A treatise upon the passion.

A Cynthia. Than gathered they together the princes of the princes, and the ancients of the people in to the palace of the princes which is called Capabas, and the countable together. And they fought the wayes, both the beste pikes and the lances, howe they mighte with some yole take hym and putte hym to death. For they were aferde of the people. I. They lade there; I. P. H. But on the holy day, lest there aryle some ledesion eflinke among the people. But there entred L. Sathanas into Judas whose surname is Scurbithe, one of the twelve. Than P. R. L. wente by to the princes of the pikes and to the chief prises to betray hym to them. And he shah had communicacion with the princes of the pikes and with the rulers, in what maner he shuld betray hym to them. And he lade P. unto them, what will ye give me, and I shall delyer hym to you, whose R. L. whom they heard hym, were well apaid, and P. I. promised and covenanted with hym to give hym moneie and appointed to give hym thirty grotes. And he made the promise, and he said that, we forth P. R. L. he sought opportuniti that he might commodiously betray hym oute of the presence L. of the people. Before I. the holy day of the Pascha Jesus knowing that his house came on to go out of the world into his father, where as he had loved those that were his, unto the ende he loved them.

A paper.

God luste guue us the grace, not to reade of here this gospell of the bittre passion with our yen and our care in maner of a pattern, but that it may with compassion to spak to to our heartes, that it may treche to the euenlye of us of our lounes.

The first lecture.

There approched here L. P. blye daie of the bleeuned brave, which is called Pascha L. for the Pascha and the bleeuned lounes to was two daies after. These wordes good shoon readers be the wordes of sainct Mathew, sainct Luke, and sainct Iohannes three of the euangelistes, which be the mention manuyge of the Pascha and the bleeuned brave, y neer is here in the beginnyng, occasione to spak of the poymte whiche I before touched, that is to wyt the mercysfull luste and hight douled meane of mans redemption, the depe secret milsery of the biled trinite, whiche till god reade it into them, toome oulnt in heauen knowe we could thinke upon, which was of goddes comfortabe goodnes signifised and declared to man. For Ie whyte he shal understanke, that albeit our first parentes Adam and Eve were disobedient, and there by goods commandement, and were al so subdoone in the beginnyng, where by they rather eroucd there defaute, and ech of them put it from him selfe to som other, then merilyly confessed there faulte askef for pardon, mercy and so which be F. meane before? sentence of both conditionally pronunced, before menзонon in the second chapter of Genesis, I. what so ever day Adam byd eate of the tree of knowledge he shuld bye, god as is recit in the third chapter, declared after, certes no other punishmentes that either of them shuld haue for them and they offsprong to the tone with hote trauple about the gettyng of his baplylyning, the other with hote trauple in blynge forth of her children, and ephyr of them some other thynge besides, as you have in the se onde popnte heard hebet bye, yet herdly the we that of goddes mercy they fell into dibpaye as we found of Cainne and of Judas, and therfore after their not bilgare but trefuly to peruelle, taken upon goddes inward moucoyn, and thereby calling to god for remytion and mercy, with taking great weke byprlyng them selfe upon them selfe, as well with inward peniteny andfone, as our bawre labour and papye for their bissyngs offences comming against god, by the bisle breakynge of his bygge commandement, the great goodnes of god gowyn them knowlages of the meane of their saluation, and of that mediatour, by whose beth thay and they offynge should be dedeys agayne to hylsle, byb in the faith of the lad mediatour, remourte and fosgrave them the eternall of the papye dwelwen in theye, offence: reserving they actualy enhaunlynge into heaun until the great mistery of Chistes pasyon thoutbe bee performed, and thereby the rauonde papye, in bicher ame as the bbye foyghte and prudence of god, had from the beginning before the worlde was thought laid by our sight in the deep treasure of his unexcercible knowledge, litle and litle at studie seasons to bee signifised and illuminate conveniently to man before.

And
And therefore this great secre
terily by God reveale in duers wife,
that is to wit, parcel with inwaxe
inspiration, partly by outward mea
nes, as well by words as other outward
tokens. The first mention that we finde
made therof, is in the thirde chapter of
Genesis, where God into the Serpente
saide among other things thus: simelk
as ponan iner te & mulierem, semen tuum & semen
illos: a semem coiret sapum tuum, & tu in suadentia col
camo illius. I shall put an inte (labe oure
LOZER to the Serpente) betwene thee and
the woman, and betwene the seed of thee
and the seed of her. That seed shall
traede and al to fruise thyne heade, and
thou shalt lye in awaite for hys hede. In
the wordes was ther a secrete infini
sion and (as men might saye) a word
were ywen of Christ, which should be
the seed of the woman, and the uncele
seede of olde woman without manne,
which should al to treade and frute
in persones the browe of hede and the power
upon man, and that al that ouer the dy
uel shoude do agayne against Christe,
should not be able to reache by hys heade.

C is to lyte his Goddehead, but only to fable
about his fote, y is to lyte his manhead: 
g ete rather lie in wait to hurt it, the
able hurtte it in dede. For al sheuer the
well (when with longe lyng in awaite
therefore, he could nothing preuayle by
himselfe) cannot by hys wilpe traine the
Jewes and the Gentiles to doe agayne
his holy mabeat, then it was the yet well
waited and considered, not able to doe it
hurt, but as the prophete saide: *Sige
tarvus to un faciunt plaga comum.* The wordes that
they gaue him, were like as they hadde
bene made with thrawes that are hot
out of a little botes bowe. For al the wordes
that thei gaue him in his bodi, could
not so take holde, but that outher in thine
dayes after, al his fete was rade of all
mane, paine, and in farre better health,
and incomparable better condition afte
for ever, the it was five daies before.
And here god rede marvel not, though
I chere you the texte of Genesys other
withe, then I did in the second point
before: For where as I there charyed it
after the latern tradicioun, whereof
the sentence may stand very wel, yet semeth
this letter after the Hebrew texte to lerte
more mete and more proper for the mat
ter, in that by the latern the treating
downe of the duitl lenth applied unto
our blessed lady, which the did in beche bi
meane of her holy seede our sauiour, but
by the Hebrew texte it is as you se, rest
ed as more mete is, unto her holy sonne
him selfe. But now when this mistere of
mans redemption was thus thera
preciyed by God, I doute it not, but that
of this wordelyse the dilet gathered
somewhat, and ever gnawed after upon
that bone, from that time to the coning
of Christe, as a matter of his greife and
togment. But yet wyll I not warrate that
he serpe wel undesride it. And Adam
(whol I were) at the first hearing, un
dictions that wrote yet much lisse. For
though God suffred the Serpente whom
he threatened therwith to his greife and
displeasure, somewhat to gelse thereat,
yet whyle ma was at that time nothing
yet reconciled, but in his heignous ob
stances stubborne lote at his defence,
and his soulo whisle after therupon
delezied unto him, it seteth me not like
ly that God gave him the knowledge of
hys pardon, before the full knowledge of
his punition, as the knoedid and
repentance of his fint. Hode be it upp
this repentance after, I nothing doubt
but that God gave him further undes
sading, what was by those wordes me.

Brevedys this, he signifid this mistere
thim by the sacrifiice. For by the ky
lyng and offering by into god the inno
cent beast in sacrifiice, was breved
the death of our innocent sauiour, and offe
ring by of his bodye by the botlle seruent
payne of the croffe. And thus by bluer
wapes, was there reselutacion gwen
of this great mistere, into other of the old
fathers, as Noe, Azahar, Israiel, & Israel
& Joseph, by sydy bluer tokens to long
here to chere and the awaye gwen in
wyting. Than was ther in the law wy
zent, expresse warning gwen by Hopn
ys into the chyldes of Israel in defert, whi
he wrote unto them in the ruli. chapter
of the Deuteronomie: Prophets de gente tu
or de fratibus suis sunt mi, suflabitis dixi domino duex
terus, iisum adiitum. A prophete of shyn owne
people and of the wythen, the unto me,
that thy lord Godde ravie by into thes
that prophete saide in herte. Here in
these wordes Hoplne gav them war
ning of Christ, that he should be a serpe
man, comming liniyse of one of they
owne tribes, and that he shuld be a byn
ger of a newe lade to them as hime lisse
was, and that they shuld therin, upon
the payne of the bengayne of God (as
after foloweth in the texte) be bounden,
when he shuld come, to heare and obey
hime, howe to hipping them a newe lade.
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as Hoses dyd, God never sent none after, but only Christ. And therefore hym were by those woorde of hym, old lawyer Hoses, commended to theeere and obey, in those woorde, if som austis him that thou hear. And therefore syth they so were commended of God by the mouth of Hoses, though there had ben before Christes comyng, no woorte spoken by hys godhead, yet when himselft to plainly declare it unto them, they were I ut by the said commanment of God given them by Hoses, bounden to gve theire ful faith’s credence to him. 

be it that Christ was the very tromme of God, and hynellte very God, by hys the figure and properties of the alw laws very plaine and plentiful, the father of heauen hynellte present with the holy god as Christes baptism, testified and recognized hym for hys very tromme, layng: in the side of allius meus silentus, in quo multo compleni. 

This is my wellbeloved Tromme, in whom both bene my delight. Beidhes tryes, of hys bythe, of the place and the time of hys doctryne, and his miracles, and the malice conuerted against hym by the Jews, and the false treachery of his familie enemy, of his passion, hys death, his resurrection, and hys glorious ascension was warning given by sundry woole, as well by the woordes of the holy prophets, as by tokens and figures of thynes done among the chosen people, botte before the lawe wippon and after, and thynes also commanded to be done among the chyldeyn of Israel, in they sacramentes, eyes, ceremonies, and sacrifies, commanded them I say by God by the mouth of Hoses, in the law geven by wypying. For as faith saith. 

Paul: And in his figure consisting of this, at thynge came to them in figures.

But as muche as I wote well, no wise man would take that I shoulde in this place, reheare at those thynge, which would make a longe booke alone. I wote therefore letting the remembrance passe, only with a word of two the we you what feall the gagelites here speak of, in these woordes of thes, where I have reheard you, that is to wyp the fre of Pahceth and of the unleauned bread.

