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A these trouble some passions of man's frail nature. But as I was about to say, it is to see Christ of his wonderful goodness thus to do, upon soddy confederations. First because he would fulfill the thing for which he came into this world, and / was to set forth: tell thy a truth. For whereas he was wery both god and man to, yet som wers ther, because they colised, y he had in him buiter, thynne, steyne, wateryes, 4 such like dispositions, as al other men naturally have, faltelye mistoke him, and believed he was not God in deede. Iuene this not only of Jewes & gillites in his own time wer so much his enemies, but of those Jewes & Gentiles also which wer many years after, yeuertheles called theselves god faithful full christlye me. As Aris & the heretikes of his sect, who letter not to dece that Christ was one in substance with his fader. Whereby raised they many years together, much businesse & raffle in the church. But for a most strong treacle against these benemous heretikes, wroth our fader; many a marowysse mischiefe. Nowhile afterward rode there as great danger on the other side, as oftentimes from one dangerous peril folk strayright waters fell in an other as sopar dowa as first. For ther lacked not ople, y so earlitye behobe his glorious and mightly miracles, y the bright shynynge thereof made their eyes to go bate, y contrary to al truth, they plainlye denied his madobo. Nowe did these werre to, following his trade ye first bege this here, ye neuer ceale by sedition, malevolentlye to breeke ye godlye found of holye catholike church: who by thise francique oppinio, no lese perettous the fale (as much as in the laplaboro to destroy ther, whereof we wholle militerye of maes redempcio, in y they went about to cuttre vs, as a ma might lay, utterlye to ope by gruous moisture of our faouda bethe passion: Ttre where as out of a welshing issued y water of their salvaciou. Now to redeeme this deadly disease, it pleased our most gracious and loving public to by these outward tokens of man's frail nature, as heynes, feare, wateryes, ye head of paine & toxiet, to declare himself to be a very naturall man. Further so greatauch as to be the cause of his coming either, was to suffer sorrow and paine for us, therpy to suffer his love and pleasure, like as for the obtened for us was, as our should be to our full contentacion in soul & body both, so liket him not in his body only to suere most crueltymet, but inwardly also ye to sye in his blest soul, y for anguist of sorrow, yeare, wateryes:ply to thend y the more paines he took for vs, y the more holde we be bold to love him: parttie to put vs in remembrance, how unreason able a thing it wer, if we shold either refuse to abide any trouble and grief for his sake, ye willinglye abode so many & great for ours: ye grudge to take at his vs had, such punishment as our offenses have righteously deserved: colysing we here ye our famine: Christ himself of his own mere goodness, monke neither in body nor in soule, paciently to suffer so manyfold gresuous extremities: for no beleit on his behalf, but only to purge a put abawe bile & sinfull wortihedness. Finallyly,wise as nothing was to him unknowno for his beginning, so toselab he well that ther wer like to spring by in his mystical body & church, members of others condition & qualities. And alby to suffer martidom nature is not able the help of grace, if vs as ye speak & Cop. 12 mee itap so much as our king & me but in his spirit of god, yet bothe the god in vs so fell below his grace byso makinbe, he letteth not therwheres nature to work as hauer his courte to: but ofter suffereth he nature to help towarde ye grace where he seth 4nto ma, to efteint hemape ye more easily work & doe well: as if nature do to howard it will move Stere theragain yet whereas it is madded and overcome by grace, it likeith hym ye of diffculty that such folk have in there well bring, there that grow unto the more matter of merit. Wherefore so alacually as Christ pp fozelee, y many ther wold be so tender of body, he ver the neuer so little in danger of bodely harme, they wold be so tender to fearfully to treble & quake, now lest such phons bodie conceyre any warbly discitou, where they hold feele theselo seares fearful & faintherted, ye mariens again to foure couratious, and onp pp feare to be forced to say: y grace one, might mishap willfully to yeld & not go though, Christ bounthaved therefor y lay, to cozroy theye break spirits to the exple of his own sopwo, hertees, wateryes, incomparable feare, unto one ye ver likelye to be in such case, as it wer by ye limlye bode of ye pontifence, he dwelde himself expresslye to lay: Putea by thy courage fainte heart y dispaire never a poes. What though ye be fearfull, fop, y very, y handte in great head of most paiantlity & miser y is like to fall onpopppi.

