and so vncertayne is the howze of death, that the partie that so boldelye boasteth to dispatche another syrre, may fortane for all that to goe before hymselfe: as it here fared by Judas, who deliuered Chyriste to the Jewes to be put to death, and yet did he syrre miserably murder hymselfe.

A heauy & dredeful president for the hole world to beware, y no man reckn himselfe free from Goddes vengeance, that without all feare of God presump- teously attempteth myschiefe, neuer taking anye recourse thereof. For all creatures dooe agree to woork with their creatour, to chastice and punish the euyl. The apert is ready, with noy-
A. ij. some

A some and euill breathes to infect and
 poyson theym, the water with waues
 to drowne them, the mountaynes to
 ouerwhelme them, the vales to rple vp
 against them, the earth to gape and o-
 pen vnder them, hell sodainlye to swa-
 lowe them downe, and there the deuill
 heblong depe to plunge the in flaming
 fyre pittes, that shall continue for e-
 uer. And al this whyle dweth god alone
 preferue this sely wretched man for al
 he hath too folwe foraken him. But
 he that so foloweth this stubbern stiffe
 necked Judas, that after grace so of-
 ten offered, and as ofte agayne refused,
 God at length determineth to offer it
 him no more, this man is vndoubted-
 ly in a very miserable case, thys man
 I saie in howe good plyghte soeuer he
 fondly weneth himself to be, and seme
 he to ste neuer so hygh in the ayre, yet
 swalloweth he in dede full lowe in all
 forowe and wretchednes.

Wherefore let vs make our papper
 vnto our most pitiful sauour Christ,
 not eche one for hymselfe alone, but
 euery man for other tw, that we folow
 not the example of the obstinate tray-
 tour Judas, but without delaye glad-
 ly embracing goddes grace whan it is
 offered vs, may thzough our owne re-
 pentance and his mercye, be renued
 afreshe to attayne his endlesse glozy.

De amputata Malchi auricula.

Of the cutting of Marchus care.

Albeit the Apostles, whan they firste
 heard Christ tell theym befoze, of the
 thinges whiche they now saue them-
 selues, wer therat full soze and sadde,
 yet much lesse did it grieue them then,
 than now, whan they presently be-
 helde them with theyr owne eyes. For
 allone as they espyed so manye come
 vpon them at once, and openly sayde
 they soughte Iesus of Nazareth, no
 longer could they stand in doubt, but
 that they so sought for him purpofelye
 to apprehend him. And therupon per-
 ceiuyn what was like to ensue there-
 on, sundry matters as in such a sodain
 trye to vary soze perplexed them. First
 the earnest care they had for theyr dere
 beloued maister: ouer this, the dreade
 they stood in what might fall on them
 selues: and last of all, the shame they
 hadde to breake their bolde boaste and
 promyse, where euerye one pccelselye
 sayd, he would neuer forsake his ma-
 ster, no not to dye therfoze.

Thus were theyr myndes with dy-

uers perplexities diuerslye distracted. **C**
 For as the loue of theyr maister mo-
 ued them to auoyde, so the feare of the
 selues willed them to flee. And as the
 dreade of death draue them fast away,
 so bidde the shame to breake their pro-
 myse, perswade them still to tarpe. A-
 gayne they ryghte well remembred,
 howe Christ had befoze time charged,
 that none of them for his owne defece
 shoulde carpe neither sticke nor staffe:
 whereas nowe the same night he gaue
 a contrarpe commaundemente, that
 whoso lacked a sweord shoulde sell hys
 coate to buye hym one withall, and all
 wer it so, that they being but eleuen in
 number, & thereto so destitute of wea-
 pons, that saue onely two of them ne-
 uer a one had anye aboute him, except
 happely some knyfe to cutte his meate
 withall, wer soze afflighted to see such
 a sorte of the Jewes besydes the Ro-
 maine soldidours, all so well armed
 stande there so thicke thzonging toge-
 ther about them, yet allone as they be-
 thought them, that when they had said
 vnto Christ, lo here are two swozdes,
 Christe answered they are enough,
 they not vnderstanding what was the
 mysticall meaning of the matter, so
 dagnely asked Christ all in hast, whi-
 ther they shoulde defend him by swozd,
 saying: Domine si percussimus gladio? Lord shall
 we stryke with the swozd: But Pe-
 ter for the scruent affection he bare to
 his maister, befoze he had his answer
 drewe out his swozd, and stryking at
 the bishoppes seruante, cutte of hys
 right care elene: yfther for that it was
 his chaunce to stande there nexte vnto
 him, or elles because among theym all
 ther was none so busy a braggart. And
 oute of question it appeareth that he
 was some very lewde losell, for the E-
 uangelistes wryte of him, that he was
 seruant to the bishop who was hygh
 Priest or Prince of the Priestes. And
 commonly as Iuuenall sayth: Great
 mennes howses bee well stozed with
 saluys malaperte mar chauntes. And
 men learne by their owne experyence,
 that in euery countrey noble mennes
 seruantes be staliel and much moze
 extreme, than are theyr Lordes them-
 selues.

Howe to let vs knowe, that this fel-
 lowe bare some rule with the bishop, &
 toke therfoze somwhat the moze vpon
 hym, Sainte John immediatly after
 addeth his name to saynting: *Erat nomen*
 seruo

A *seruo Malchus.* This seruantes name was Malchus: whiche thyng theuangeliste seldome vseth, withoute it bee for some purpose. And thereupon thynke I that this Iauell that so fiercely rushed in among them, sette Peter in such a heate, that he fyrst beganne with hym, and so would stoutely haue proceeded further, had not Chyrist stayde hys bolde courageous stomake, ere that he wet to farre. Who by and by (as he that came not to auoyde death, but to suffer it, and if he had been otherwyse mynded, yet lyttle neede had of any suche ayde) both tempered the reselue of hys Apostles, and repproued Peters outrageous zeale, and also ressed the vyle wretche hys eare agayne. For the playner declaracion wherof, first answered he his other disciples to theyr demaundes, saying: *sinite vs huc, ab huc paulisper sinite:* Lette them alone yet, a litle whyle lenger suffer them. For I that with one word ouerthrewe them all at once, was as ye see contente for all that to let them ryse agayne, and so for thys once to worke theyr willes vpon me. As yet than those whom I myselfe doe suffer, them suffer ye also. And the tyme is almoste come, in whiche I shall no moze suffer them, to haue anye power vpon me. And now in the meane while, neither neede haue I none of your helpe at all.

This was all hys aunswere loe, that he made vnto the rest, suffer them yet a while. But seuerally turning vnto Peter: *mitte gladium in locum suum.* Put vp (quod he) thy sword into his place, as though he would say, I will not be defended by sword. And suche a state haue I chosen thæ vnto, that I will not hane thæ fight with this kynd of sword, but with the sword of goddes word. Let this materiall sword therfore, be put vp into his place, that is to witte into the handes of tempozall pynces, as into hys skaberde agayne to punythe malcfactours withal. He that be apostles of my flocke haue another maner of sword than this pardie, muche moze terrible than is any sword made of yron or steele. For by that sword, whatsoener euill persone is once castt oute of the churche, that is to bee vnderstanden as a rotten member cut of from my mysticall body, is deliuered sometyme to the deuylles handes only to chastrice his fleshy, to thæd his soule may be saued, if so be there remaine any hope of amendment in him,

& that he may be graffed and knytte into my body afresh. And other whyles if he be so desperatly diseased, that he be past all recovery, than for feare thinsfection of him might happely hurt the whole & sounde, is he perpetuallye condemned vnto the inuisible death of his soule also. And of truely so loath am I to haue ye fyghte, with this tempozall sword (the metest skaberde for whiche, marke well what I sape vnto ye, are the secular Justice) that I coulde not aduise you to occupye the spirituall sword, (thuse wherof perteyneth to you alone) not very often neither: but valliantly bespyring your selfe with the sword of goddes word (the cut wherof like a lytle launslng kniffe may let out the soule corruption of the soule, and so wounde it to the great helpe and health thereof) as for the tother terrible and daungerous sword of excommunicacion, that would I haue you alwayes kepe with in the skaberde of mercye and pittie, till an vrgent and wonderous necessarye cause, enforce you to drawe it oute.