That the chyldeyn of Israel were in seruitude and thaidom in Egypt under the pownde prince Pharao, and that god conducted them thence in stronge and mighty hand, and made that highe Suburne young maungry by teeth, layne to let them go, and that when he farther so
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That by their eni desert eternally perish in this worldly desert, very few be saved and with much woe is the strait unto it. But so the perceived of these voyages of the gospel, there approached near the sea, of the uncleaned loaves, which feast did call the Passover, ye shall understand that the Jewish among all their feasts and holy days they did the passover did it as the Decay did it as the Passover did it, and the feast of the uncleaned bread, whence God specially commanded them to celebrate yearly for ever, as spokeneth at length in the first chapter of Cod. 12. For after that the providence of God did mark Pharaoh, ye purge by Moses in the name of God, commanded to suffer the children of Israel to depart out of the land into desert, with all their ways and their children, and all their cattle, whatsoever in all that necessity, but all that was by the force and constraint of sundry plagues, and other with God wonderfully made by him, he gave them deliverance for the time that he spoke in the bread, the rodes of God laying the laves upon him, yet after the rodes burnt, removed, ever more his stubborn pride flung into his hard heart, and made them both their passage against, and hold them in the sand until our Lord at the last commanded Moses, that the tenth day of that month, they should take every house hold a lamb without spot, and the fourteenth day of the same month in the evening, offer it and eat it by all together, head and bones and all, so that they should leave nothing thereof: but if any thing were left, they should burn it by. And of this Lamb should they nothing eat raw, nor sod, but only roasted at the fire. And they should eat it with unleavened bread, and should have no leaven, neither that night nor in seven days following with in their house, upon paine of death. And they should eat it having their gownes girded upon them, their shoes upon their feet, and their walking shoes in their hands, and so eat it in haste, so folks that had made them ready to be goinge, and therefore might not tare because they were upon their passage. And then God showed them of two passages. The tone of theirs, the father of his. For he showed them the that the first day of the same month, which should be at the end of the said seven days of the uncleaned brede, they should at pass and depart out of Egypt, over the red sea. And he bade them that in the night of the sabbath fourteenth day, in which they should offer in sacrifice and eat the uncleaned lamb, their flesh would make a passageway the same Egypt, and by his angel hit in that one night, all the first begotten of the Egyptians, as well men as as cattle in every house, from the first begotten son of Pharaoh that sat in his seat, to the first begotten son of the poor and most simple sain that lay in prison. And he commanded them that with a bundle of three, they should set up the poles and the balance of their doors with the blood of the lamb, which blood should be the mark unto him, that should strike the first begotten that should that night be slain, so that upon the sabbath of that same day, the angel should pass by their houses so marked, and not enter therein to do there any harm: but he warned them, that there should that night none of them come out of their doors. And likewise as God had promised, so performed he that great signe of laughter and benigne token of the, all Egypt in that one night, so that thereupon Pharaoh with all the Egyptians were so fazed and daunted, that both Pharaoh and all his people, not one beast, but also requised and praised the children of Israel to get them out of Egypt, into the desert about they sacrifice, and in all that they might, they also blessed them forward. And not only let them carry and compse out with them all they own, but lent them also to create subsistance of theirs, that the Hebræes as the scripture faith in their goinge with much abundance, spoiled the Egyptians: and that by the special commandment of God, either in recompence of the wrongfull appellation that the Egyptians had done them before, or because that he spoile, Domini regna terrarum, & munera futuri habitatis in toto. The earth belongeth to our Lord, and all things that are therein, the whole round of the world and all the people that dwell therein, God might lest any reason take what he would from whom he woulde, and give it where he would, and make these possession lawful. But now it was this feast of the uncleaned brede pearly kept holy, the space of the said seven days, by the special commandment of God, and called Diet eymorum in the Creke tounge, that

N. 11.

is to
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A texte saue, the dapes of the unleauened breade. And the first day of them, was the great sabbath day. And that sabbath day began alwaye the night before in the evening in the feast of Pachas, wheer in was immolated and offered in sacrefice the unsposseted lambe. For as I have shewed you, that Lambe went they committed to save with unleauened bread, and so forth from that time to continue the unleauened bread seven daies after. This saute therefore of the sacrifice of the unsposseted Lambe, is that saute that is called Pachas, wherof the angelsites here speake. And they cal it also the feast of the unleauened bread, because that last beganne the same nighte in which the Lambe was sacrified.

This saute whepeche was in the Greke called Pachas, and whepeche name the Latynes have taken of the Grekes and continued, was in the Hebrewe tongue called Pesh, as is Saint Hierome fayth, a pesh in the swerd significat pacifying go repent; and the saute was as I have shewed you, appeased in remembrance of gods passing through Egypt, in joying the benceage upon the Egyptians by the daughter of a which first begoteth, to compell them to suffer the Hebrewe passe out of that thaldome. It is also called peseca, for that same saunt Hierome saith, peseca in the swerd significat pacifying immolazation, and therefore for the immolazation of the Lambe, that saute hath in Hebrewe that name. The Grekes as I have told you have taken the name peseca, and that putadventure the rather, for that the same Hebrewe word significat also in their tongue a mother thing, very comunct and comunct for the salet and the matter. For peseca in the greke tongue, signifies passion. And because that in that name of his maundye in whepeche hee immolated the Lambe, he began his beter passion, the immolazation of the very unsposseted lambe his owne blessed body, which immolazation and passion be spignled on the morowe, therefore they tooke and blst the name of peseca, wherin the Latin church folowed with them.

Thus have I somewhat shewed you good English readers, the firstes pointes that I spake of spignling of the text, that is to say, in what wise the determination of the trinity for many redeempes was notised upon man, that is to say, by the inspiracion and prophesies in woordes and by spignling and by figures contained, as well in other thynges done amonge the chosen people, as in theypes ryttes, sacramentes, ceremonies, and sacrifices. I have also shewed you sometimt concerning this saute of the unleauened laves and the Pachas. But as I said before, all these thynges wypy which then were verry done, soe spignled in Christe and his church, things after to be done. For that innocent Lambe Iphoune spottes, was a figure betokening our lauoure Christ, the very innocent Lambe of whom saith John the baptist wittnesed; Deze signa dei qui tollet pecora mundi. Lo the John Lambe of God which taketh away the figures of the world. By whole immolazation and sacrifices on the crose, and by his holpe bodye receyved into ours, as that Lambe was into the swerd full sole Laude hee delivered out of that alonse of the dyuell domination. And therefore may we see to the fruite of our foules, confeder in the soulfayde bygine by these Egipitians, that in Egypit which spignlith by interpretation darkeenes do labour to keepe in captivate the children of Israel, the people which god callet from their thaldome into the liberty of his seruice, we mapes I have underlyed by the powyng king Pharaos and his chief capitanes, by great powyng princke the Swoban of Babylon the dyuell. And as two the specall batallayes of that powe southerly Swoban, may we well consider the woilde and the secke. And the whole people of the Egipitians under them, may wel beken, the bluetih people, and the worldy people, and the fleshly people, that follow them and were spignled be governed by them. For brely at these labour to draw into their seruice, and to make them their territores bondmen and slaves, at those whom the Goddes of God, callet out of the darke dyuell the worldy and fleshly subjection, into the lightome liberty of his celestial seruice. For spigne the dyuell himselfe, not the woilde, not a mans owne secke, do not so muche by the swerd owne strength to the byngying of god folke into their bondage, as the do by the meane and helpe of the dyuell the worldly and fleshly people, by occupaytions of pride, envy, wrath, and covetise, glotony, slothe and lercyce; to whepeche one bice of lercyce, for an enample, sow on hath an olde woilde whiched dowth.
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Abrought betrayed a good simple maide, whom else neither the isue of her owne
selfe, nor the rewards of all the worlde, nor the labour of all the opullers in hell,
should never have known thereto. By the first begotten chylde of the Egyptians,
we may well understand the spirite motions of spryne, as the subtil inward
suggection of the soul, and the inward inclination of the body, and the outward
occasions and provocacion of the world and euy people: by all which maner of
inuotions, good well disposed folk be maue-
ne fawnd be follicked into spryne.

And surely kylde maketh be the first
begotten chylde, not onely of the E-
gyptian people, that is to saye, the first
inuotions into suche vices as the sprynging of the soule, but also the first
begotten of these beasts too, that is to saye the first inuotions into suche vices
as spirituall springing of the sensual beastly
bende, of else it wyl be yere hard for the
children of Israel, the well disposed
people, to scape well oute of bondage of
these Egyptians.

But nowe to destroy those first be-
gotten chylde of the Egyptians, the
children of Israel are of them yelt not
sufficient, but it must needs be the work
of God for them. And yet will God, that
them yelt that doo somewhat to, yel do
will that they that make and receive this
sacristie of the Paschal Lamb, and the
they do worship to hym, for he wyl
be the toitore for them. And there
fore he wyl that we shall receive the
holy Paschal Lamb by sound blessed
bodeye, bothis bodeye in the blessed sacrament, and spiritually with faith, hope,
and charity receiveth it worthy, and in
such wise also virtuallie, when we re-
ceiveth it not sacramentally. But he wyl
will we that eate it with ouers head, that
is to wiste with no foule tail of maugre
of spryne, but with the swete unbleaued
loves of spryne lone and bertye. Wee
muste also with a bountell of the lowe
growing herbe of Hope that signifieth
humilitie, mark the pothes in the house of
the house with the bloud of the Lambe; that is to wiste, have re-
membrance of his biter passion, and
bys blessed bloud rede thelye. And
slype as as with a bandle of Hope, the
bitter eyell and gall was given by hym to
drink in the painfu full thirst of his pas-
son, which he so humbly suffred, we
shoude with a bandle of humilitie, as it
were with a painters penell, ypped in
the redde bloud of Chyllse, marke sure
felle on euery side, and in the hawme
of our soule sheade, wyth the letter of
Chyllse, the symne of Chyllses holes crosse.
And then wyll God him selfe wyth bys holes
gall, passe by and passe and destoyer
for, the first begotten of the Egyptians,
from the spryne the begotten chylde of the
knygh that lyseth in his seate, that is to
twyte of praede, which is of al spryne the
prynce, into the first begotten chylde of
the poorest Prynce alone, that is cur-
tice in, the berye cattell knave. For he is
yet of al wyntched vices the most bale, bl
setting and blitting bys afferencenep-
ther unto God noys manne, noys woman,
noys hymne wyth, but onele
made in the pleasure of poldroynde a
great sheer of rounde mettall plates,
whiche wyth he lyseth he longeth better
then him selfe, and can not hynde in bys
harte to breake bys hearte to helpe hym
self. And when he goeth, he carrieth none
hence with him, but to lyseth in the
lywyse richesse (as the prohpet sayde)
as a poore manne is in a sheen, wyth
whiche when he wathet, he lyseth a pen of
al the treasure that he was so gladde of
in his seate. And curteisie is a very symp-
toner, for he cannot gete away. And
alls wyll away with hym, engue with his
enemies misere, would with farre en-
treating, shewe with hunger and paine,
lechere with forceness, giostlye wyth
the belye to falle. But curteisie canne
nyngye gette away. For the more full,
the more greedye, and the older the more
nygarce, and the richer, the more ne-
ype.