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thee, be of good comfort for all, for I may have suffered whole world, yet felt I far more fear, sorrow, weariness, much more inward anguish, for when I considered my most bitter painful passion to please to fall upon me, he that is truly hated may find a thousand glorious valiant martyrs. Whose example he may take right fully follow. But thou now dost resemble weak self there, thinkest sufficient for thee, only to walk after me, which an thy beheaden govern- nor, so to mistrust self, and put thy trust in me, for this same false大使 passage do, have I myself passed before they. Take hold on the bosome of my garments therefore. For hence that I pray such strong a relief to procure, as shall much to thy comfort and respect, supps fully of mine, I make thee therefore continue harmless fear; I give thee the better courage, where I shall remember, not only that thou followest me step by step, in which I am faithful, I will not suffer thee to be tempted about thy power, but give thee the temptation add another, thou mayst be able to abide it. But also this small death trouble, which thou sufftest here, that win thee to keeping clear holy ones in heaven. For afflictions of this world be nothing worthy the glory is to come, which shall be replete in thee. Have baving at these things imprinted in thee, therefore make a good heart be there, with the figures of my cross clearly shine for the fearful, heavy, dead full of vain imaginations, the spirit of darkness therefore walked in thee. Prorously go for; walk on the legions, and pass through all trouble and adversity, faithfully trust thy mind aside, help, that have upper hand, of immediate for thy reward glorious crown of victory.

Thus among other causers for which our saucy bough have failed to take bpd hym these affections of our frail nature, one was this which I have before reher sed, that as it seemed very reasonable, is to witte he became weak for they take thy weake, by his weakness to euer hear, who held entirely tendered, that in all these ever he did in this his bitter agony, it appeareth hemently: more, then to teach his faint heart and spuer bow to behave himself in his troublous travaill, when he shall be violently draw to martyr done. For other he would instruct him is in fear of dau ger, both to deliver others so to watch it pray for him, thereby nevertheless in his own part so to recommend himself whole unto god, again for, that he would have it known that none but himselfe alone as them should call his painfull pangs of death, when he had commanded these three apostles, who he took with him from the other eight almost to the face of the hill, to stay till there to abide and watch with him, then got he himself from them a bones call further.

So when he was gone a little further, he down fell help prostrate upon the ground, and prayed, that if it were possible, that another might take away from him. And thus he said: O father, into thee are all things possible. Take away this cup from me, but yet thy will be fulfilled: not mine. O my good father, if it may be, let this cup pass from me, howbeit do not as I will herein, but as it pleaseth thee.

Here both Christ like a good captain, teach his soldiers by his own example, first of all to begin to humble, solitude a groud of all other virtues, which once laid, a man may without danger climb up higher. O: Christ albeit he was very god equal one in substance to God his father, nevertheless for that he was also added yet not in most humble wise to cast himself down flat bpd his ground before him.

Thus in very God Reader letters psalms while, to enter devotion, consider what meekens our captain Christ lieth thus prostrate upon the ground. For if we earnestly to doe, we shall have our hearts to lighten the bright shining beam of that light, that illumineth every man which cometh into this world, by that shall be able thereby to see, know, lament, at length to reform this foul folly, for negligent; for therefore sins can not call it, but rather frantake madness and insensible dulness, which causeth a great many of vs when we go to make our prayer unto almighty god, not with reverence attentively to pray to hym, but like careless and steep watches loiter to talk with him. Wherefore I much fear me, lest we rather soe prouoke his wrath and indignation, then purchase at his hande any favor or mercy toward vs.