Thus wheras to the remenant of hys apostles he spake not passing two wordes or thre, eyther for that they were meke milde of spirite, or not so hottie as Peter was, Peters fierce onbrydeled braydes he calmed and quyeted with a farre lenger processe. For he byd not a lonelye bid him put vp his sword, but tolde him also the cause why he mistyked his zeale, how well soeuer he meant therein.

Calicem quæ dedit mihi pater, non vis ut bibam illud
 Why wilt thou not that I shal drinke
 (quod he) of the cup that my father hath
 geuen me?

Chyrist had long befoze shewed his apostles that he must goe to Hierusalem, and suffer muche woe by thauuncientes and the Scrybes and the Prynces of the priestes, and in thend be slayn and rise the third day agayn. And Peter taking him aside, began to rebuke hym in thys wyse: God forbiddes matster it should so fare with thæ: there shall no such thing come to thæ. Who turned aboute vnto Peter, and said: Get thee hence behynd me Satan, thou hast no taste in godlye matters.

Here lo may ye see, how sharply Chyrist repproued Peter, to whom a litle befoze, when he cofessed hym to be the sonne of god, he had saide, Blessed art thou Symon y sonne of Jonas: for flesh & blud
 A. A. liij. hath

It hath not reueled this vnto thee, but my father that is in heauen. And I saye to thee, that thou arte a stone, and vpon this stone shall I builde my churche, and heil gates shall not preuaile against it. And vnto thee will I geue the keyes of heauen, and whatsoeuer thou shalt binde vpon earth, shall be bound likewise in heauen, and so forth.

And here he casteth hym of in a manner, and maketh hym goe behynd him, and playnely sheweth hym that he hindereth hym in his purpose, and calleth hym Satan, and telleth hym that he saoureth not godlye thynges but all worldlye.

But why dydde he all this? Marpe because he dyscounsayled hym to take this death vpon hym, whiche he than tolde him that nedes must he suffer, and that by his own will it was resolutely so determined. And therefore woulde he that they shoulde not onely not lette hym therfro, but also folowe hym by the same waye theymselues. For who so will come after me (saythe he) muste forsake hymselfe, take vpe his crosse and folowe me.

And besydes all this he goeth furth further and declareth, that if any man whan nede requirerth, will refuse to go to death with hym, he shall not auoyde bedely death thereby, but fall from that to a worse. And contrarpe wise who so euer will not speke to bestowe his lyfe for me (saythe he) he shall not lese his lyfe at all but chaunge it for a better. For he that will saue his lyfe shall lese it, and he that will lese his lyfe for my sake shall fynde it. And what good geatteth a man, if he wyne the whole worlde, and leseth his soule withall? What exchange will any man make for his soule? For the sonne of manne shall come with his Angelles in the gloype of his father, and than shall he rewarde euery man accordyng to his dooinges.

I tarpe a lytle longer vpon this place than peraduenture nedeth. But who is there trowe pe that woulde not with these wordes of Chyriste, beyng so soze, so bytinge, and agayne so effectuallye puttynge vs in hope of euerlastynge lyfe, he moued somewhat to dysgrelle from his matter. Howebeit as concerning this present place, by these wordes of Chyriste we see well, howe secretly Peter was here admonished,

to beware that he abused his zeale to the hyndering of Chyristes death no moze.

And yet once agayne loe, as he than didde all his possible endeour by wordes, to counsaile him to the contrarpe, so now labourd he as faste by mayne force and violence vpon the lyke zeale to defende him therfro.

All this notwithstanding, Chyriste, because the faulte that Peter dydde, came of a good affection, and also in as muche as goynge to his passyon, he demeaned hymselfe in all poyntes humblye, woulde not to shapelye reproue hym therefore: but first by reason corrected hym, and after by tellinge hym his faulte, and at last declared also vnto hym, that if he hym selfe were not wplyng to dye, lytle neded he to be defended eyther by hym or anye other mannes ayde at all. such his father wold not saye, if he woulde desyre it of him to sende hym at his neede a myghty stronge vnuincible armie of Angells from heauen, agaynst those scelye slaues that were come now to take him.

So first of all (as I tolde you) dyd Chyriste repress the feruent desyre that Peter hadde to stryke, and shewed him the reason why.

Calicem quem dedit mihi pater, non vis ut bibam illum?

What wilt thou not (quod he) that I shall drynke of the cuppe which my father hath geuen me?

All my lyfe hitherto hath been a patrone of obedience, and a saumple of humilitie. Was there euer anye thing that I haue epyther oftener or moze earnestlye taughte pe, than to bee obediente to your rewlars, to honour your parentes, to yelde vnto Cesar, what belongeth vnto hym, and to God like wise whatsoeuer is betwete hym: And now that I am euen at the laste poynt of my busynesse, and here shall make an ende of altogether, this godly wonderful woork that I haue bene so longe aboute, wouidest thou haue me oute of hande to marre it euery whytte, and refuse the cuppe that my father thus offereth me, and so the sonne of man to bee dysobedient vnto God his father?

After this tolde he Peter, that he had doone verpe euill to stryke with the sweorde: and that declared he also by the example of the Civile lawes, who saythe,

Math 26.

Omnes enim qui acceperunt gladium, gladio peribunt.

Who so taketh a sweorde, with the sweorde shall he be slayne.

For by the Civile lawes of the Romanes, vnder whiche the Iewes at the same tyme liued, who so euer withoute sufficient authoritie were spied so muche as to haue a sweorde about him to murder anye manne with, was in a maner in as euill case as he that had murdered one in dede. In howe muche more daunger is he than that both draweth hys sweorde and stryketh with it two? And beinge so amased and in suche feare as Peter was, I can not well belieue he was so circumspecte, that of purpose he forbare to stryke at Malchus headde, and onely smote at hys eare, because he mynded not to kill hym, but onely to make him astrayde.

Here if anye manns will perhaps saye, that one may lawfully euen with the sweorde, saue an innocent and good manne, from the vpolente handes of mischieuous raging ruffians, the discussinge of that matter, woulde require a longer processe, than were conuenient for thys place. But certaynlye, though Peter's tender louynge affection towardes Chryste, caused hys offence to bee somewhat the more excusable, yet that he hadde no lawefull authoritie to fyghte for hym, sufficientely appeareth, by that Chryste hadde before tyme so preceptely warned hym, that he shoulde in no wyse goe aboute to hynder hys death and passon, nor so much as with one word, and lesse than with anye kynde of vpolence.

Besydes thys, herewith daunted he Peters halfe courage too, by shewing hym playnely that of hys defence he had no nede at all.

An putas quia non possum rogare patrem meum, et exhibebit mihi modo plus quam duos decem millium angelorum.

Weneest thou (quod he) that I cannot calle vnto my father for helpe, and he will geue me further with aboute twelue legions of Angelles?

Of hys owne power here speaketh he but litle: but of hys fathers fauoure towardes hym, thereof doothe he sayfullie talke. For syth he was goynge to his deathwarde, he woulde in no case greatelye auauance hymselfe,

nor for that whyle openlye tell hym that he was in equall power with his father. But to haue it appere that he neded to be holpe neither at Peters hand, nor at none earthely creatures elles, he shewed hym that if he wisse but aske it, he shoulde not sayle to haue incontynente readye, sufficiente assistance of Angelles, from hys almyghtie father in heauen.