And while God kylled those Egyp-
tians, that marked of Chyllses bloudnye
crosse upon the pothes of our house, shall
defende us, and be sharmer by where
we that be marked from harme, as were
the twelve thousande marked wyth the
same symne of the letter lam, menoned
in the chapter of the Apostells sain-
t John. But yet we muste remember that
in that perilous time, we may not walk
out abode, but hope our selfe close God
bydeth us within our marked house
from euery outward occasion. Wee
muste also have our garitures girt, and
our walking staffe in our hand, and set
apace for token of hystie, in considerati-
of Chyllses passage to kyl the Egyptians
for vs by bys owne biter passyon,
and in remembrance also that we may
not
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A not tarry here long about our meate; nor take leasure as we eat at our meate, but with our grace gypes, and tucketh vp for letting vs by the way, and our stone upon our feete for slaying of our affections with the dyt of sin, and with our walking fesse in our hande the remediable of Christes cross, to lay vs with, and beate from vs venemous wojines, gette vs toward a pace upon our way out of the Egyptian daunger.

CA paper.

O Lord, whych upon the sacrifice of the pacchal lambe, did best to clearly destroy the spurt begotten children of the Egyptian, Pharaoh was thereby forced to let the children of Israel depart out of his bondage: I beliefe the gyme the grace in such faithful wife to receive the very Acchi pacchal lambe, the very blessed bodye of our sweete Saviour the Sonne, that the first taggedions of time by the power kiled in myne hart. I maye take depart, one of the dangerer of the mickle cruel Pharaoh the blitel.

The second lecture.

O was it that when Jesus hadde ended all these sermons, he tayde amongst his disciples: you know I after two sivers the Pascha shall be, and the Sonne of man shall be delivered to be crucified.

In these words we may god Chistt people by the grace of God the pifcent of our holie fauour Christe. He is presupposition in that he doe knewe the time of his parting by death out of this world, into his father in heaven. And how could he but foreknowe it, lyke he was not onely man, but God also, that foreknoweth all thing, and not his owne passion onely: whereof he gave his disciples warning in this wife: two bales hereafter, not onely shall the Pascha fail be, which thing you know well, but also which thing you thinke not on, the Sonne of man shall be delivered to be crucified. Christ was by no then one, delivered to be crucified. His father delivered him: peth upon mankind. Iudas delivered him for covetise. The pifiess and the frubes to enue. The people to ignominy and fext. The druel delivered hym for feare, lest he might losse manke by his doctrine, and then left he mankinde after in deede, more fullhsy by his death the before by his doctrine. His high powdert fames appeared well in these woordes: Et faciun est cum congruam, et Jor fuit ferones bos omnem, dixit dixefullus fuli: Wlthen Jesus had ened at these sermons, than he gave his disciples warning of his death coming so near at hand.

What sermons these were, appeareth well in the context of the gospells before, that is to wip his doctrine he taught them as well in the temple as else were, the revelations of the things to come, as of the destruction of Jerusalem, and the day of bome; which the pifges of doctrine and revelations he had preached unto them two; dates before that time. If for the sake of his coming in the earth, was to bring man into heaven, if he had also his life to his death in his own hand, so that no man could before him fell short: force by compel him to die he would not take the time for his death, till he had first prophesied and ended those woordes and those things of heavynesse doctrine, that he had determined to do: that done, as the thing finished that he had to do first, then sped he away a pace toward his death. And here is it good to consider, that as our fauour wilt when he should pise becaus he should not could not til he would, yet did neerre the least diligence in those thinges that he had to doe before his death, as he the myghte have ofsered his death unto what bym he pisse, have done in the time of the thing time at恤 and latel, how much rede have we pwe testish that that byre we would, cannot tell the pyne when, but peradventure bys present day, what rede have we I syp to make haste about those thinges that we must redes do, so that we maye have nothing left undone. when we be lostynpe sent for and muskes needes go. For when death cometh the dead full mighty messenger of God, there can no hynge command hym, there can none authority straye hym, there can no riches hyse hym, to tarpe pase hym appointed pyme one moment of an houre. Therefore lest we consider wel in pyne, what woordes we be bouned to speake, what bdes we be bouned to do, syp them, and do them a pace: leave blyp bad undone, a superfusious things, and much more damnable things; writing well that we have no boide tympe allowed by her untlo. For as our Lord saith, the day of our Lo, bhat beale on bs like a the, s we
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A we not when he was come, whether in the morning, or in the midday, or in the evening, or at the midnight. And therefore have we neede as our saunter faith, to watch the well that these beke not in the valles upon vs, ere we bee ware, when we be a septe in deadly sin. For than he robbeth vs of all together, and makes vs passe miserable waysters for euer. Let vs than evermore make our selves so ready for death nothing leste undone, that where our saunter said, after all his sermons ended, that after two dates he should be delivered to be crucisfied: we may by helpe of his grace lay to our selves, our troubles every day: I have done all my busynes that I am come in to this bealle for; for I shall lose here howe some but perpitynture this day, be delivered by god, be the cross of painfull death. From which if I be ought, I parte from the death, as I parte the blasphamous thee that hange on his cross before Christ. And if I be well, as trust in god to do, I maye with his mercy freyght departe in to paradise, as dpy the pentent thefe that hange on his other fede. And god geneus all the grace so to do all our besynes in tyme, that we spende not our tyme in vanitie of woste then vanities whyle we be in helthe and dyme of the things of substanc that we should doe, will we lye in our death bed, where we shall haue to man thynge to doe at once, and every thynge so breard, that every fynge halfe a thombe, and we shall smalbe it by in halfe unhanomly, that we may happy but if god helpe the better, to leave more than halfe undone.

D paper.

Dode loze gyue me the grace soo to spende my lfe, that when the death beall come, though I feelle payn in my body, I maye feelle comfothe in soule: and with sautfull hope of thy mercy, in belue lwe toward thee, charite toward wold, I may throw the grace, part hence in to the golde.

The third lecture.

San gathered three together the princes of the pristes and the ancients, into the palpee of the puppet of the pristes which is called Caiphas, and took counsall together. And they corte the vaypes both the chiese pristes and the scirbes, howe they myghte with some wyll take hym, and putte hym to death. For they were averse of the people. They sayde therfore; Not on the holy day, lest there appe che some seducious roule amonye the people.

Upon these woordes good chistine reader, rycle these occasion to speake of another point, that I touche also before that is to wryte, the other cause of Christes death, riling upon the malpyt of the fowles. For in these woordes is touchd as you see their malicous attembourg, in despytinge and compassing his death. Now before this counsell assembled here, which was the day before his maiundy that is to wryt the wednece day before his pasyon, and the monshe after that they remembered warning of his passion given unto his disciples, there was a nother counsall gathered together among the fowles, to make him to purpose, whereof meny is made in the xx. chapter of saint John.

John.

For as our saunter Christe has ofte times reproued the pristes, the scirbes, and the pharases, for their pride and their oppacity, their aunserpe and their civil constitutions made in to the commote of them selves, in derogation of the law and commandement of god, with which monisions their parte had ben to have amended their manners, as have gosen hym thanks for his god doctryne, they on the other parte take so far the contrary way, that for his godnes they so malicously hated hym, that (as he perceast well by the prophecies fulspiled in his bith, and his lyngges and his doctryne, with the manifat marvelous miracles which he continually wouched, that he was Christe, yet so myghthe was I ape their malice, that they labored to destro ye hym. But specially after that he had repayed Lazer from death to lyfe, the thing so well and openly knowne, and the wonder to farce lyseede, and so muche in euers mannes mouth, and the man well knowned ones, to, till bages beade and burped, and so many menne fylieg hym alyne agayne, and eating and appynynge and talkynge with hym, so which the people fell to specke unto Christe, that the pristes, the scirbes, and the pharases, were averse to lecole their aunserpe, they ware to woode the with, that they theven upon dyped borhe to have Mary Lazer, and also to destro ye Christe. For without his death they thought it in baiene to see Lazer, lyke hee that repayed hym once, was able to repise hym agayne.

But
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But for the changing of any man in the scripture before, that ever after his baptism, or any other thing, therefore if they were Christi, they thought they should make all the matter late. Whereupon as Sain John in the eleventh chapter of his Gospel remembereth, the Fisgphs and the Pharisies gathered together a counsel and said: what do we do. This man doth many miracles; and if we let him thus, all shall believe in him, and then shall the Romans come and destroy both our townes and our people. Thus the yUPLE scribes do, the myCleous deeds that they went about for the maintenance of their owne worldly winning, and in reuenging of their owne private malice, they would they colour under the pretence of a great zeal, or the common wealth of all the people. And in this layning, they were well wisht, that they lack; For the Romanes nothing cought, what so on whom the Jews blessed, while true beliefe in one God they counted for superstition. And for nothing cared they among the Jews, but that the Emperor of Rome should be their chief temporal governour, and have them his tributaries, and that the Jews have no king, but under him and at his alignement. Note, that Christe went about no temporal authority, nor would take upon him as king, he knew that the wise should have none, but being king when the people would have made him king, but also refused to be so much a judge, or an arbitrer, in a tempel, all matter concerning the diuidenge of a private occupancie betweene two, other, lying to the tone, who had appointed me judge of disput-der between ye.