Woulde
Would God we hold sometime take to
much pain, allow as we have finisht
our praters, as this order to call to
our remembrance again, all things that
have passed: be in the while we seem to
pray, Lord how faithfully, how fond, show
thy mercy more than any times
thou saidst. And so we would see
how our love could possibly be in that
a space, it is past much abscond, into
many places to lessen the numbers, so
about to draw a siper, to many side
occupations. For if a maid were one particular
place for a paste, or her house to occupy
his thoughts, upon so many, as many
to matters, as any possibilities he
would do. hardly could he be the
so little a while, think up so many things
as so distant a siper, as our pole
occupied mind wander about, while
our tongue at aduerture pærereth a paste,
so our matterc enenong, so other accou-
the shake of prayer. And therefore if a body
who kowse a maravil, what our byss
are busied in, when they are troubled to
dreames in our flepe, nothing knowing I
when unto I may better like our mundane
while, than if we do imagine it, to
be in like sort occupied while we slee-
nyng, as it is told we pypawking, (if at
the time when the siper after this manner
may be couched wakening) while we turner
our sodly mad: as in a meane feaon,
so talk to wader about heither as thither,
so to dandy too fatalies, sauing thes
only difference is ther betweeneth the, these
which as a mad might saper, thus bemade
waking, have certain to monounosis, so
shameful so abominable to pain their
heads, while their tongue melteth hye
their praters in hand about any hevd talk
thereunto, so their heades be strappin
abezte they wheres in other places, if a
maid had sone like but in such flepe, person
men about children wold he not I am sure
so, shame (we be never to thanne) as
his bylling biter to frre the insallc
demes. And out of all such truce
so hold so law, the outward behawing
is constane is a plain erpelle mirror;
romage of our winge, in almuche as by
eyes, by bekes, by beetleb, by
broves, by bannes, by frete, so
finally by gesture of whole body, right
apparen, how madly soeledly, mindest
is disposed, so as thee pale as how
final behawing of haft we come to pay w
al, so doe we little pale so how bende
voluteite go to; wad therin. And albeit
we wold have it seme, not on y holde dates
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Most curly for the to kneel on the knees yet the school boy sat comeminy stink, to fetch the a cubbin to lay underneath the, yea & besides it being the a little an other cubbin there to leane thine elbows on, after this gape, stretch, kneel, spit, carefull not bow, a bulk out a thinking lang of the ravenous lust set ting, a syna prophane by the felte in the courtenance, speech, gestures, the hole bs by beside, he might plainly parce, a while spake against him, the mind were other wise occupied: tell me not how I belech the, what good crosse thy hobbist? get at his hand by this tale that to be before him. I have hold a hand in a cafe of life: there, in the presence but of some worthy prince we would I am sure rec to our felles es quite out of our words. Whereas he who he had killed, had done him uttermost, he was able to do no more. And by the same you well ad vised, which being bold fancy in a great many of matters of much more impor tance, were wont to reverence to feze for spino into kyng of all kings, almighty god himself, who he had killed the body, hath power also to call foul and body bothe into the fire of hell ever.

Howbeit I would not any manfold so understand my words here, as though I would not have any body to pray every walking dni sitting, as lying in his bede, for; gladly will I with, what so ever thy body be doing, we hold yet in the meanie while, even more list by our herts to god, which is a kind of paper the body most accept: but which was sooner we walk is, for our minde be fired on god, never depart we fed him, which is ever when prefer to bs. Howbeit like as py per that laid onto god, so & why not, while I lay in my bed, why not so satisfy himself therby, but he would never ryle at midnight to; for to laude praise our lord, to obeide these praties that we save thus walking, some yet bold have the times in such wyse to be laid, that bothe hold our minds to so godly meditacion be preserved, our bodies in so reverent parleys personed, we could not in such wise, the body of our felles, the soul goe unto places of whole world, all were they sitting in one place altogether at one. And when faith this swerving of my minde, as oft as I think me therap, troubleth my hart full sore. Yet I not say that every thought (albeit right namefull & horrible) which in the time of our praisers, either is put into our minde by our angels, or other wise by the imaginaci of our own life, crepeth easerly into vs, is sohly deadly thin; if to be we do resist it quicke call it or. But marie if we be thither gladly to take in such exult thoughts of, after the log carresly to encrease in vs, I nothing doubt of all but that they wright thereof, may in conclusio grow to be very deadly & danible thin in vs. So, sooner whate when I consider by the by the peculiar of all mighty god, I must rebes straight waies home some believe, albeit to have my minde never so little a while being in other things, is not accepted for none; ca in, yet yet beeth rather of gods marvelous mercie towards vs, where by it pleaseth him not to lay to our charge, that that thing is not of ye self to encrease, to deceive nation, luith if I can no wise doubt how any such thing thoughts could possibly enter into my minde wile they be praying, that is to wit wile they be talking to god, but only by means of a saint & sable lamp. For seeing our hart fraithed never a bele wile we have communica in an ernest matter to a worldly prince, yes as any officer of his either, therby are not spoke in absent, it wer not possibl ile we holds have to much as one batin strange fantasy in our heads at all, while we make our papyers unto god, we do do myselv falsely, surely believe, he was prayestil with his himself, not onl by hard what we take, I marked our outward maner as well in our courtenance as in all other our gestures besides, thereby gelse how our hart wer inwardly occupied, but also clearly saw: he held the very bottom of our domaine, ass he by h infinite brightnes of his divineness made, most at things lighttmen: we believe I say god him self were piets, in whole glorious presence all his princes ups earth ene in theys most repilcy, muske needes but pther he bee stark mad plaine grast theselines to be no better, then very bile wetched yomes of the earth.