Why trowest thou (quod he) that I can not make requeste vnto my father, and he will sende me straght wayes more than twelue legions of Angelles?

As though he woulde saye: If this bee not ynoughe to make thee knowe that I haue no nede of thy helpe, that thou sawest me with thine owne eyes by mye onelye worde, ouerthow all thys myghtye vnde, and yet neuer towched theyn, (agaynst whome if thou wouldest reckon thy selfe hable to defend me by thine owne myghte and strengthe, thou werte farre madde and muche to be lamented) yet at the leaste wyle, calle to thy remembrance est soones, whose sonne thou saydest I was, whan I asked you all thys question: Whome doo you saye that I am? And thou by and by inspired by G D D, maddest answer vnto me agayne. Thou arte Chryste the sonne of the liuyng God. Than syth thou knowest by hys true lacyon, that I am the sonne of God, and seepnge thou canst not bee ignorant, that euerye naturall father will not sayle to helpe hys chyld, weneest thou that if I of mye owne choyce were not willynge to dye, my father in heauen woulde not be ready to helpe me?

What thynkest thou that if I would require it of hym, I coulde not haue more than twelue legions of Angells? and that oute of hand by and by withoute anye further delaye? Agaynst so manye legions of Angelles, howe shoulde suche a seelye sorte of vile slaves and wretches as they bee, be hable so much as to stande on theyr sete, whan tenne tymes twelue legions of suche as they bee coude not endure to beholde of one Angell one angrye loke?

After this fell Chryste in hand with the spytt point again, as wher in chieflye con-

Math 16.

ly con-

Math 16.

ly considered the effect of all the matter.

» *Quomodo ergo implebuntur scripture, quia sic oportet
tuis fieri?*

» How shall the scriptures be fulfilled
» than (sayd he) sith so must it nedes be?

The scriptures be full of prophetes concerning Chyestes death, and full are they in like maner of the miseries of his passion, and of mankindes redempcion which could neuer haue come to passe, had he not so suffred.

Howe lest Peter or any other at anye time after, might thus mutter secretlye with himselfe: Sir if thou canst as thou sayest, obteyne so manye legions of thy father, why dost thou not aske them? To this he sayd. How shall than y scriptures be fulfilled, sith it is behouable so to be. When seing by the scriptures thou dost so well perceiue, that this is thonly way determined by Goddes iustice & wisdomie, to restore mankindie agayne to the felicitie he is fallen fro, nowe if I shoulde heartelye desyre my father to preferue me from deathe, what shoulde I thereby elles doe, but labourie myne own self, to hinder the same thing which I came hither for. And therefore to call Angels out of heauen to assist me, what were that, but utterlye to debarre from heauen all mankynde for euer? For whose redempcion and restitution into this heauenly blisse, is the speciall cause of my cummyng. So that now fightest thou with thy sweoꝝd, not agaynst the wicked Jewes, but rather agaynst all mankynde, in asmuch as the scriptures thou wilt not suffer to be fulfilled, noꝝ me to dynke of the cuppe that my father hath geuen me, thzough whiche I being without spotte & wemme, myghte purge and cleanse the fowle defozmed spottes of mannes nature.

But marke you here the merueylous myldnes of Chyest, which was not only content to stay Peter from striking, but also for our ensauple, to doe godd for euill, sette hand to his persecutours eare, that was stricken of, and restored it whole agayne.

No creature liuing is there I trowe in euery part so replenished with soule and lyfe, as the letter of holpe wꝛitte is full of spirituall miseries. For as we can touche no piece of the bodye, but it hath soule therein whiche geueth lyfe and sence thereto, be it neuer so small a porcion, so in all scrypture is there no byssoꝝ so grosse, (if I maye so name it)

or so base, but that it is quickened with some spirituall lyuely mystery. Wherefore, in Malchus eare whiche Peters sweoꝝd cutte of, and by Chyestes holpe hande sette on agayne, we must not only consider the history (and yet thereby may we learne many a wholesome lesson too) but deeper must we looke & be we besydes, the ghostely fruitfull meaning therof priuely conteyned vnder the literal sense.

Malchus than whiche in the Hebrew tong signifyeth that we call in englishe a kynge, doothe not withoute godd conuenience betoken reason vnto vs. For reason in man ought to rule like a king and so rule doothe it in dede, when submitting it self to the obedience of sayth, it serueth God, and hym whoso serueth most, ruleth lyke a kynge.

But this byshop with hys Priestes, the Phariseys, the Scribes, and thauientes of the people, that were wholye geue to lewde supersticions, which they had matched with the law of god vnder pretence of holynesse, labouryng to defrope all godly vertue, and to ride out of the waye the authoz of true religion, doe well signifye and represent vnto vs blasphemous Archheretikes with their complices, the teachers and ryngleaders of deuillish supersticion.

Than as often as mans reasonable soule, rebelling agaynst Chyestes true sayth, forsaketh Chyest, and betaketh it self to heresies, it becometh from thence furth that Arche heretikes bondslauie, whose false errorres by the deuilles deceitful meanes it foloweth. Such a one loe kepeth still hys leste eare to heare sinister heresies withall: but hys ryghte eare to heare the true sayth withal, that hath he betterly lost.

Per doe not al men alwayes this, bpo like meaning and entent, noꝝ yet woꝝketh it euer in euerye man lyke effecte neither. For sometime of a mere set malice, do some folke fall to heresies. These mennes eares are not sodaynly cutte of at one stroke: but lyttle and lyttle in pꝛocesse of time, as the deuil potwꝛeth in hys payson vpon the, doe they rotte and putrifye. And after y selfred partes are once congeled, than doth the hardenesse therof so stoppe vpye all the wayes, that no goodnes can after enter. These wyretches alas are seldome or neuer perfectly made whole agayn, sith these partes that y fretting cankar hath clearly eaten

A ten by, are bitterly perpyshed for euer, so that nothynge remayneth in theym euer to be cured moze.

And the eare that was bypon an vndiscrete zeale, at one blowe sodaynlye stricken of, and fell downe to the grounde, betokeneth suche persones, as being ouercome with some sodeyne blynde affection, vnder the couloure of truethe, are caryed cleane therefro.

Some there are agayn, whom their owne good zeale deceiueth. Whereof Chryste speaketh thus: The tyme that come in whiche who so slauerh yee, shall thinke he dothe good seruice vnto God.

Iohn. 16.

Whall thinke he dothe good seruice vnto God.

A figure of this sozte of folke, was the Apostle Saynt Paule.

Other are ther besyde, whiche hauing theyr heartes cumbered with worldly affections, lette theyr eares, beeynge once cut of from hearpyng the celestial doctrine, lie there still vpon the ground, whose miserable estate doth Chryste ful often pittie. And the eares that were epyther thozowe some hasty rashe motion or vnaudyed zeale, so smitten of from the head, with his owne hand taketh he by from the ground, and with the same letteth them on fast agayne, and so maketh them mete to hear the true doctrine afreshe.

I wot right well that thold fathers, as one founde one thinge and some other an other, haue oute of thys one place by the gracious assistance of the holy goff, gathered many and dyuers misteries, all whiche, purpose I not here to rehearse for ouermuch discontinuing the proces of this stozye.

Dixit autem Iesus ad eos qui venerant, Principes sacerdotum & magistratus templi & seniores tanquam ad latronem existis cum gladiis & fistibus comprehendere me, quum quotidie fuerim vobiscum in templo, & sedebam docens, et non me tenuistis, non extendistis manus in me: sed hec est hora vestra & potestas tenebrarum.

And Iesus sayde to the pynces of the Priestes, the officers of the temple, and the auncientes that came vnto hym: hither come ye with swoordes & gleaues to take me lyke a thefe, whereas I was daylye in the temple amonge ye, and safe and taughte ye, and ye layde no handes vpon me. But this is your hower and the power of darkenesse.