But yet for all this one of that coun-
satle called Caiphas, which was bishop for that peare, well allowed their talle speng motion, and was angrye that it went not further straight unto Christes death: and therefore by presse of the his office, reproved them, and false to them: They know nothing. As though he would faye, you be soles, you considere not that it is expedient for you that one man dye for the people, and not at the people to perish. These words as the angelites said to the holpe not of themself, but like as thou-
ghe he was an empiny bishop yet he was a bishop, so thought he himself but of furr-
her hys malicious purpose, yet God so framed his wordes, that beware to him selfe, they should be a very true prof-
table prophecy signifying that that man our Saviour Christ, holy by for the people, and not only for them, people, but also as Saint John further lost, to gather together in one, the chil-
ven of God that were disposed abased. And from that the Pope dyed they purpose to kyl our Saviours Christ, For why the Pope for a whole our Saviour so bare to go to abased among the Jewes, with-
drawing himselfe into the cite of Jeru-
sem with his disciples near unto the desert, because the bishops and the Phary-
ies had given a commandement, that if any man might write where he were, he shoulde thewe theym that they mighte make hym be taken.

But yet for to declare that this withdrawal of Christ, was to give his disci-
plies example, according to his owne commandement to fye from perfec-
scion when they convenientely can, let temerarious and foolishly sypying them selfere, they bore upped might turne into cowardice, and take a towl Gamefull, that they instruction was I saye the cause of his with-
drawing, and not anse fear of himself, he declared well on Palmesunday after, when he letted not opene to yde into the cite with his disciples aboute hym, when without dread of his enemies, all the people receyve him with proselyon and renuerence, where all the people cryed out as he went: Oanna salo Daud, benedic-
tus qui venit in nomine domini: Oanna in alephima, Danna to the sonne of Daud, blessed is he that is come in the name of our Lord: Oanna in the high places. Oanna in

But when the bishops, the priestes and the Scribes, and the Pharisees, and the people hearkened and saw them, and that the peo-
ple came so many with hym, and among them so many of those that had seen Lazare both quick and dead, and till, taking him up again, they thought against upon the killing of Lazare and our Saviour to. And because they durste at that time not mede with him for fear of hym, some of the Pharisees would have had hym cease to voice of the people hymself, and
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And saide unto hym: Peter make thy disciples here hold the peace, as though that they were but the cotes of thy disciples, and not the common hope of the people. But our Saviour loone auuouched them farre of a another fashion, and saide unto them.

Though these would holde their peace, the very bones hal crye it out. And this was done these twelue was done true upon the good Friday following. For when the byshopes, the priests, the scribes, and the Pharissees, had made the people leaue of crying out of Christ post, and also turned the to the crying out against the hym to have hym crucified, then after they cruelly spent upon hym death, the very bones in they manner cryed hym out for Christ, when as the gospel saith: voleum templum eum et sine vino deorfiun, et pacem justi, et monementum aperit, justi, et, 0. And the beule of the temple ruued to the height downe into the ground, and the bones hale, the graves opened, and after that out of them rose many holy mens bodys.

And as I began to tell you, the Christ came ryding in Hierusalem so ryally upon Palme Sonday, his enemies sayde unto them:

Chemije: see see we procedure nothing. Lo al the world is fallen to him. And by on this arote this news countable take uppon the wednesday after, whereat our present lecture spake.

In which ther were gathered together against Christ, the princes of the people, and the attendants of the people, into the palace of Caliphas that was as you have here, to that place, to decry and fluge the means to take and destroy our Saviour.

Where the gospel saith, the princes of the priestes, ye ha undert and that it was ordained in the law, that ther should be but one prince of the priestes, byshop of chief Pryst, and he to continue his office during bys life. But afterwarde by ambition of the priestes, the Pryests and countee of the kings, the right order of the making of being of the byshop was changed, and they were put in and put out by the kings, sometime for pleasure, sometyme for pleasure, sometime for money to, so in these of one, now were they wape many. The auncientes of the people, were, howe by Popes at the speciall commandement of God, were as it appeareth in the 11th chapter of Humerpe, institute and deposed to be judges over the people, and in greate causes wherein there were sentences barayed to refere the matter into the chief priest, and barayed to bys determination in the matter. This number was sty continuado in Jerusaleme, and these were they ordinary judges upon the people, and they were those whom he called here, the ancients of the people.

Here was as you noe a solenn great assembly: but then confesse what about. About nothing els, but to seeke the wydes and the meanes, howe they might by some wise take and put an innocent unto death. So may we feal eternity greater countable is not alwayes a good countable, but as two of those be a good countable, that come together in God's name, to commune and countable about god, and amag them is god, witnessing our Saviour where he sayth: where there are two or three gathered together in my name, there am I to my selfe in the mynds of them, when men assemble them together, to be wise and countable about mighty and werythings, to be at it. The world is the countable, and the selfe to be regard, be they personages by the bydles of the world, neuer so yememable, and they are ambitious to greater: as these that were assemble about the death of Christ, were the chief heads and rules of the people, and especiall the chief of the spirituality: so that those to whom it specially belonged to promote for an innocents surety, they were there to, that specially gathered together to compase an innocents death. Out of such countal God kepe ever good manne. For: that holpe kyng and Prophet David spakeynge of byshedredelie, puttee in the begynynge of aths plateyn of a principal byshedredelies: Beatus vir qui natus in conflit impuro, Psalme 51:6. Blessed is that man that hath not gone into the countable of byshedredelie: that is to saye, that into theys byshedredelie, hath not ben peart reyn, gynen hym selfe. For kyngs as God is in the mynds of the good countable, so in the mynde of an eny countable, is ther undoubtedly the kyng.

But why went they aboute to buildye to take hym by some wyple byname, rather then boldly by force? The gossip ofthew the cause. For they were ashear of the people. Bys living was so holy, his doctrine was so heavenly, his miracles were so many so meruellous, that
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Karious god give me thy grace to consider the punishment of that sable great countable, that gathered together against thee, that I be never to thy displeasure partener, not give mine alient to follow the sinfull devine of any wicked coall.

The 3d. Lecture.

For there entred Sathanas into Judas, whose last name is the rich, one of the 111. Then went he to the princes of the priests, and to the chief priesites, to betray him to them. And he had communication with the princes of the priests, and with the rulers, in what manner he should betray him to the. And he said unto them: what will you give me, and I shall deliver him to you: And they when they heard him, were very apt, and promised and consented with him to give him money, and appointed to give him, mrr. greats. And he made them promises, and for that promise, he bought opportunitie howe that he might at most commodity betray him out of presence of the people.

Upon these words (good people) is there give us the occassion to speak yet of the third cause of Christes passion, that is to wye, upon what occasion the sable traitour Judas was forth moved to fall to this heigneous treason. For the perceiving whereof, we must here repute you one thing that was done a few days before. As it is remembered in the rebl. chapter of saint Matthew, in the riiif. of saint Mark, and in the rii. of saint John, our Saviour, at some days before the feast of Pascha, went into Bethania, where he had prepared Lazarus for death to life. There had he supper prepared for him, in the house of Simon the leper, whom Christ had cured. There served the, and Lazarus was one of the guests that sat at the supper. Then came there Mary, and barealine sister unto Lazurus and Martha, and she took a pound weight of ointment of rare precious made and borne there, and there with anointed thee Christes forre, and wiped them with the hearts upon the head. And over the hehe the alabaster in which she bought it, and poured all the remnant on his head. And at the house smelled sweete of the savour of that sweete ointment. Then Judas whispered after fell to the treason, and betrayed his master, grudged therewith, and was in the therewith and quad: where,
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wherefore was not this oyniment foode
for three hundred pence, and gowen to
pooze folke: it might haue bene lido for
a great deale, ye more than for these hun-
bred pence and gowen to pooze folke.

And thus saide the theifte, not for anye
thing he cared for poore folke, but as the
gospel saith, because he was a theifte and
bare the purse, into which he had lain
haue had the ypps of that oyniment, so
that he might thereof after his custo-
mable maner have stolen out a part. Oure
saintoure emploied answerd for Sanye
Paulidie, and said why repoin you
this woman. As for poore men you shall
have ever with you: but me shall ye not
ever have. And then opened he the mifte
very secretly by God, in the eye
wokste of her god afection, that where
the did it to thewe howe glad the was of
his presence there, as the manner was,
that folke at feastes with pleasant spere
odours dyed to glad their gestes. God
wrought therein as our Saintoure ther,
declared, the signification of his dyng
. For the manner then was in that
country, to anoint the dead corps with
twoe odours, as we destre the wynding
there here wyth stewchistes: flowers.

And then where as the rude grudging
wydes of Iudas, were broken to her repoi
se, and in manner of her rebuke: oure
faintour on the rother pyxe, even there
peple bewed, that so, that boe shoude
be so: ever, wyth the preaching of that
gospel, be renowned and honyoured thoro
out al the world: se pleasaunt is to god
of god afection of hy hart, declared by
the frank outward boe. For hym mufte we
fulue, though spetially wyth the mpnde
(whiche lyt be not god, buticated all to
together), yet are we bounde to sere hym
also wyth bothe and godes and all: for al
haue we recewed of hym. But Iudas
the contoys wyche, when he saw that
this oyniment was not solde, so that he
might make a piece of the pyxe, a that
false our saintoure allowes her devotion
in the boe, and wyth wyth wynding of
that pyxe, as myl dys as hys master tou-
ched hym, yet could not the pyxe beate
beare it, but byde hys constre, fel to
mallice to. And the bine tolke his time
and entred into hys boe, and thereunto
wyth the suggesyon of hys hystrie
treafon, and made hym to dyve and de-
termin, that the money which he loft by
chanopynge of hys master, he would get it by agaune by the bytraying of hys

mapster. And thereupon came he to this
assemblie that wes prake of nowe, and
villent fo, presented hym selfe into the.
to helpe toward thys hystrious colla-
gage.