Wherefore our fantas: Christe, sof; as much as he parcelles ther is nothynge more profitable for mad the paper, and ther it againy confirme, that partly by mans negligence, partly by the malice of the busif, so whole som thynge almost every where take but little effect, yet of times to, both greth hart by bettel, bett minde while he was going toward his passion, bothe by the manner of his owne prayere, his other example impre ther too, to let forth to necessary a point, to be
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As it were a full conclusion of all rest of his doctrine. And therefore to give us warning, we ought not only secretly with our part, but also to our bodies open in the face of the world, to serve a holy God, his creation of the body, in teaching us this, that the very soul itself behooves the body, albeit the same principal properties of the sentient element, being body, and neverthless cause again our inward soul, and consequently to godward to engrave a grove greater, he shedeth us then a sample himself of most humble submission in prayer, which with such lowly outward gesture, wrought on his heavenly father, as none earthly prince (unless it were Alexander, who he was in his 20, another great sage, certain other benedictions princes, and others, sawed off the sight of their effect, and they, being striving to have been reputed for gods, for wittie spirits, thane require of his subjects, when it was willingly offered, so that while he prayed, neither he did sit at his ease, nor stand upon his feet, nor yet kneel, but, felled down groveling flat upon the ground, then laying lame flatly, brought his father to be mercifull unto him; till laying father father, his body demand, yhe unto whom nothing is impossible, wold bountifully give us all that he is to wit, unless he held fully determined to have tamed the cup of his painful patience at his request of prayer to yield unto it: being neverthless content his request herein, hold take no place, let into his blessed will. We epistle not by occasion of these words, rech, the line was ignorant of his fathers wills prosperity: but as it came by the able influence of his, so he had in himself very man affections. And whereas he said twice, father, father, he walked by thereby to understand, yhe God his father is in deed of father of all things both in heaven and earth, furthermore he put it by the name in remembrance, that God the father, was to him a double father. Once by creation, where is a kind of fatherhoods, fifth of the other more righteously the we of God made us of naught, the of may naturally begat us, as much as God had created our natural father orderly made it disposed at that matter, whereas we our selves are engendered. And albeit Christ as man in this wise took god to his father, yet for god to be him for his natural and spiritual father, it may well be to, the wise called than him by his name father, to have it known, that he was not alone a natural father unto him in heaven, but also that he had none other father here in the world neither, so much as he was created in his mahoode of his mother, being a pure virgin without mannes les, by the coming of the holy ghost that entered into his mother, that holy spirit I meaneth, which proceedeth both from his father the himself; whose doings be exceeding one, e all in no wise by any more imagination be differenced. Now by this his this is of an earnest calling his father, which declareth an effectual desire to obtain his request, we learn another whole, he then before, that where we are there not pray for anything that does not so, this proceedeth, that we hold not faint be bitterly that he is sorourgod, as was wicked king Saul, who because he received not an answer from God as he as he looked for, sought unto a witch, as is said to sorcery witchcraft, which was both by gods law forbidden, as by himself also to no long before inhibited. The hereby both Christ teacheth us not to partake in prayer, as although we do never observe the thing which we require, that yet we hold not repine grudge thereof, considering that as we see here, the son of God our favour himself, did not obtine his own delivery of himself, which he most impatiently prayed unto his father for, seeing that evermore in which part specially ought we to follow his example, submitted and confound his own will to the will of his father.

Eo fuit ad discipulos suos et inimici eos dormientes, et became to his disciples, and sound them a sleep.