These woordes sayde Chryste vnto the Pynces of the Priestes, the officers of the Temple, and thauncientes

that came to take him. But herenpon cryseth there among some menne a certayne doubte, for that the Euangelist Luke telleth, that Iesus spake these woordes to the chief Priestes, the officers of the Temple and thauncientes of the people, wheras the other Euangelistes in suche sozte dooe recyte the matter, that by theyr wyrtynge it appereth they sente a benche of souldyours, and some of theyr scruautes thither, and came not theymselues at all.

Thys doubte doe some menne asyle in this wyse: that Iesus in speakeynge these woordes to theym whome they sente, spake it to theymselues, as Pynces vse to talke together by theyr Embassadoures, and ppyuate persones commonlye by theyr messengers. So what so euer we saye to the scruaunte that is sent vnto vs, whereof he must make agayne report to him that sent him, that saye we to his maiestyer himselve.

Forsoothe for my parte, all be it I neuer a deale disalowe this aunswer, yet can I better lyke theyr opinion, which thynke that Chryst spake these woordes to the Pynces of the Priestes, the officers of the temple, and the auncientes of the people, presertly face to face. For Saynte Luke sayth not, that Chryste spake these woordes to all the Pynces of the Priestes, nor to all the officers of the Temple, nor to all the auncientes of the people, but to those of them onelye that were come to take hym. Wherby he semeth playnely to declare, that although by them all assembled together in counsaile, thys counpayne of souldours and their owne scruautes were sente in all theyr names to apprehend Chryst, yet came ther thither with them, some of euery sozte beside, as well of thauncientes, and Phariseys, as also of the Pynces of the Priestes. Whiche opinion throughlye agreeth wyth the woordes of Saynct Luke, and may stande well ynoughe wyth the sayynges of all the other Euangelistes too. Wherefore Chryste in speakeynge to the Pynces of the Priestes, the Phariseys and the auncientes of the people, gaue them a priuie warninge, that they shoulde not ascrybe the taking of him at that tyme to their owne power or pollicye, nor pleynlye glozye, lyke folke that vnhappely haue

A haue good happe to dwe euill, as though they hadde wplye and craftelye coumpassed their matter: syth none of all theyz sonde controued deuyles; wherby they endeouored to suppress the trueth, coude neuer agaynst him haue anye thinge pzeuayled, but gods highe wisdom hadde prouyded and appoynted the tyme, in whych the Prince of this worlde (the deuil) shoulde ere he were ware, ryghteouslye lese mankynd (his gylefully gotten pray) euen while he moste laboured vnrigh- teouslye to kepe it.

Chyyst dyd also expressely tell them, that little reede had they to haue byed the traytour, or to come thither with lanternes and torches by nighte, or so manye of theym together with such a bende of souldiours, to sette vpon him with swordes and gleues, seeing they might without their cost and charge, without any labour, without any bre- king of their slepe, and without anye weapon at all, easely ofte tymes haue taken him, while he late teaching open- ly in the temple among theim. And if they would boldlye bragge with them- selues, that they hadde circumspectly ordered their downges, and further- more saie, that though Chyriste called it a thynge easie to be done, yet was it in dede very harde and comberous, and suche as coude neuer haue been brought to passe without much daun- ger of some tumult and vproare of the people, howe dangerous a matter that was to dwe, of late right well ap- peared at the rasping of Lazare. For they had hadde experience after than once, that as well as the multitude loued Chyriste, and as much as they este- med him for his wondrousfull goodnes, those for all that that wente aboute to take him and kille hym, were so little afrayde of sustayning anye harme at theyz handes therfore, that hadde he not skaped through the myddest of the by his owne almyghtie power, they might see god likelihod, that in theyz mischiese the people woulde haue ta- ken their partes. So vnconstraunte is the common people, and so sone enclp- ned to euill.

And to conclude, howe little anye man should regarde the common peo- ples sauour, or contrary wise dreade theyz dyspleasure, that that folowed sone after well declared where allone as Chyrist was once apprehended, they

cryed no faster befoze, Blessed is he that cometh in the name of our lord, and Anna in the highest, than now in a fury they cryed out cleane contra- ry, A waye, awaye with him and cru- cifye him.

Wherby it is euident, that it came of God himselfe, that vntill that tyme, those which woulde so fayne haue ta- ken him, cast perilles where wer none at all, and causelesse quaked for feare, where neede was none to feare. But now as soone as the conuentent tyme was come, that by the payneful death of one man, all menne shoulde be rede- med to the ioyful blisse of the life euer- lasting, as many as vnfaynedlye despy- red it, these pieuithe wretched doltes thought, that they by their wply wits had wiilly wrought that thing, which the prouidence of almyghtie god, with- out whose soze knowledge not so much as a sparowe lighteth on the grounde, hadde of his greate mercy from befoze ail time determined.

Whereto thewe howe farre they wer deceued, and to teache them more ouer, that neither the traitours guyle, nor their own craftely contriued tra- nes, nor all the mightie the Romayne souldiers had, coude haue stode them in any stede, had he not been willinge thereto hymselfe, Chyriste sayde vnto theym: But this is poure howe, and the power of darkenesse. Which wor- des of his dwith the Euangelist saynte Mathew with a strong reaso enforce, And all this (sayth he) was done to ac- complish that the prophetes had writ- ten.

All the Prophetes euerye where be full of Prophecies concerning Chy- ristes deathe. As where it is thus. To deathe was he caried like a lambe, and of him in the stretes was ther heard no crye. In my handes and my fete made they diepe holes. These woundes had I in the house of those that loued me. He was accounted in the noubmer of wicked men, our diseases did he be- rely beare, and by his smarte were we healed. Throughe the sinnefulnesse of my people, was he caried to his death.

The Prophetes in manye places playnelye foresawe Chyristes deathe and passyon, whose Prophecyes see- ing they could not but be fulfilled, it consequently foloweth, that the mat- ter dependd not vppon mannes de- termination, but rather that he who

from

John.ii.

Luke.4.

Psalm.15.

Mat.10

Math.24

Clap.51

Isaiah.53

Clap.52

From befoze all tyme foresawe it, and precisely determined so to haue it (the father I meane of Christe, and Christ hymselfe likewise, and the holyspirite of theym bothe: whiche thzee so allwayes woozke together, that nothyng is there doone in any creature by anye one of theym, but it is doone equallye by theym all thzee) bothe foresawne and appoynted the tyme that was most mete for thaccomplishment thereof.

Nowe whan these bysshoppes and Prynces of the priestes, the Scrybes, the Phariseys, and chauncientes of the people, and to make shozte tale, all these execrable and deuilthe officers, so greatly glozied in theymselfes for their high deuyles, because they hadde taken Christ so craftely, nought elles therwhyles dyd these madde fellows blynded with malyce, but muche to theyr owne harme, and to oother folkes singulare commoditte, bntwares and bntwittingly busilpe helpe to archieue the blessed and resolute pleasure of almighty God (and yet not the fathers and the holy ghostes alone but Christes own will to) in procuring Christ a very shozte death, and mankynde a blessed lyfe in heauen, and Christe for the same, honour and glozy for euer.

Chan sayde Christe vnto theym.

Sed hec est hora vestra et potestas tenebras

rum.

But thys is poure hower, and the power of darkenesse.