And therefore god reader, here we
may well consider, that when men are
in debte about myntheie, if they bringe
hys purpose properly to pass, caule
boute they none to bee proude and praxie
hys streme wytes. For the dyuell it is
bymselle that bringeth hys matters ab-
out, much mote a greate behale the deth.
Ther was once a song ma talle in a lead
mynde towarde a woman, and she was
so luy, as he could not concewe none hope to
get her, and therefore was faylinge to a
god point in his owen mynde, to let that
leide enterpise passe. He mynchapped neuerthelss to fyon hes mtnide to anot-
ther wyche, whiche encouaged hym
to go forward and leue it not. For
beignone he one man the matter good
he, and noter fearer it, let the dyuell alone
with the remaunt, he shal bringe it to
passe in such wyse as thy felke alone can
et not denuise how. I trau thys wyche
had learned that countis of these pestes
and these auncints, assembled here
together against Christ at this couesay:
For here you see that whyle the were at
this wyntes ende, howe to bynzinge their
 purpose about in the takynge of Christ,
and were at a point to dysseth the mat-
ter and put it ouer ri some other bymes,
the dyuell sed them by and by. For he en-
tered into Iudas hart, and brought hym
to them by byrapping hym southwyth out
of hande.

And therefore at this first couesayye,
he went contouly to the mater, and lapd
into them: what wyte gyue me and I
shall delipyer hym to you? Here shall you
see Iudas play the topey marchaunt I
troue. For he knoweth howe lane all
hys great counsaille would be to hau-
hym delipuered. He knoweth well also,
that it will be hard for anye man to del-
ner hym, but one of his owne disciples.
He knoweth wel also that of all the byns
ciples, there woulde none bee to falso a
traytoure to delipyer hym master but him
selfe alone. And therefore this was
Iudas all in thyn wyne hande. Thou
haue a monyopoly thereof. And whybe it
to lanketh, and so for desere, and
that he sa many, and thense that are also
very cyle, thou mayest nowe make the
price of thynes owne ware thy selfe, even
at thynes owne pleasure; therfore pe that
good
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A godly reader, se Judas was now a great rich manne with this one bagayne, but now the piece was not so great, and the judges were on the other side conteus to: and as glad as they were of this ware, yet while it was offered to them, they thought the merchandise was new, that to such a new merchant, a little money would be welcome, a money, which might offer them, but not much. For, y. groats they said they will give, which amount not much above tenne hillings of our English money. How woid we, that the sole wold have set by his ware, namely being tuche ware, as was it, so precious in it, that he had not the money and plate in the whole world to give for it. But now what by the sole? To shew him felle a substantial merchant and not an huckster, he gently let them knew it even at their owne price. I saw it well that the value of the money that Judas had, at folke were not of one mynde: but where the tax hath created argentius, some men call argentius a copye of one value, and some of another. And to put a difference between argentus and denarius, and lay that denarius is but the tenth part of argentius. But I suppose that argentius was the same silver coin, which the Romans at that time were stamped in silver, in which the exprepted the image of their severall, and the superscription of their country name, and was in Greekes called drachme, being in weight about the eight parts of an ounce. For, if suche copie there were yet many remaining both of Augustus caesar, and the ruins, and of Nero. So that if the coin were that, for greater silver copie, I know none finde that themperous copied at that time, then was Judas rewarded the value of some hillings of our English money, after the old English value of 60 silver of the tyne of king Edward the third, and long before and long after.

The ointment was of Sarthus of the true making, as the gospel declareth in this true word, *nati pisici.* And that ointment truly made, was very costly, which was the cause that the true making was so scarce, and forsothe: the great cost thereof, bid a maker making thereof, that was called counterfeit ointment of Sarthus. But this was of the true making, and was as the gospel saith, precious, so that forsoth, that Judas belaveth it at the hundred deniers, which I take for these hundred pieces of the false same coin that was called argentius. For, if it were but a copie (as some take it) that were bought, but the tenth part of that, then had all the ointment not been much above the value of a hundred groats, which had been no such thing, as had bene lyketh that the Evangelist wold have called precious. And therefore I see that ointment to have been esteemed by Judas at an hundred hillings. And nowe was hys reward, ten hillings, which is the tenth part of that hundred hillings, as, the tenth part of the hundred. And thus hath he of the betraying of his masters body, the tenth part of the ointment, where he lost his advantage by the amounting of hys masters body.

Nowe ert it be as some doctors reke, that in mind to wayn as much by hys treason, as he reathed for his own part lost in that ointment, than femeth he after this count and rekening, that is such as came in by keeping, he was after hys costfull manner, wont to receiue ten. And then was Judas as a figure of two false pretences at once. The one the part that healde his tribe from his curate, to whom hys bury were to pay it in Gods freede: the other the words thereof of both, the less curse bymself, which when he receiued it, myldly phenboth upon hys falsely and substance thereof, as above his own necessary hind, god putth him in trust to behold upon the poxe nedy people.

It is a wode also to mark and consider, how the false thynke dual, hath in every thing that he doeth for hys seruantes, ever more one point of his anxious property, that is to say to procline (hys owne face and bost to declare) that they shall have of his home for their own part, as little conniunct as he can, even here in this world. For ert is as he gat here bin to Judas, no more advantage of hys herbugious treason (occasion of his final destruction) but only one ten thyllings, when as his master Christ had luyved, and he shaly luyved hys pule, ther is no doubt but that he should at tynne thymes, have folen out for hys parte farre above true thymes that to fareth he worth with his other seruantes.

Looke for whom he both most in any hynde of feith, he shalbe delight, or false wayse wynnynge, or wexed with true wayse wynnynge, lest hyme that attempeth it in hys unappare take, make hys rekkyngynge in the end of all that feate, and councell well what is come in, and what he bathe
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Close the fleece of thePasche.

Jesus knowing that hishour came to go out of this world into his father, where as he had loved those that were his, into the end he loved them.

In these wonds the holy evangelys saith John, whom Christ to tenderly loved, that on his bede he lewed in his lastsupper, and to him secretly he bished the fals dismiused traitor, and into whole custodi he commended on the croce his own dere hethe mother, and whiche is for the many fold tokens of Christes special fayour, specially called John 19, in the gospel, which we preve diligent "Jesus the disciple that Jesus loved, declareth here what a man of faithfull love our holy sauyor was, of whom whomselfe was so beloved. For unto these wonds he puteth and forthe with iomith, the redressing of his bitter passion, beginning with his maundy, and then in his humil weeping of his disciples stote, the sending forth of the traitour; and after that his doctrine, his prier, his taking his indugung, his scourging, his crucyfying, and all the whole pitious tragedy of his inoffe byter passyon. Before all whyche thynge he seteth these foro redded wondes, to declare that all these thynge that Christus vy, in all this he doth if for very love. Whiche love he wil declared unto his disciples by mani manner meanes at the tyme of his maundy: gypeng them in charge, that in longyng to other, they shulde folow the example of hym selfe; for by the fayth that he loved, he loved unto the ende: and so woldde that they shulde. He was not uncomlate lover that both as man doe, love for a while, and than upon a light occaion leue of, and tournere from a frende to an enemie, as the fals traitour Judas did. But he shal so persevereth his love unto the very ende, that so very leue he came to that paimfull ende: and yet not onely for his frendes that were already his, but for his enemes, to make them frendes of his, and that not for his benefite, but only for his owne. And here shal we note, that whereas as gospell faeth in this place and dures on other, that Christe should go out of this world into his father, as where he saith: Proce menne shal re alwaye have, but ye shall not alwaye have, it is not ment that he shall be no more with his churehe here in the world; he comne no more here till the dawe of dome. For
A treatise vpon the passyon.

Ye men felpe prompted and saide, I am with you all the daies even unto the ende of the worlde. He is here in his godhead, he is here in the biephed sacrament of the suiter, and sundrie times hath heere since his attention appere unto diuers holy menne. But those other wordes as faine Hierom saith, and saint to, are understand, that he wil not heere in corporall convocation amongst us, as he was before, his passyon amongst his disciples, with whom he comently dyde eate and drinke and talke.

Lette us here deepe consider the love of our saufoure Christ, which is laid us into the endes, that so they saie he willfully left this papistfull ende, and therein declared the highest power of love that canne bee. For as hyrn felte sayeth: Modereac amorrem nec nobilet, quam animam sanc et quos esse amicos fuisse? A greater love no manne hath, than to gene his lyfe for his frendes. This is in deede the greatest love that ever any other manne had. But yet hath our saufon a greater. For he gave his, as I sayde before, both for frend and foe.

But what a difference is there nowe, betwene this saufithfull love of his, and other kyndes of false and fickle love b seen in this wretched worlde. The farer sayeth to love the, for that he fereeth well with the. But nowe if aduerstile to mumph thy substaunce, that he finde thy table unlapde, farewell adowe, thy brother farer is gone, and getteth him to some other bode: and yet shall tynke somymete thyne enemye, and wasthe with a hynde worlde.

Who can in aduerstile be tyme of mannothyfrendes, when our saufour him selfe, was at his tyme lett alone and forsaken of him when thou salte goe hence, whoovile goe with thee? If thou were a hynde, wilt not all thy reame tynke the forth alone and fogette the? Shall not thyne own lest let the walk awase naked help soule, thou lytte wittest whether? Howbeit if thou dye in the deuils diuasion, some seith lover of thyne, may soone after hap to folowe the, tomuch as in letterous love hath boun the filly popompy. But such a lover of thyne, happen thereto to come to the, therewith be no love tounche between you, but curiynge and bampyng hail you lyfe together wchchedly bampynge for eare, where eie of you shall be an honoe flaggete of hyrn to yours hynde kelowar.