Here may we see what difference there is in love. For that love to, that Christ bare unto his disciples, bery tarne surpassed the love that they bare towards him again, even they I say that loved him better of all. Who for all the sovereign, sweet, and were this he was so espoused with his most beloved passion, adoring to fast upon himself, could not for all that be bear, but that never would he ever then, go and know how they yerved, whereas they on the other side, have great love to one they bare him, as without saying they loved him full tenderly, as for all the exceeding power they bare to love them, were yet new the more able to keep themselves from sleep.
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...doest thou nowe sleepe? Simon thou dost not knowe thy self, that ye neede were thou wouldst bee with me, and doest thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefore art thou nowe sleepe? Simon, thou art not to sleepe, that ye neede were thy self were with me. Wherefor...
And pray doth he bid us not now a then among, but always without any ceasing. Pray, as he hath without interruption. And he would have us pray, not in the day time only, for who would bid anybody to watch in the dark, but he asks that we beseech and even a good part of that time in hearty prayer, that a great sort of us are to be spent altogether in such. Wherefore ought we not therefore to apprehend much to be almighty of our selves, to acknowledge how greatly we do offend, which so nearly in our parts, and yet as that as it is, fully eightly must come out of us, as though we were a half a day. For our fathers would have us to pray, not for an abundance of riches, and plenty of other worldly pleasures, nor to have light on our enemies, nor to receive harm here in this world, but we fall not into repentation: willing us to be more understand, y at all these worldly things, and other very precious, and profitable souls in comparison of this one thing, very vain a false riches. And therfore nothing is principal point is chiefly employed at the rest, did he purposely place in the end of that prayer, which long before he had taught his disciples, where he will them to pray thus: And suffer not us to be led into temptation, but deliver us from evil.

So went he his way the second time a gain, and made the same prayer that he did before, saying: O my father why should I sleep, I cannot sleep from me, but that I must needs drinketh there, thy will be fulfilled. And he came again and found the slopping, for their eyes were heavy, and they will not what alms to make him. Then left he them, and bid his way again I prayed as before, and upon him knees made his prayer in this way: O father of it be thy will, take away thy cup from me, how better thy will be done and not mine. Now after he had given this assurance unto his disciples, he got them to his priests a free. And altho' desired yet once more the same thing he had done before, yet in such sorte traed his request, that he referred the whole matter again to his fathers will and pleasure. Whereby goutes he is a good lesson, both heartily to pray, and therewithal not to be precise, but that we leue yet wholly unto god to be will what he will, who willer us as much good as we can to our selves, and a thousand fold be better knoweth, what is best for us.
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...he was so long conversat with his apostles, & which kind of presence ment when he said to you at first, at his accesse was so utterly taken a way, saving at such times as it liketh him to be special parson as he sometimes doth, so to show himself. All these things therefore that Christ here in this time and place of his agony, the manner of his death, and also the things I say let us remember he did but only as ma. Per a some of the so, must we imagine to proceed from the interior or more of his manifold, that parte I meant that aper- teuth in the felony, whereby percheth he declared he himself a very man in deed, and also much relieved afterward the natural care of others. In consideration whereof, did Christ count neither any of his own foresaid words, no any thing els that in the whole process of his passion testified his humilitie, to have bene so affectat, to be any minishment of his honor at all. So far forth he himself caused his name, all diligence to be openly set forth to the world, and albeit those things were written by all his apostles, were all equal by his own spirit edict, yet of all acts several he did, none is there to my remembrance, that he to specially willed to be recorded. So, he is seen only so, that he told him to his apostles himselfe, to certify them of his mouth to other after report the same. But in what wise he made his prayer, unto his father, nile the thing he saw纳斯 him, a man, and also that he was as man, as he was in deed not two parfions but one, so both he speaketh as one. After which sort by reason of his godhead, he letted not to say I my father be all one. And in another place, before Azar, he was made I am. And in respect of these two naturest he further thus: I am in you, and you are always even to words end. And again in respect of his manhood alone, speaketh by these words following: By father is greater than I am. And he shall also else when, a little while am I you, for although his glorious body is hereby in present, so half a century far from the end of the world, under the form of bread in blessed sacrament of altare, yet his corporal figure, in which...
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Any body could reckon it likely, that he should make reftall of the long circumftance of his bitter agony to his apostles, either when after his prayer he returned unto them, and folemned the affent he fpoke, read alfo in the lead fofe to be folemnly fpeake, or finally when the fouldiers were feignedly committed upon him. Then followeth the neceffity, the whole hiftorfe, and procefe, whereof none could tell but himselfe alone. To the greateenvyard, that he had been killed in his mannehead, the knowledge whereof might bee right trueflie, feke unto themselves, and after by them to other. Great cause therefore of comfort maue they take in the reCOMPenance of this agony, that are in tribulation and heavines, confirming that our faviour himfelfe purpofely to relence and comfort other in their tribull, of his fpecial goodnelfe, to flefie and to difcife that affection of his owne, which had bee not fetcrere it, had never no man knowe nought; neither could have none.