Whereas here tofoze ye hated me deaddye, and therefore gladdely wold haue dispatched me, and mighte with muche lesse businesse easely haue done it, hadde not the power of god restrayned you from it, yet all that whyle in the temple neither dydde you take me, nor once made offer to laye any hande vpon me. And why so trouwe ye? For soth because the time and hower was not yet come, whiche my father of his vnsearcheable wysedome, hadde by myne owne consente appoynted, and not anye constellation of the planets, nor youre subtile conueyghances neither. And will ye knowe when? Not synce Abrahams dayes, but from befoze the begynnyng of the worlde: syth from befoze all tyme ere euer Abraham was made, am I with the father. Thys is therefore poure hower and the power of darkenesse: thys is the shozte whyle that is graunted yee,

John. 8.

and the libertie geuen vnto darknesse, that nowe ye maye in the night, which till this hower ye coulde neuer be suffered to byng to passe in the dape, like monstrous rauenyng fowles, lyke stryche owles and hedges, lyke baces, howlettes, nighte crows, and byrdes of the hellpe lake, goe aboute with your billes, your tallentes, your teeth, and your shyple shyryng outrageously, but all in vayne thus in the darke to fley vpon me. In darknesse be ye, whyle ye ascrybe my death to your owne strength: and in darknesse shall be youre presidente Plate too, as long as he shall proudly boast, that he hath authozitie eyther to quite me or crucifye me: who albeit myne owne countreye menne and bysshops shall deliuer me into his handes, shold haue no power for all that bypon me, were it not geuen hym from my father aboue. And for that cause the moze is theyr offence that shall betake me vnto him. But thys is poure hower and the shozte power of darkenesse. And he that walketh in darkenesse wotteth not whither he goeth.

1. John. 1.

So doe ye neyther see nor know what ye doe. Therfoze will I praye my selfe for ye, that you maye haue pardone for that you woozke agaynst me. Yet pardone shall yee not all attayne, nor blynde ignozauce wil not excuse you all neyther, sith you are the very cause of your ignozauce your selues. We putte awaye the lyghte your selues ye sythe plucke oute bothe your owne eyes your selues, and after other mennes to, so that the blynde leadeth the blinde, vll ye both fall into the pytte. This is your shozt hower, this is thureasonable and vnreulye power of darkenesse whiche nowe causeth you with weapon to take me, thus weapoulesse as I am: that is to say, cruel captives a meke lambe, synnefull persons a sinnelesse innocente, the traytoz hys maister, byle wretches they god. And aswel as ye haue power vpon me now, so shall vpon my disciples of other prouokes and Emperoures after ye, some vpon one and some vpon another, haue a lyke hower & shozte power of darkenes. And verely the power of darknes may I ryghte well call it. For lyke as whatsoener my disciples shal suffer or say, they shall neyther by theyr owne strength suffer it, nor of theymselfes speake it, but by my strength valiantly ban-

Math. 15.

A lye vanquishinge all payne, throughe theyr patient sufferance save theyr owne soules, and the spirite of my father shall speake in them, so they that shall persecute them and put them to death, shall neither doe nor save any thing of themselves: but the pynce of darkenesse, who is alreadye come and hath no power on me, as he maye covertlye conueygh his venemous poison into those tyrantes and tormentours heartes, so will he for the whyle whyle he shall be thereto lycensed, better and practyse his might and power by them. And therfore must the soul-

Eph. 6. dioures that goe in warrefare with me, not wrestle against flesh & bloude, but against the tyrantes and potestates, agaynst the worldlye governours of these darke regions, and agaynst the wycked spirites in the ayer. So shall Perce starte vpp, by whom shall the Prince of darkenesse sea Peter: and besydes hym another not as yet named Paule, who is still soze bente agaynst me. In lyke maner shall other Emperoures and theyr lieutenantes deale with other disciples of my flocke, by the sayd Prince of dark-

Psalm. 2. nelle. But whan the Gentiles haue fretted their syll, and the Jewes deuised their wayne deuyces, whan the kinges of the earth haue stonde together, and the Pynces assembled agaynst their Lorde, and agaynst his annoynted, labouring to breake hys bondes, and to cast from them that most swete yoke, that God of his godnesse by his Bishoppes shall laye on their wyffe neckes, than shall God that dwelleth in heauen laughe them to skorne and oure Lorde make them a mowe. Who

Psalm. 2. sitteth not as the earthlye Pynces doe, in a gorgeous chariotte a litle aboue the grounde, but wyeth vpp aboue the wyffe, and syteth aboue Cherubin, whose seate is heauen, and whose fote-stole is the earthe, oure Lorde is hys name. He is kinge of kynges and lord of Lordes: a dreafefull king, whiche taketh awaye the spirite of Pynces. His Prince in his wrath shall speake vnto them, and in hys fure shall he trouble them. Hys sonne whiche is

Psalm. 2. hys annoynted, whome he hath begotten this daye, he will make king ouer Sion his holy hill, the hill I saye that shall neuer be moued. And all his enemies shall he cast down to be as a fote-stole vnder his feete. Suche as didde

their endeuour to breake his bondes, and to shake his yoke from them, those he shall spyte of their teeth, rule with an yron rod, and as a byrickell earthen pot in pieces al to crush them. Agaynst them all, and agaynst the Prince of darkenesse that setteth them on, shall my disciples be comforted and strengthened in our Lord. And hauing comfort of god on their backs and their loynes gyte with the truth, and their bodies fenced with iustice, and their feete shodde to be in a readines for the ghospel of peace, and in all thinges talking vnto them the pauice of saythe, & putting vpon the the helmet of health, and the swoorde of the spirite which is the woorde of God, they shall receyue strengthe from aboue, and therewith stand stiffe against the dealls traines, the saye flatterynge speache I meane whiche he shall utter by the mouthes of their persecutours, and all to allure them by flattery from truth: and in the day of trouble shall they mightely with stande all thopen assautes of Satan the deuil, and on euerye syde enuironed with the pauice of saythe, by their bitter teares byrystynge oute in theyr prayoures, and theyr redde blood gushyng oute in thagonte of their paynefull passon, they shall clearly quench and putte oute, all the fyrre bartes of the cursed spirite, by his ministers violentlye caste at theym. And so my blessed Martyrs solowynge me with theyr crosse vppon theym, after theyr victorie obteyned agaynst the cruell the Prince of darkenesse, and all hys earthelye minystrs and souldiours thowen downe vnder theyr feete, shall with greate tryumphe be caried vpp alofte, and with wondrousfull solempnitie enter into heauen.

But yet on the tocher side that now extende your malice vpon me, and the denelish generacion that shall folowe your malicious exauple, and those aduersers bynde whiche will with the lyke malice without repentance, extremelye persecute my disciples hereafter, shall with perpetual shame be drienent downe diepe into the darke flamyng syze of hell. Howebeit, nowe for the whyle are ye at libertie to vse & practyse your power as ye list: whereof yet because you shall not beare your selues to bold, remember hardly, how shortly it shall end, sith this world & you haue to wycke your wicked willes in, that not allwaies

Math. 24.

Allwayes endure. But for mine electes sake, that they shall not bee tempted about that they may beare, the tyme is muche abridged, and shall laste but as it were a verye shortlye hower. So that long shall not this hower of pourses be, nor the power of darkenesse longe endure neither, as that that onelye hath but the tyme presente: whiche presente time is evermore the shortlye, syth losse hath it the tyme past alreadye, and the tyme to come that hath it not yet attained. Go too therefore, syth so shortlye is poure hower, lese no part thereof, but lewoly bestow it as you haue begunne.

And for that you seeke to destrope me, what ye mynde to doe, come of and doe it quickly: take me out of hande, but yet let (these my dyscyples) departe.

Howe hys dysciples forsoke hym.

Tunc discipuli relicto eo, omnes fugerunt.

Then all his disciples departed from him, and lefte hym there alone.