Lette us euerye manne therefore in thyne, lerne to love as we sayde, god above allynge, and another thing for hyrn. And what so euer love hee not referred to that ende, that is to write to the pleasure of god, it is a very bane and an untrusteful love. And what so ever love we here to any creature, wher by we love godde the kelle, that kelle is a lollion love and bendereth us from him. Love no chylde of thyne done to tenderly, but that thou couldest be contento to sacripyce it to god, as saith Genes.

O was ready with I saie, if it so were that god hold to commandeer. And thys god wil not to do, offer thy chylde ouerwroche goddes seruice. For what fouer thing we love, whereby we baste goddes commandeement, that love we better than god; and that is a lone dede ly and bannalle. Nowe lyk our hope hath followed vs, for our saluation, let vs diligently call for his grace that agynste his great love we be not founde unlypde.

C A paper.

By sweare saufoure Christ, whylde thyne undeserved love towarde mankynde, so hymlyly woldstuffer the papists bath of the crofe, suffer not me to be cold nor luke warne in love agynste toward the.

C The second chapter.

O of the sendyng of sainte Peter and sainte James, the firste day of the unleavened loues, specifed in the rul of sainte Patrew, the rul of sainte Prakhe, the rul of lamp Lube, and the rul of lamp John.

O in the first Mo. day of the unleavened loues, when the Paschall lambe was offered in which L. the Paschall lambe muste needed be hypled, there came L. the disciples to Iesus, and the rul to Iym: whether white thou that we goe and make ready for the, that thou maist eate the paschall lambe. And he sendeth of his disciples Peter L. and John, saying. So you and make ready for the paschall lambe that we may eate it. But they said, where will thou that we shall make it ready? And he laidle into the: So put me into the crofe: to a cerset man. So l. as thou salte eareing in to the citie, there shall more you a man bearing a pot of water, follow you him into the
A treatise upon the paschayou.

And so into the house into which he entered. And it shall be the goodman of the house. The maister to the W. my tyne is here, with the I amke my Paschall, where X. is my redaction: where is the place L. R. where I shall eat my pauchall with my discipiles? And he that shewe you a great lapping place paned, and there make you it ready. And X. his discipiles went, and came into the citie. And as the L. R. went they said as Jesus had said to unto them. And they made ready the paschall lambe. When the euening X. was come, he came with the X. And L. when the house was com to sete downe at the table, and the X. prates with him.

The only execture upon the second chapter.

They were good eftflen readers, beleued you in the possession of the paschall chapter, the presence and institution of the feast of the paschall lambe, and of the feast of the bleeved brede, and bow the offering of that lambe, was a figure of the offering by of Chisthe, the very inspect lambe, that shoulde be offered by us to obe, and the awaye the sories of his Tyne, with the innocent bloud of hym selfe that had no part of Tyne of his owne. The paschall lambe was commanded to be sacrificed and eaten, after the Eknocstall in bere, the xxii. day of the moneth, and on the morrow, and so forth sevyn days after, thansto writ, beginnyng the xx. day, was the feast of the bleeved brede, during which space they were commanded that they shulde have no leon in their house. We muste underrande also, that though the first day of the feast of the bleeved loves, was the xx. day, yet lykewyse we begin next feaste from the none before, so in the xx. lambe began that first day of the feast of the bleeved loves, in the euening before, when they might see the moonne: the sterres appere in the element. And so the euening of the xx. paschal lambe was the xxii. day of the moneth, and the xx. day of the feast of the bleeved loves was on the xx. day, yet by reason that the same first day of the feast, began at the euening before, that is to say in the euening of the xxii. day, in which euening the paschal lambe was to be sacrificed and eaten, these two feastes were as you see coincident together. For the same fell in the beginynge of the other. And for this caute were eche of them called by the both names, that is to say by the name of the feast of the paschall, and also by the name of the feast of the bleeved brede. For since the feast of the paschall lambe was the xx. feast, and was also the beginnyng of the easter, at the feast of the bleeved loves was called the Paschall. And againe because the xx. day of the feast of the bleeved loves, though it were the xx. day of the moneth, yet beke it began in the euening of the xxii. day, at such xx. day as the Paschall lambe was sacrificed and eaten, the feast of the Paschall lambe was also called the feast of the bleeved brede, and the xx. day of the feast of the bleeved brede, and for this cause do both the sainte Paschayou and sainte Pasche, call the thrsday day in which Chisthe made his maunders, the xx. day of the bleeved loves saying: The xx. day of the bleeved loves, in which the paschall lambe must be kiple and sacrificed, the discipiles came to Jesus and asked him: whether whilst thou that we shall goe to make ready the paschall lambe. And as I saide the Jewses called also the feast of the bleeved brede the feast of paschall. And specially they called and bawled by the name of paschall, the xx. day of the bleeved brede, which was the mostow after the euening of the Paschall lambe. And after that mater of their namyng that bate the feast of Paschall, Saint John in the xxii. chapiter of his John, said: Ante dixit Iesu Pasche, Iesus Jesus qui venit in eunum, sit iudex in terra, et in caelo, et in mundo ad patrem, et in semper. Before the holly day of Paschall, Jesus knowing that his tyme was come that he should go out of this world into his father and to God. Here is saunt John calleth the xx. day, in the euening of which day the paschall lambe was said, he called it I say by the name of the day before's feastfull day of the paschall, because the Jewses do celebrate the xxii. after the Paschall eaten, xeely solenmely: and called as I have told you that feast, the feast of the Paschall. And therefore layneto John hert sayings, Ante dixit Iesu Pasche, Iesus Jesus: and calling therefore the xxii. day before the xxii. feast of Paschall, because the Jewses so called the xx. day of the bleeved brede that began in the euening before, in which the paschall lambe was giiled, gild of suche amaner of spee.
A treatise upon the passion.

Thus, as we maye take Christinas. even the dayes before the feastfull dayes of Christmas.

I wold not good readers stick so long as you are not the declaration of this pointe, (as a thyng wherin some thall peradventure take little favour) supposing that it was not a thyng al lewe, so lette you knowe that upon the scripture in this pointe mpye taken, the churche of Greece fell fro the church of Latyns in a pointe of twyng. For by

Upon theye thowe monge contrynug thes place offaynt John, they lape that Christe dyde anticipate the tyne of a thyng thes Pashchal lambe with bys Apo.sokes, and where the very day was the ri.ii. day after theye vernall Equinoxiall in the evenynge, hee dyde it (yape they) the daye before.

For the underlandynge whereof, pe shall note, that amonge the Jews De.somenthe thynges dyau of the new mone nerte after the Equinoxiall is vray, that is to wyte, after the enyngge of the sonne into Ayes, which is the ri. of the ri. day of Parche, the day of the nerte change of the mones after that, is the thyng dayes of the pere with the Jesu. and the ri.ii. daye after, which is April.de.cima.luna, is the enyingge of their Pashchal lambe at night, and that daye is not holie dayes till night. And on the monowe is they: great feast daye, that is to wyte, the thyng day of the unleuned bread: but it begynneth in the enyingge before: and to do all their feaest and their sabbat dayes begynneth in the enuyngge, and endure to the enyingge folowyngge: A vypero ad vestĭs eruris strabina fabrita nyma\footnote{The peare in which onee al was crucified, ri. Lunæ pulvis. quinta, that is to wyte, upon the thyr daye.}.

And therefore in the enyingge of that thyr daye, Christe made his Maundy: and so he dyd all the Jesu. For that was the very daye appoynted by the scripture in Ezra. And on the monowe which was good sryday, and which was quinte decima luna, was the thyng dayes and the rihue dayes of the unleuned bread. Which feast begange in the enyingge before, that is to wyte on Herethurday when the enyingge of the Pashchal lambe was. And therefore was it eaten with unleuned bread. And to consequent thes Christe dyde contercate in unleuned bread. For in that enyingge begin: Prima dies eximiorum, as appeareth plainly by saint Mathew, saint Mark, and saint Luke.

But the posteriour Greeks lape, that Christe dyde not eate his Pashchal lambe in the daye appoynted by the lawe, that is to wyte, in vires perii. luna, but they lape that he dyde preyent the tyne by a daye, and dyde eate it in vires perii. luna.

But yet theye lape not that he eate it on the weynday. But they lape that the thrys dayes was xi. luna, and that xi. luna in which the Pashchal lambe beelynget by the lawe, was on good sryday, and that the Jesu dyde eate it than, and that in that evening upon good friday in which daye Christe dyde, than the Jesu dyde eate the Pashchal lambe. And that on the monowe which was the fabbta daye, was xi. luna; and so therefore on that daye was the graste feaest, that is to wyte, the thyng daye of the unleuned bread, which begynne theye lape on good sryday in the enyingge of the mones. And for that caule they lape that Christe dyde contercate in unleuned bread, because he contercate on the thyr daye, which was theye lape not xi. luna but xi. and that the unleuned bread come not in, but in the enyingge in xi. luna, that was lape ther theye not spile good friday in the evenynge. Which theye lape by the words of saint John, xi. Ame dian feliam pasche. And theye lape, feliam pasche was the feast of eating of the pashchal Lambe. And to our Lord they lape make his maundy before the feast of the enyingge of the Pashchal Lambe, that is to wyte the daye before, xiii. luna. And to Herethurday theye lape, xiii. luna.