But some are there percance which somewhat much to, that Chrift after his prayer returning to his apostles when he found them fleeping, and with his face comming upon them fonere averted, that they were not what atter to make hym, nor ever agayne from the, as it might feme, which be came but of purpofe to fpeeke, whether they were fleeping or waking, whereas being god, yet knowe he be nouthe ere ever he came at them. Howbeit it that manuell at this, ye halve any fuch there be, may well be amument thus. That all ever Chrift doo, he doo bypp good caufe.

For albeit his comming into his ap- postles at that point, doo not to thourghouly awake them, but that either they were fold to be deep, by deep, and fo amazed, that greatly could they holde bypp they heads and like on him, as before, wherebe is yet somewhat worse by his sharp words had into them being fully awake, nevertheless alone as his back was turned forligh a fpeeke again, yet did he hereby both declare his earning care to his disciples, by his own example gave a plain lefion before, fro these forth hold his heads of his church for no serv, fere, or vortines suffer, their care and diligence towarde their flock, in any wise to slacker and decepe. But ever more to bee them solues as it might no plaine appear, that they were not carefull for the safegarde of thepp flock, then for their own solues.

But here wil paraduence som busie body, more inquietistine then nedeth of goddes high secretes paf, either it was Chrifts wyll to have his apostles wake or not, pife not why did he the to straightly command it? And pife ther to his wil, what needed he then to goe and come fo often. Could not he, leaping he was god, as well make them as bide them do it? No matter there is no good for hym being god, to have bo done this, who did all thinges that hym like, but by hym were made all creaturees. For he spake the wordes, and all thinges were made, and by his commandement were all thinges created. Could not he that caueth plaed be the bome blinde manne to have this hope, might have founde the meanes as well to open the eyes of him that was a fleep? No great matter hardely had that beene for him to doe, all had beene not bese God, etc.