Why thys place loe, maye a man perceue, howe harde and paynesfull a thing the vertue of patience is. For manye menne are there verye well willynge, euen stourelpe to dye, howe sure soeuer they bee thereof, so they may geue stroke for stroke, and wounde for wounde, thereby to haue some parte of their will fulfilled. But maye where all counterte of reuengeyng is gone, there to take death so patientlye, as neyther to stryke agayne, nor for a strypp to yelde so muche as an angrye woorde, thys muste I nedes confesse to bee so soueraygne a poynts of patience, that as yet were not the Apostles themselues so strong, as to be habile to climbe so high. Who hauinge it fresh in theyr remembrance, howe boldelye they hadde promised rather to be killed with Chryste than once to synke from hym, dydde abyde at the leaste wyse so farre forth by the same, that if he woulde haue lycensed them to fyghte and dye manfullye, they shewed theymselues all verye ready to haue dyed for hym. Whiche thinge Peter well declared too in dede, by that he begoonne to practyse vpon Malchus. But after that our sauour woulde neyther suffer them to fyghte, nor to make anye manour resistauce, than lest they him all alone, and fledde away euerychone.

Albeit I haue ben ere this in some doubt with my selfe, when Chryst rose from hys prapours to see his Apostles

and founde them a sleepe, whether he went to them all in two sondrye places as they were seuered, or to those onely whome he hadde taken with him somewhat awaie from the rest, and placed nere vnto him, yet what I consider here these woordes of the Euangelyste that they all forsoke him and ran away, I can nowe no more doubt, but that he went to them all and found them all a slepe. For whereas they should haue waresly watched (as Chryst hadde so often warned them) and prayed also, for feare of fallynge into temptation, they throught theyr sleeping gaue the default occasion, whyle their myndes were waueryng and carelesse, to make them more enclined to fyghte or to flee, than to be contente to take all thynges with patience. Whereupon at lengthe they lefte him all alone, and got them clearelye from hym. Whereby were verifed both this sayinge of our sauour Chryste, This nighte shall ye all haue occasyon in me to fall and this prophete lykelye. I will stryke the shepehearde and the shepe shall be scattered abrode.

Adolescens autem quidam sequebatur eum, ad mictus sindone super nudo. Et ille reiecit sinus donec nudus perfrigit ab eis.

And after Chryst, went there a yong manne, his bodie all bare saue onely for a linnen sheete that was cast aboute him: whiche he lefte behynde him, and all naked fledde away from them.

What this yonge manne was, it is not perfectlye knowen. Some thinkes it was Saynte James that was called our Lordes brother, and surnamed Iustus. Some other agayne reckoned it was Saint John the euangelist, whom oure Lozde euer aboue the reste of hys Apostles singularlye fauoured: who was as yet but yonge, as appeared by that he liued so many yeres after Chrystes death. For as testifeth Saynte Hierome, he dyed in the threecore and eyght yere after Chrystes passion.

Yet are there of the olde wyrters, & saye that this yonge man was none of the apostles, but a seruant of that house where Chryste kepte hys maundye that nighte. Whose mynde in that behalfe am I most moued to solow. For besides that my selfe thinketh it nothing likely, that an apostle woulde haue none other apparayle to couer his body with, but a bare linnen sheete, namely so loose about hym,

I haue not translated this place as the latine coppe goeth, but as I iudge it shoulde be, because my graundfathers copy was for lacke of space sure neuer well corrected.

Math. 26.

This prophete I will stryke he the shepe heard or was not written in my graundfathers coppe, & therefore I do geasse that this or some other like he woulde hys selfe haue written.

A him, that he might lightllye cast it from hym. Whoe of this opinion, leadeth me also both the processe of the bytōye, and the very wordes of him that wrote the same. And amonge them that reken that he was one of the apostles, the mosse parte thinke it was Saynt John. But the selfe same Saynt Johns owne wordes here folowynge, maketh me thinke that opinion to haue small likelihood to be true, where he wryteth thus.

Sequebatur autem Iesum, Simon Petrus & alii discipulus, discipulus autem ille erat notus pontifici, et introiuit cum Iesu in atrium pontificis, Petrus autem stabat ad ostium foras: & exiuit ergo discipulus alius qui erat notus pontifici, & dixit hostiarie, & introduxit Petrum.

And after Iesus, went Simon Peter and an other disciple, and that disciple was well knowen to the byshop, and with Iesus he entred into the byshoppes hall, and Peter stode at ydōre withoute. Then forth went thother disciple that was well knowen to the byshop, and spake to the mayde that kepte the dōre and let Peter in.

They that wryte that it was Saynt John theuangelist that folowed Christ and shapd away whan he was lyke to haue bene taken, dooe somewhat stagger hereat, that he shoulde cast of hys lenen there, and naked flee awaye from them. Which poynte as it semed coulde not well stande with those thinges that forthwith ensued, as that he entred into the byshoppes hall, and let in Peter (for all menne agree that that was the Cuangeliste) and so neuer leste hym till he came to the place where he was crucified, and finally all the whyle he honged on the crosse, stode by hym with his mosse dearelye beloued mother, one pure byrgin with an other, and at hys recommendacion tooke hir frō thenceforth as hys owne. And without question in all thys whyle, and in all these places, hadde he euermore clothes vpon hym, as he that was one of Christs disciples and none of that shamelesse secte of Cinikes. And therefore though hys wisdomed serued him well to know, yf he shoulde not sticke to haue hys bodye scene all naked, where nede or necessitie requaired it, yet without any cause of his owne choysse, so to goe abrode in open sight naked, the maydenlye shamefastnes that he hadde in him, woulde not shewne suffer him so to doe.

Howe to auoyde this inconueniense they saye that he went into some coynert

in the mene whyle, and apparayled hym selfe a freshe: vpon which poynt though I purpose not presently to kepe any dispicions, yet is it not (as me seemeth) any thing likely so to be, specially syth I doe here so well see, that he and Peter still folowed, and with Iesus entred into the house of Annas, who was father in lawe to the byshop Capphas. Agayn both this much moue me to be of theyr mynde, which suppose that thys young man was none of thapostles, but some seruaunte of the house where Christ was at his maundie, that theuangelist Saynt Marke dorthe in one selfe place shewe, both that thapostles fledde away and that yet this young man taried still behynde, where he wryteth after thys sorte.

Tunc discipuli eius relinquentes eum, omnes fugerunt. Adolescens autem quidam sequebatur eum.

Then his disciples forsakyng hym, fledde away euery chone. But a certain young man folowed him still.

Loe here he sayeth that the Apostles fledde, he sayth not that some of theym fledde, but that they fledde all. And that one taried behynde & came after Christ, not of his Apostles, (for gone alreadye were they euery chone) but a certayne young manne: and as it shoulde seme some straunger, whose name epyther he knewe not, or elles thought it dayne to rehearse. So that thys young man in myne opinion, partely vpon the report he had heard of Christ before, and partly for that he presetly saw in him as he serued him at the table where he sate with hys disciples, syth by the secreete woorking of the holy ghaſte, conceiued a seruente affectyon towardes hym, and after wardes of hys owne mere deuocion when Christ after his supper departed and wente hys waye, he folowed hym, though somewhat awke from the Apostles perchauce, yet still in companys with them, and sate downe with them and rose with them, and at last stepped in amongest them. whan these wretched captiues sodaynely came vpon him to take hym. After this, whereas all the Apostles euery one for feare fled awaye whyle the souldiers were amased and tooke little heede vnto them, this young man as he that wist well that what loue he bare to Christ was yet to no manne knowen, was yet so muche the holder still to abyde thereby. But Loorde how harde a matter is it to loue, and not disclose it. This young man for all he was

among

Amongest the thickest of them that mortally maligned Christ, yet by his pafe & other his demeanour so bewrayed he himself, that they al might wel perceiue, that he whan all the reste had forsaken hym, thus folowed Christe still, not to hurte hym, but meanyng to dooe him seruaice. Wherupon they espyng at length that al y remnant of Christes company wer fled away, vpo this yong man in a gret fury began they to take hold, whō they saw al alone so boldely folowynge him. Which thing maketh me verely beleue that they no lesse ment, then to haue serued al the apostles in like sort, had they not while they wer thus amased, sodeinly escaped fro the: so y therby did y take place y Christ had by way of commaundement said vnto the before, let these (my disciples) depart: which saying Christes pleasure was, shold chiefly serue for his specially chose apostles: yet not for the only, but y moze bounteously to extende his liberall goodnes, he would it should serue for this yong mā beside, which being not called into the blessed felowship of his apostles, of his own accorde folowed the, & pziuisly wounde in among the. By meanes wherof did Christ both better declare his own vnknowē power, & y moze opened y feblenes of this lewd rabble, which not onely of ouersight let goe his eleuen apostles whō they wold haue bene loth shold so haue scaped the, but al so as many as they wer, wer not al able to kepe one pore sely yong mā whō they had in theyr hold already, & as farreforth as I can coiecture, in their own company closed in round about. For as fast as they held him, quikly cast he of his shete and ranne away naked from them.