And therefore theye lape that the very daye thereof, that is to wyte, xiii. luna, was theye lape on good sryday, and the Jesu theye lape dyde eate it that daye after Christes death, and that therefore theye lape not con pretorsium ut non con taminaturos, sed ut manducarem pascha. And that Christe because he knewe that he thowe that daye be cruicified, didde preyent the dayes, and did eate it the daye before, and therefore theye he had none unleuned bread. And ou thall underlyande, that this is the caule for which theye con feerate the body of Christe in unleuned bread, contrary to the Lateine church, which confeerate unleuned bread. For theye lape and trueith it is, that the feast of the unleuned louses began the slynting daye. And then theye he confeerate his blest body at his maundy on the ri.ii. daye, that was lape theye
$ Heretburds, and therfore he consecrated than with leunuued heade. Powe to this we have the know, that the firste daie of that feast of leunuued heade, began the feaste in the evening before, that is to wy, on heretyburday at nyghte, and that Chylde made that his maundye in the verry tyme that was by the lawe apportioned to the eateinge the pitchal lammes. And vthth be not tempted to fulfyl the lawe, too was it not soe convenient that he should, and moste Please that he would, and so of trouthe he dyd, as the three evangelistes, saint Mathew, saint Mark, and saint Luke, prayynge do declare. For they then agre together, that it was in the sixtie daie of the baken leunuued heade, and in whiche daie the pitchal lammes must be kylled. And so it appeareth by them, that though the sixtie daie of that feaste was the 29. daie, yet the feaste of that 29. daie, began in the evening before, in whiche the pitchal lammes was eaten, and eaten as it apportioned plainly with leunuued heade. And verely me thinketh that if it be of bad bene, (as it was not), that Chylde had made his manuynge a daie before the time, yet would not that sufficiencly serve for the use of their purpose, that he consecrated in leunuued heade. For though it be a good purpose that he consecrated in the feaste of the leunuued louses, he consecrated not in leunuued heade, because the lawe forbode them to have any leafe in the house, yet if he had consecrated 50. daies before that feaste began, it woulde not pone that he consecrated in leunuued heade. For they myste thane and at all tymes have leunuued heade, by thee that was no tyme to Hoben.

And thesec fiftum pofebe, is ment by the sixtie daie of the feaste of the baken leunuued louses, which was on good frydaye, that was xx. luns. And that seaste was called fiftum pofebe, because it beganne in the evening on heretyburday wherein the pitchal lammes was eate, and abobtunite a potterio ve mundi manuunicet pofebe upon good frydaye, was for the leunuued heade, which was also called by the name of Pacha, and continuued seven daies. Burgentis makedeth an other manuer of rekynge, with which we shall not neede to medle. This muche is perplier enough.

But surely the church of Greece was farre ouer scene in this pointe and diuers other, in which they partly knowledge their errours after, and were retournd in general counsellis, and yet retourned of towarndes to their errours agayne, and in conclusion we see where they be come.

But pe shall understand, that when I speake of the church of Greece in this errour: I speake but of the potestoures. For the olde holy doctors of the Orkes, were of the contrarype mynde, as appeared in this pointe by the playne wordes of syntone Cuthibiis and sainte Cuthibiis Christlong. And that you may make a more plainely perceiue what pe tell it was unto them, to fall to an opinion contrary to the church, by construynge the scripture after a fewe folkes fantasize, those Orske that begane this opinion, were faine in conclusion for the defense of other errour, to saye, that syntone Christlong, sainte Mark, and sainte Luke, wynde in that pointe to office all three. And that therefore syntone John wrote otherwise, and corrected them, wynde unreservedly of theirs is so farre out of all frame, that it is amoneg Chyfken men more then shame to say, that any of the soure Evangelytes builde in the Orske worpse any thinge fals, so that which of them might we truffe, eth we can be no more sure of the tone than of the tother.

But nowe letters proceede soothe in the letter.

What his discipules hadde asked him, where his pleasure was that they shuld make ready the Pitchall to hym, he sent two of his apostles, that is to wy Peter and John, and fapyd into them: So you and prepare the pitchal lamb to do, that we may eate it.

Dyre fauour whiche fapyd of hym felke, Non venit solvere legens ad silentem! I am not to breake lawe but to fulfill, lykewise as he would be circumscribfe first before he chaunge that sacrament into the more perfect sacrament of baptism, so for the fullfylling of the olde lawe, beose he would offer by his stone bleued body, the very unspotted lamb upon the crosse, and before also that he would institute the eating of this stone bleued body in tomes of bread and wyne, in the bleued sacrament of the anthe, he would fynde fuller the precepte of the lawe, by the eating of the pitchal lammes in time and manner appropriated by the lawe; and so fully and in the scripture, and institute in the lawe thereof, the sacrament of hygghest perfection, the blised sacrme.
A treatise upon the passyon.

Ament of the Aulster, and offer by for the spots of our state, his owne unspectered bodeye, as the mosst were sacrifis unto the father upon the aulster of the crose.

It foloweth: Then they laid upon them: where wyrt thou that we shall make it ready? And he lapsed unto them: So you into the citie to a certayne man. Las as you be entrance into the citye, there shall a man mere you bearisng a potte of water, follow you hym into the bowle into which hee renteth, and you shall saye to the good man of the house: The master laptb to the: By tyme is here, with the I make my patcall. Where is my place where I made with my disciple eat the patcall? And he shall shewe you a great lapping place an hygh paced, and there do you make it ready.

In these words it appeareth well that oute lyvde when he fente fante Peter & fante John into the bowle where they shoulde prepare his maundie, he woulde neither name them the dweller of the bowle, nor tell them any known taken of the house: Of which thinglye be of the olde doctorous contert and ret dines causes. Some fawe he fente them to a manie not namen, in token that godde wyl come, not only to menne that are in the world famous and of great name, but also to folk of none elemenc in the counte of the world; as of no name. Some other fape (and bothe toayne mawe well be trewe) that soe as oute saupour (to whome nothyng was unknown) knewe the sample of the falsktrapour Judas made into the Jews upon the daye before to breyte hym, and that he wente aboute ever after that, to feke a tymne skete therefore, wher he mighte breyte hym to them out of sight of the people, if he shoulde have named the manie or the diners, the trapour mouht have causd hym and hys dyciples to be taken, before his maundie made, and his holy bodey consecrated in the blessed sacrament. And therefore albeit that if the trapour had come and all the whole town with him, oute saupour could have kepte them all of wryth one woode of hys monthe, o wyth one thought of his holy heart, yet this wyre lyked his hyygh lyve home, as the mosst mete and conuenent, by wherhe he woulde kepe the trapour from the accomplissement of hys trapourous purpose, till they shoulde come in wherhe hyygh lyve hadde deter-

mpted to suffert it. And therefore our saupour bled hym selfe in thys poyncti wonderfullly. For albeit that the two disciples whome heente, were of al his apolstes the mosst speckall chosen, and mosst in truflke and saufour with hym, faynt Peter lykhe (as it appereth in scripture and as the doctorous lype) speccally loved hym, and faynt John whiche (as the scripture lype and the doctorous there) speccally was beloved of hym, yet woulde he not take them a-lyde and tell them the name of the man, lest he mighte thereby have given occa-ision of snaufe or lu picton to Judas, or perdurance greke to the remant, if Chryste shoulde have named to truflke them with that errande secrecly, with whiche he woulde truflke none of them, he gawe hym therefore their errande in to trapour, a falsktrapour; that neyther the trapour selfe nor any of the other tome, could wyte what to thyorsche therein. For he ainwrered them as though he woulde saye, where you shall prepari will not tell you, no: who,shall bygynge you tother, I wyl not shewe you, but to teke you ley whate I cannoe doe whan melpp, suche a token shall I tell you to bygynge you tother, as neyther no man knoewth no: no manne can knoew, but my selfe that am able at the tyme to make it so.

Than it foloweth: And his disciples wente forth, and came into the citye, and they founde as Jesu hadde lapsed unto them, and prepared there the pas-

chall.

Were hadde hys apolstes, and by them we to, a profe of hys glorious godhead, secrecly courpyd and benefye, under the cloke of his lenque feble manheade.

And that not in this thyng alone, but in thys amongemany no, some of other kynde of myparke, and some all lyge into this. For as he updoe here thew hys dyciples where they shoulde meete the manie with the water potte, and that what he woulde hante them to fer-

ther, and that his bydying shoulde sure-

ly be fillest and obeyd, to updoe he on the palme funday before, when he fente hys dyciples, and toide them where they shoulde lyke the efe and the colde taped, and bou theyra taicem bolely without any tent of the ownde, and whoe so evere woulde lape oughte into them therefore, they shoulde saye that their master musste occupy the. A much lykeman of meffage he gawe his two apolstes
A treatise upon the pasyon.

The apostles noise, tellynge them where they shulde meet with a strange man, and to seke what they shulde doe ther.

So he that god caused surely send one on suche maner messages, in which shoulde be sure to spide suche thinges as are unto all creatures unfore and uncertayne, as thinges attempted to fall under chance and hap.

And therefore whyle they sought every thinge come to pass as he hadde before tolde them, they spakke and we speke, surely knewe hym for goddes. For whoes could tell that the manne with his part of water walkynge on his erande, and the two apostles going forth on theirs, neither parte tolpeynge for other, shoulde at begynne to seke for the, and in suche wise holde on they way, that they should at a place where neither of the bothe parties appoynted, so stilly meete together.

This could none do buthe, that not onely behelde bothe parties at ones, but was able also to put in bothe thep myndes to seke forth in tymes, suche as shoulde gerne therefor, and to moderate and measure thep pasyn hyn selve, in suche wise as them selve theye not why, by his fre ympudence lempynge to them selve happe fortune or chance, so deeply to me together. This thingynge can there of hyn selve none other do, but he that hath the arts and the bodes of all creatures in his own hands, that if two sparowe bypynge bothe not wourse the hallespen, not so much as the tome fals thee, as our fauour faith upon the godde

"without hym. Than it folloged sert" ther, when the evenynge was come. 

"Christe came with his twelve, and wha the house was come, he set hyn downe at the table, his twelve apostles with hym."

Not withstandyng that the bishopes and the phariseys, hadde before gruen commandement (as appereth in the xi. chapell of the gospel of saint John) that if any manne wyl that Chryste were, he shoulde gynne them knowledge that they might take him, and not withstandyng als the owne disciple Judas hadde poulimentieth them to do that traiterous deed hyn selve, yet our sauour yfte his ymene cometh on, in which he was determined willingly to dye, lest notto come into the crope, and came also not alone, but with his, ri. a postles tvypynge uppon hym, whereby his commynge was well lkyly to be noted. But he spake well enough what wulde beyall, and that upon any marking of that commynge, he shoulde not be taken. For he wulde not to be taken, no wulde not to present his trauers of his porshte, not to disturbe him of his people, no to make hym seele his rebrawe; but byngly taking hym a trauine parson when with hym, and yet of thingynge hym grace and kyndnes to wyn hym, bought hym to the manyu with hym. And therefore sayth sainte Pau, he came and his twelve with him. Wher by it shoulde seeme, that saquete Pau and saquete Johanne after they errands done, relaxed into Chryste agayn, and made hym repeate of their spede, and so came in company with the tolver tenn to the manyu with him.