With yf a man do but with anesels pite pite tha in hope do a fpeeke, which there is there but yf they will continue waking, not lightly fail to fpeeke againe: Chrift could be peure, becaufe his apostles still to have waked, and not to have slept at all, if he had precisely determinately willed the same. But now doo he but colectionall will the fo to do, that is to wite, if they were willing there the felues to fully willing to, that to him both outwardly exhorting te by his gracious help inwarde furthering there therein, they would be men for his parte put to their owne good endevour withall. And to would he have all men it, found, no man perpetually to be daned. I mean as thus to, ye we of our owne freewill wep not a contrary way, but be readie obedientely to folowe God most blesed will and pleaure. And yet prany man of willines, wyll not lette fill to do. hym will not god haufe by to beaue magep his teeth, as though he had suche need of our feruice ther, that hee could not confynuue in his gloe. pone, bygundome wythoute our helpe and applicance. Whereby if it were, then manu thinges would he punche here forthwith oute of hauwe, why the nowe for our weare, hee adusably log hearth with a winkned at, to see
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To see whether his merciful sufferaunce was in conclusion to be amender, which he by mercurious gentleness, whereby we finnely abuse, and continually heape sinne upon sinne, we do (as saith the apostle) lay by to our owne corruption gods wrath and indignation in the day of his deadful anger. All this notwithstanding such is the goodness of god, that for all he let us thus negligently, and flagrantly hepeing upon the soft pillow of our iniquity, he kryeth by other white, he daggeth by, and hath keth by, and by tribulation laboured to awake us. And whereas in this point he plainly proove himself, for all he is bisbleased with, he doth nevertheless a tender loving father unto us, yet to finde solace be we the most part of us, that we enterpise it for otherwise: and therfore to give a benefice of his towards us, accownt we as a merciful and high desire. Whereas contrarywise we labour in our right wittes, rather would we most earnestly entreance him, that as oft as we wender a woygel waye from hym, he would (draw we never to take backward) by harpe correction maugry our mynde bying us into the right wye again. For first must we pray for grace to know the map, and so lave into God with the Church, from blindez of heart deliveres by God. And with the Prophet also thus: Teach me to fully thy will, the векeme by thy ways, whereby enstrue me in thy pathes. And die inly we hearely to, that in the fragrant odo of the sweete savours of god, and in the pleasant breath of the holy spirite, we may most to the fulsome ruime after thee. And of we misfortune to capte by the way (as god wote feldeome doe we other wise) sike stoutfull soles scantly come after him a great waye behinde, let be tooo with lave into godde: Take me by the righte hande and leade me in thy waye. Some of we grove to feble, that we war lothe to goe forthe any further, and of southe and wynnethe begynne to stagger and stande sike, then lette us make our prater to God to bade vs forwaerde whether we will or no. And in conclusion of aftere handelyng, we drowe sike stubbornly backward, and cleane contrare to Goddes gracious pleasure, and contrare to our owne wealth continue yet unreasonably sike necked, sike a houfe and sile which have no maner of understanding, here ought we in moste humble lycpe to beseeche alle mightye God, with the woode of the Prophete well serving for this purpose: With a snaffle and a bridle hold haede my tawe or God, when I do not approche towards thee. But of truthe, so as much as we once fall to lughtfulness, so vertuous disposition for goeth from vs, then dote our good devotion to pray, and that though in our prater are we to sue for those things, be the never so behouable for vs, that we be unwilling to receve, long before must we even yelde we be well disposed earnestly take heed, that there we fall in to those dangerous diseases that the buiate mindes is combed withall, we readily call bypon Goddes helpe by prayer, and in moste lowly lycpe beseech hym, that fit it unhappye at any time afterwardes, either though any sweeed lude of the sale, or though any alsethe full descente and woefully theges, be the we will tryste him of the deepell, so to be overcome that we require any thing against our own wilth, he wold give us no care to our suche requests, but kepe those thinges that we to pray for, very farre from vs, and agayne grant vs plenty of those that he forkest shall be profitable unto vs, make we never to muche labour for the contrarpe. For so are we wont all that be wise, when we lose to: our sitte in an ague, to geue the warning before hands that shall attend on vs in our sickness, that they minister nothing unto vs, be we never to destrois thereof: that our disease to the handerence of our health, and to the more crease of itselfe in suche case agayne at reason doth commonly couet. And therefore whye we be so deadly? a lepe in sinne although go of his mercy thus called be a lowe, and daggeth be, yet will we never the foner awake, and diligently appyse our selues to vertue, oftennes by be we the cause our selues that Godde greeth vs over, and leaueeth vs in our sinnes, some in suche wife, as he never commeth to them again. And other some luffeth he to lepe till some other reason, as his wonderfull goodnesse, and unacceabeable bepe woldsome feete to be moste erysvent. Which thing was currently signed in that Chrift when he came the second tym to his apostles, and they yet for all that would not the most watche, but nede lepe still, left them alone and went by wais from them.

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For leaving them there, he departed from them, and prayed as he did before: and kneeling upon his knees made his petition and fable: O Father, if it be thy will, take away this cuppe from me; but yet not my will be done, but thine.

Now loe dothe he make the same prater againe, nowe dothe he adde the same condition againe: I prove dothe he gene his example againe, that when we come in any great danger, yet though it be for good sake, we shoule not reken it for a cause to pray to God to deliver us from there: therefore are we to be so viely be suffere to be brought in such extremetie, that keeping properite made vs to have ca:de and will to pray, suche as of perryll and baunger, shoule not every vs in a harte, namely beeing in harsche of badly harme. For in the reape of our soules are we the most part of vs scantily but cruelly warme.

But for those that care for their soules health as eche one of vs ought to do, blesse it suche a manie as the mightie bande of God encourageth to Partida, where Chyning muste either by some secretes or else by some other reasonable voikes be well tried and knowned, other wise it appeareth is it mete for these folk every man to boarde in suche of symetetie, that he be not overcharged with his burthen, that he fall therwith downwytes, therefore left be, lyke as Peter did, truste ouer muche to himself, pertyly must he be of such mercy that he will of his goodnes mercifully deliuer his self soule fro to grete baunger. Neverthelesse this one point we hope full in remembrance. We neuer so pricellie pray to be preserved from perryll, but that we commit the whole mater into God, receave fro our partnes with all obedience, paciently to accept, whatsoeuer his pleasure shall be to appoint vs.