And verely I put no doubt at al, but that like as he folowed Christ y nyghte, & could not be pulled from him, but last of all whan all his apostles were fledde and gone, and not than neyther vntyll they had with greete extremittie & force, taken holde on hym, so as sone as he had oportunitie he retourned into Christes flock a fresh, & now liueth wchist i euerlasting blisse: wher I pray god we may, & I trust in god we shall, once liue with him: and than what he was, shall wee learne of him, and diuers other thinges done that nyght which he not contained in toizing, shall we to our inestimable comfort muche moze partitely knowe.

But in the meane season, to make our selues the surer and easier passage thither, it shall stand vs in no litle vrede, yf

we by this sleepng of the apostles before they were taken, and this yong mannes shapng after he was taken, wyl picke oute some wholesome aduertisementes for oure soules behoofe by the waye, to cacpe in our tozney with vs for the better atchieuyng of the same. For thauent fathers of the church gene vs counsaile to beware, that none of vs vppon ouer muche confydence of oure owne strengthe, shoulde wplyngly withoute discrecion byng our selues in daunger, haplye to displease God. And therefore yf any man misfortune to come in such place, where he perceyueh he shall bee in hatarde to bee soyled to offende God, there wold I aduise him to dooe as the Appostles dyde here, whyche before they were taken, spedily gotte theym theyr waye. Howbeit by this it is not ment, that the Appostles are to be commended for theyr fleenge. Whyche though Christe of hys insynpte mercy parmytted them for theyr scaply to do, yet dyde he nothyng praye it at all, but sozetolde theym that the selfe same nyghte yf shoulde bee an occasyon for them to fall. But yf we feele our selues anye thynge feble and faynte hearted, than maye wee all so farre forth folowe theyr example and flee, as we may thereby withoute synne auoyde the peryll of further mischiese. Otherwyse yf a manne shynke awape, whan God biddeth him to abyde still by it (eyther for hys owne wealthe, or for theirs whome hee seeth he hath cure and charge of) and boldelye to truste in hym, this man yf hee chaunce not to doo it, for sauing his temporall lyfe, or rather to save the trueth (yf he doe it to saue hys life here) thys manne playeth the starke foole in dede. For what greater folye canne there bee deuyed, than to sette moze by the shorte wretched time of this life, than by the euerlastyng blisse in heauen.

But yf he so doe to wypane hymselfe endelesse wealthe to come, as yf hee hap to boyde, for feare he mighte bee enforced to offende Godde, herein dothe hee bothe verely lewdelye and foolishlye to, sythe it is alwayes accōpted an heinous crime to forsake a mans master. And he that so forsakerh hym, that he vterlye vspayreth of hys helpe, is as euill as hee that runneth from hys mayster to hys mortall enemye. And what woofse thynge canne there bee ymagined than vppon despayre of goddes gracious as-

Assistance, to flee and geue ouer to his foe, that place in the fiede whiche God hath appointed the to kepe. Agayne what madnesse is this for feare thou mightest myschance to displeas Godde by tarynge, by fleyng wythoute all peradventure deadly to offend hym. Marve whan thou maist flee and Godde therewith not displeas, than what sayl better is it for the to be going betymes than taryng till thou be caughte, to fall in daunger of an outrageous offence. An easie matter is it, and (so it be not agaynst Goddes wil) a verye sure also, to haste the awaye in tyme, where on the tother tye to stand till by it and syghte, bothe harde is it and daungerous.

But yet of traeth this ponge mannes ensauple teacheth vs, what maner of manne they be, that maye longeste and moste safelye abide, and yf they fortune to be taken, shall best be able to breake loose out of theyr takers handes agayn. For the sayde ponge manne albeit he abode last of al, and neuer departed from Christe till he was layd handes on and caughte, yet because he had not manye clothes vpon him, but only a bare plain linnen sheete, and that neyther surelye sewed vnto him, nor fast girded aboute him, but sleightly cast on his bare bodye at aduerture so that he mighte easilye shake it of agayn, thys ponge manne I saue sodenly cheswe it from him, & leauinge it behynde him in their handes y caughte him, ranne awaye from them naked, and as a man might saue lest the the shales to pledge and toke hymselfe y kernell.

And what betokeneth this vnto vs? What els trowe you, but that lykewyse as a greete gobelyed gloton, so corrupte and fatte that he canne scantelye goe, or he that is ouer pestered with manny clothes, is nothyng fyt or handesom to runne apase, so whan anye daungerous persecucion begynneth to drawe nere, hardelye shall that parsonne flee and saue hymselfe therefro, that hath manye bagges of rychelle hangynge rounde aboute hym. No nor verye fast will he runne neyther, whiche how lytle so ever he hath on his backe, is yet so harde and straght gyfte therein, that vnech canne he drawe his breathe. For better shall he flee that hath many garments and canne soone shake them of, than he that haungynge fewe, hath them yet so surelye fastened about his necke,

that goe whither so ever he will, nedes must he cary them with hym.

We see it happeth otherwhyles, but not so oft as I would wish we did, howbeit (lauded be god) we see it so somtime, that gret riche and substanciall menne, are content rather to forgoe all that ener they haue in this wo:ld at once, than with Goddes displeasur sinnefullpe to reserue anye one penyne thereof. These folke nowe althoughe they haue manye clothes vpon them, yet because they be not so straght gyfte vnto them, as sone as present peryll causeth them for to flee, doe easily cast them of and safelye scape awaye.

Contrarywise some doe we see (and of those farre moe than I would there were) whiche haungyn but fewe clothes and verye lytle substance, haue neuertheless so fastned their affectio to y base beggerlye baggage, y soner wold they be contented to haue theyr skin plucked from their backs, than be berieued of such beggerlye trash. Such a one hadde nede to gethim away betymes. For if he be once caught by his clothes and thereby once in hande, rather wold he dye for it than leaue his sheete behynde him. And to be hyselye, by this ensauple of thys pong manne are we taught, for feare of tribulacion that maye sodenly fall vpon vs, and daunger that vnwares maye growe towarde vs, in case we should haue occasion to flee, cuer moze to be in a readynesse, and neither to be so overcharged with manye clothes, nor agayne so fast buckled in one neither, but that as soone as necessitie shall forse vs, we may cast of our light linnen sheete, and naked scape awaye.