Judas the trauour, in such places as the euangelistes make meynepon of his gospynge to the counsail and assembly of the presste, to offer them his service in the treason, both sainte Mathelie, sainte Sarke, and sainte Luke, make specially mention that he was one of the ri. And here we se that by the euangelistes, not onely mention that he came with one lynde, but also that he sat at the upper with one lynde, and so for all the treason that the trauour wroth, yet was the trauour Chryste apostle Xpil. And this poynite the euangelistes agayn and agayn referre, not onely to the name of his traiteroun falshe, in betrayynge suche a master with whom he was too taken for the to bee to nere aboute hym, one of that we seluen number, and so specially put in truiste, but also that we shoulde note well and makte therby, that the vice of a viciose peronne, biciath not the company or congregation. For Chryste with his ri. apostles were an holy company as a compayne, though one companion of the company was a very fals traiteroun wytche. And for all his falshe bothe before that in theke and than in treason to. Chyiste abode Xpil with him among his other apostles: and his yngracyounes lette not, but that of that company (as euile as he was) yet one he was. Noe now loue the bypes of viciose falshe in Chrys-tes church, can notete, but that his catholicke church of which they be part, is for all their vnblesynes, his holy catholicke churche: with whiche he hadde prompted to bee unto the ende of the D. lxx. world.
A treatise upon the passyon.

Upon this chapter among manysinthes that men may take occasion to note, I specially twayne. One, thesamesple that our saufour here genereus, to be diligent and studious in the kepping of his newe lawe, which he hath obserued to endure in this woode as longe as the woode halfe laste: where his selfe was so diligent in the observynge of the olde lawe, which gapeyn unto Myopes hym selfe, came to chayne into so farre the better, and to deluer us fro the fose hole therof. But Lutely I fear me for that, with a great parte of Chisten peple, the lawe of Christis is worse kepte a grater dece, then was with the Jews the lawe of Moses at the commynge of Christis when it was kepte woode.

As for the soucreagynge, propyte, poyntes, of patience, and chauntmentes of the woode, wher in our saufour fayyth in the lyce chypper of Laynte Battewode, that he would have his newe church farre past and erced the olde synagog, he as farre I fear me is thynpe and forgotten, that ever in the very plagen percepes, we do more negligent then they. The Jews were in the kepping of the hyppynge of the lawe so negligent, that god therefor by the monthis of his prophets Davyd and Nepe, hedid hym selfe to retrec and lette ar noughte, their outward cerimonpes, facryspes, and obseruances of the lawe: wherein he confesid the dyspleynt, and fayde that both to lytte as they did of the other, her bothe of them so muche, that he was full thereof, of stildous and very. Not that these thynpes ymplycch hym, ther boone of the, pryvate benedicion, or so the full spynge of the lawe: but for that they retced and faplycep they batte in the, and bothe lette the better thynpes unboone, and also dysped muche epip to, trulyynge that their outward woorkes of they; ceremonpes and facryspes, shoude recompence it, and alse godde heire it out. Whiche eternonius minde of theps, oury loyce by the prophets repose, declarynge that on they; lange dapes, they woulde whyle they failed fro meate, not fade fro lyne, but Gyue and chyde and feyghte, and harpye feared they lounge. We bode them are thes fantas, and be charitelable and forogene and gene; and than wolde he better alowe theys bare offrynge and facryspere by woode, than nostweepth thes faulzone dide, he woulde they facryspere in offrynge uppe of theys bestes, into theys no lyttel coller. Thys tale that I tell you doeth well appare upon the, thes, piyalne of Davyd, and upon the, thes, chapter of Hay, whose woode to reherse here were very longe.

But nowe me thykeide that we shynen solake ware in wooselake. For in the desdes of charitte, we walke I fear me notyngyne alsse them. And in thos cepel thynges, were be notyngyne behinds them. And yet in the outwarde ceremonpes alsse, I were we be notyngyne matches with them. For surely they dyppete muche more colde, and vped more hartynge at the dode. Of the colde, there can no man benpe, but that theys offrynge and they facryspere, were bydpe they pethes, farre more chargeable and costely to them, then the pethes and ceremonpes of Chystendiome are unto the chypper people. Of theys diligence and benoynce therin, we may well percepe, bothy by the places that I have spoken of (in where oury loyce retecteth they diligence therin, because of theys neigligence of charitte, and their towarde malbpoupem maners before) and also by manye other places in the old lawe, where the commendable decypon of their costely ceremonies and facryspere appeare. Their faulzone were also berpe pappyn and pircyp: and ours negligent flacc and tempise, and nowe almost wore alaspe. Their la bactapes and their leafeys keppe thes by vely lolemype. Hove likelely hove keppe oures in manye places, and in what mascer faethyon, I can not so: for owde and vely benaciehe. As for their faphy, from those that amongst them helwe on the theth, the Jews were fallen into thes one: twayne. But nowe it were shoude counse and reckenn, the sundry fectes, whiche from the trewe faphy are fallen aboute in byperes pactes of Almayne, I hater me be shoude yppide almaste as manye score. I can no more: but pace god therefore, that we maye haue the grace to followe the example of our faunynce, and observe his newe lawe which we be bounden to hepe, as he obsered fro the olde lawe which though he came to chayne it, yet he wolde first falles it, for al that he was not bounden to hepe it. The other thyng that I note in this chapter is, that it appere there upon
Attentive upon the passy, 133

2 bypp, as Theophilus and Sopynce
Theophilus. Lode sape and Sopyn Chrsistsome also,
that Christe had none house of his owen,
not none of his apostles neyther, as him
selle sypp of hym selle in the 24 chapter of
Sopyn Luke: Eius bonenser non bade 
i8 easquism reciter. The tonme of manne bath
nor where to laye his head. And there-
forso yps apostles alche hym, in what
house he wouldl eate his Pattay. And
oure faunour aagynye, to letethe them se,

B that who so; goddes take is contente
to lache an house, shall not be dispropy-
nered when they shoulde nede it, sent them
to an other mannes house, they ney-
ther will whole nor where, and yet werc
they there welcome and wel receyved.

In this we may take enrailse also,
thas that will bee the disciples of
Chrsits and folowers of his apostles,
shoude not lerge to be grete palatclos-
ters, and byddhe be grete palaces in gys
warched wynd_ISO keys of the wolvys.

Where to thowe that we have as sainct
Paulus faith no dwellyngge citie, our sa-
quipour and his apostles wouldh ave no
dwellyngge bowels. One of the most spe-
cial thinges to move us to the contem-
t of this wolyly, and to regarde much the
wolyly to come, is to considere that in
that world wese that be foruer at home,
and that in this wolyly be we but waore
seryngge folke. And verly thought he
bee in this wolyly to be the enoughe for any
manne to laye the wolyly, that he is here.

But a pilgryme, yet it harde for many
a man to let it fel falsfully, and finche
downe deep into his hert, which against
that wolyly he gyp been spoken ones in a
pere, festly to retyrve and make manye
times in a day, by the space peraurent
of many perys together, what goodly
places in this wolyly he bath of his owen,
in ever of the contynually he calle-
thym heth at home. And thenc folke rere themselfe not for pilgrymes
here, they see fel well at lache thym as our Leode calleth thym hente. For then senye they themselfe muche more lothe to part from this
wolyly, than pilgrymes to go to ther
Anne.

The shiper.

Longtepe Jesu Chyspe, whiche wouold not for
oure enrailse observe the lave
that thou camet to chaung,
and bypgene maker of the
whole yeth, wouold have
pey no dwellyngge bowels therin, gypss
as thy grace soo to kepe thyne holy
lawe, and to rechen oure selle for
no dwellers but for pilgrymes opper
perte, that we maye longe and make
halske. Wallyngge wity in the
wayes of beryous broders, too come
to the glazeppo countrye, wherein
thon shalbe boughte by chynde
nee foruer in the thyne owen piyppely
bowels.

F

The third chaper.

Of the wallyngge of the serte,
szechised in the thirtene chaper
of the gospelle of sainte John.

w when souper was done, 29
w then the beuill hadde putte
w in the hertye of Jochab the
w sone of Sopyn of Sceaty
w oth to betraxe hym. Feing
w knowynge that hys fader
w gande gruene hym aljynge in hys
w bandses, and that he was comyn from
w gyde and goeth to gade, appryed fea
w lupper, and puttech of hys clothys, and
w toke a lyme cloth and byddhe gyde
w it aboute hym. Then he dyde putte
w water into a bpayn, and begane to
w asse the serte of his dyppels, and
w ymp the hym with the lyme cloth that
w was gyde wyth all. Then com
w meth he to Simnyn Peter, and Peter
w sayth bnto hym: Leode walleth thou
w my serte: Jesus sunteryd and tayde
w unto hym, what I doo thou knowest
w not nowe, but thou shalt knowede.

Peter sayeth bnto hym: Thou shalt
w neuer wape my serte. Jesus sunteryd
w red bnto hym: If I wawe the nor, thou
w shalt have no part with me. Simyn
w Peter sayeth bnto hym. Leode not one,
w by my serte, but my handes and my
w heade to. Jesus sayeth bnto hym: he
w that is welshed, heceth no more
w but that he welshed hys serte, but is all
w cleane. And you be cleane, but not
w all. For he knew who he was haue
w betraxe hym. Therefore he sayd, you
w be not cleane all. Then after he had
w welshed they serte, he toke his clothys
w agyne. And when he was serte too
gagne at the table, hesayd bnto them,
w ymp se what I have done to you: You
call me master and Leode. And you
w lape well, for I am. Therefere fy.

hau