Now who so lyst to looke a lytle further, maye see here set forth for hym to learne by this ponge mannes deed, another lesson besyde, of muche moze force and efficacye: as that the bodye is lyke a garmente to the soule, whiche the soule putteth on when it first entreteth into the wo:ld, and whan by death it departeth hence, casteth of agayne. Wherefore the soule is so muche moze to be esteemed than the bodye, as the bodye is moze excellent than the garmente that it weareth. And as made a parte were it for a manne to leaue his soule for the sauyng of hys bodye, as yf some frantypke foole would rather haue his bodye spilt, than departe with his pild cloke. For of the bodye in thys wyse speaketh Christ: Is not the bodye moze wo:th than
 the

A the garmēt: But mark now how high-
ly he p̄s̄erth h̄ soule, why what art thou
the better faith he, if thou shouldst win
the whole worlde, and sustaine the losse
of thy soule? **W**hat erchange wyl
any man make for his soule? And I say
vnto you my friends: Be not afrayd of
them that kyll the bodie, and whan that
is doone are able to dooe no more. But
I wil tel you whom you ought to feare.
Feare him that after he hath kyled the
body, hath power to cast it into the fyre
of heil besyde. So I say vnto you feare
him.

Thus doth the hystorie of this yonge
man, put vs in remēbrance what state
our body (which is but as it were the
garmente of our soule) shoulde be in,
gainste the cumminge of suche extreme
frownes, as that it be not pampered by
with ouer fatte feeding, and sensually
addocted to soule fleshy lustes, but by
meanes of abstinence consumynge all
lothesome grooseness, be made as light
as a fyne linnen sheete. And also that
we shoulde not so fasten oure affection,
thereunto, but that we coulde in Gods
cause be ryght glad to forgoe it. Thys
lesson learne we loe of this yonge man
here, who beyng in wretched captiues
handes, rather than he would be com-
pelled any thynge to do or say, h̄ shoulde
fornde to Chyistles dishonour, lest he
shete behynde hym, and fledde away
naked from them.

A lyke parte vnto this yong man here,
playd there a great while ago an other
yong manne before, the holy and inno-
cent Patriarche Ioseph I meane, a no-
table president to all that shoulde come
after, that as ware shoulde they be in es-
chelwpyng the danger of incestuous adul-
try, as they would to auoide the perill of
theyr lyfe. Vppon this yong Ioseph, for
that he was of parsonage comelye and
amiable to beholde, whom Putipher of
his bondslauē had made high Steward
of his house, was Putiphers wyfe by
castyng her eye vppon him so fore enna-
mozed, & incensed with her outragpous
sensual lust, wayed at lēgth so frantick,
that forsyng for no shame both in wo-
des and countenaunce, vndelyzed offer-
red the her selte vnto hym: and as vn-
wplyng as she founde hym, neuer cea-
sed by sondrye meanes to allure hym.
Pea and whan he playnely refused her
offer, layde she handes on hym & caught
hym faste by his cloke, and so woulde
this woman (Oh what dishonesty was

this) by force haue rauished this manne
Who being better contente to dye, than
to commytte so horryble an acte, and
knowpng therewith howe seopardous
it would be for hym, to stande styll by it
and abyde the bynte, where presents
matter of carnall temptacion was my-
nystrred vnto hym, and that the sureste
remedy for a manne to master his sensu-
alite was for to flye awaye, lest he
cloke in that beastly womans handes,
and makpng haste away, sone gate him
out of doores.

Howbeit as I was about to tell ye, it
is not our cloke, gowne, coate, or any o-
ther lyke apparayle of our bodye, which
we must be content onely to caste from
vs, rather than we would doe any dead-
ly synne, but our owne bodye to, whiche
is but the garmente or besture of oure
soul, in that respect ought we to forsake.
For yf we labour with goddes displea-
sure synnefully to saue it, than doe we
bothe leese it and our soule also. But yf
for goddes sake we canne fynde in oure
heartes paciently to beare the losse ther-
of, and lykewyse as an adder so longe
rubbeth his olde wythcred skyn (which
I trowe is called in latin *Senectus*) among
thornes and bypers tyll at laste he cast it
quyte awaye, and so leauynge it in the
hedge commeth forth the freshe and yong
agayne, so if we accorpyng to Chyistles
counsayle, become wyse as serpentes,
and rubbing of this olde ruelled bodye
of ours as the adder dothe his skinne, a-
mong the thornes of tribulacion for the
loue of God, leaue it behynde vs in the
worlde, we shal therewith become freshe
and yonge agayne, and so be shortlye
carryed by into heauen, where we shal
neuer ware olde after.

Of the takyng of Chyist.

*Tunc acceperunt, & manus iniecerunt in Iesum, eoꝝ
hors autē & tribunus & ministri Iudeorum, cōprehē-
derunt Iesum, & tenentes ligauerunt & aduxerunt eū
ad Annam primum, erit enim socer Caiphe. Erat autem
Caiphas qui consilium dederat Iudeis quia expediret unū
hominem mori pro populo. Et conuenerunt in unum om-
nes sacerdotes scribe, pharisei & seniores.*

Than came they to Iesus & laid hādes
vppon hym, and Pilates souldiers and
theyr captayn, and the Jewes seruants,
toke hoide of Iesus. And whan they had
hym faste, they bounde him & brought
hym fyrst vnto Annas who was father
in law to Cayphas. And Cayphas was
he whiche hadde geuen counsayle to the
Jewes, that it was expediente one man
shoulde dye for the people. And all the

W. ii. p̄s̄erth

Math. 16.

Math. 10.

15

16

Math. 101

Gene. 39.

16

¶ p̄iesses, the scribes, the phariseis and þ
 auncientes assembled together.

¶ What tyme they fyrst layd handes vpon
 Chyriste, therein be the wryters of
 diuerse oppinions. For by occasyon of
 the euangelistes woordes agreynge all
 well ynough vppon the matter, but dif-
 feryng onely in the maner of the reher-
 sall thereof (for one of them begynneth
 to tell first that that was later done and
 an other afterwarde byngeth in that þ
 thother made no mencion of at all) the
 interpreters of the same, not denying
 that to be true that anye of the Euange-
 listes wryteth, euery one of them hath a
 sondrye coniecture by himself, fynding
 yet no faulte with any that holdeth the
 contrarye. For Saincte Mathewe and
 saincte Marke reherse the processe of his
 takyng in suche order, that a mā wolde
 thynke that as sone as Judas had kyssed
 Iesus, they layde handes vppon hym
 streight. Whiche coniecture bothe dy-
 uers other ryghte famous Doctours of
 the church, and also the excellent learned
 clerk master John Gerson in his work
 entitled *Monasticon* (which worke of hys,
 so farre forth as concerneth the order of
 Chyristes passion, I haue at this present
 specially taken vppon me to folowe) not
 onely lyketh and alloweth, but himselfe
 also in the scamyng together of þ whole
 history of the passion, plainly foloweth
 the same. Neuertheles in this one thing
 varyng from his oppinion, I haue de-
 med it better to be of theyr mind, which
 are right notable wryters to, that vpon

Gerson.

berye probable reasons gathered of the
 woordes of sainct Luke and sainct John
 the Euangelistes, do suppose that after
 Judas had kyssed our lord and was re-
 turned backe to the souldiers & þ Jewes
 agayn, and after they wer al to thonely
 woordes of Chyriste stricken down flat to
 the grounde, and after the chief p̄iesses
 seruant eare was cut of & made hole by
 Chyriste a fresh, and after he had rebuked
 Peter for his fyghtyng, and stayed the
 rest of þ apostles for making any respy-
 raunce, and after he had once moze spo-
 ken to thofficer of the Jewes that were
 than present with him, and shewed thē
 þ they might now at their pleasure take
 him, which erst they coulde neuer haue
 done, and after all the apostles were
 fledde awaye, and finallye after the
 yonge manne whom they wer not
 able to kepe (as sure holde as
 they had of hym) was scaped
 stoutly (naked as he was)
 from them, that the af-
 ter at this, byd they
 fyrst lay handes
 vpon Iesus.

¶ Sy Thomas More wrote no moze of
 this woorde: for when he had wrytten
 this farre, he was in prison kepte so
 streyght, that all his booke and penne
 and ynke and paper was taken from
 hym, and sone after was he putte to
 death.