Thus did Ch. Upon these confiderations, leave vs a whole foame example in this wile to pray, whereas he for his owne parton, was further from all suche necessiteit of praying, then the heauen is distant from the earth. For as he was god, he was equall with his Father, and in his was God also, as he was of his power to his father, to bad he the like will to. But as man was he in power very farre beneth hym; therefore at length al authoritie both in heauen and earthe was by his father deliuered into his hades. And albe it in as muche as he was man his will and his fathers will was not all one. Yet into his fathers will was his in every point so conformable, that never was he founde to vary from the same: for farther that his reasonable soules obeying his fathers appointement, consisted to suffer that most painfull death, notwithstanding his godly fences (to the heauen hiselfe a very nature) were ful seare against it, as his owne priser tenillly expecced dothe those pointes at once. Where he faile, O Father ye I prays ye take away this cuppe from me, yet not my will be fulfylled but thine.

Whiche two pointes yet not to clearly appear it by that he baptise, as that he did. For that his reason refused not to endure that hodeous proudible torment, but yolely obeyed his father out to the earth, and that into the heart of the crose, this to did the processe of his passion right well at the full declare.

Again what a gresious and exceeding fear he felt in his fences for the byter pangers that drew to fast upon hym, doe the woodes of the grospel here immediately following sufficiencently testify.

Apparuit autem illius angeli reprod. confortans eun.

Then appeard into hym an angel fero heauen, and conforted hym.

O howe greate anguile and beauness was he then in crowye, when there came an angel from heauen to comfort him: But here can I not but much meruell. What the devil spreyth them, that let not to beare folke in hande, that toile it were for a man to desye other angeles, or any laiute in heauen to pray unto god for him: because we may say they boldlye make our prater to god himselfe, who alone is more ready to help vs the are the angels and fayntes and let them all together. And there is bothe hable and willing to doe vs more good then at the fayntes in heauen behyre.

With suche soulfull relations, and to say that the thing to the purpose at al, do these fayntes fellewere so: may they bear against yous: of fayntes, that therefor may they loke for as little faunour of them agane, goe aboute as muche as they maye, both to withdrawe our good affecteion from them, and to take awaye they wholefoame helpe from vs.
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Why might not these writtes then is good reaso say, that the crosse which this angell ministrd unto our sauiour Christ, was verye baine and rebellis. For among the angels in heaven, who was erer habe to do so much for hym as was himniche alone, so none of his slowe to desy in, as was god and that he was humilie. But take as it pleased his goms for our sake to suffer soowe and anguthis for our sake bochaile he als, by an angell to bee countesy thereby, partly to confute these chystiers trysyng reasons, partly to prove him self to be a very manne. And likewise as angels came and by seruice unto him as god, when he hadde gloriosely banquished the bes haunces of the devil, so likewise to him I sa. he was muchly going to his deathward there should come to hym as man, an angell to contesste hym: and over that to putte him in good hope, that ye were in lyke maner in true of daunger humblely do despise it, we shall not have of contesste, so that we do it not coldly but honyer, but with dopes from the very bottome of our heartes, do gaye as Chysst here gevent by example.

Nam, factor in agonis, prolixius orator, & factor est sutor eius, sanctus fames, qui secundum in person. For beying in an agony, he praid a log while and his sweat was as it bad ben drappes of blode distilling down on the ground.

The most part of all the doctores doe for a true affirme, the passione, which Christ suffred for vs, was a great deale more gruous then ever any martie abode, for these hitherto suffered martirdo for his faith. But for other better of a contrary minde, because our sauiour Christ, say they, had neither to many to bby kines of tormentes, not to manye daves together continued or remued as these holly martires had. And further leying one drowp of this most precious blode by reason of his eternal godde, hadde benough to mowe the enough, to pay the reuion of all the whole world, therfore think they, god did not appoynte him to sufer to much paiene as eney any martie did, but eno much as his ony searchable wisdoms demed to be most conveniente the king and ratte thereof as no man partislik knoweth, to rechon they it against no point of our sauiours faith to believe, that his paienes were done somewhat lefe then many of the martires were.

But fairely in my judgement, behide the common oppinion of the church, which aptly applieyth unto Chysst these wordes of hieremy I have spoken of hierusalem. Al ye that passe by the way, behold and see, whether there be any soowb like byne to myns, this place to that we bee nowe in bands withall, mayke me berye to be partuwaded, that never was ther martires tormente for paiene, comparable in Qarenes with Chyssts painefull panges.

Now if I would so fay part grant (as upon good causes I haue no nede to do) that any martie hadt his me and greater tormentes, pe and longer yfye wyll then Chysst, ye me thinketh it very like, that he though his paienes seeemed farre lesse in apperance, above yet farre more affectinge anythynge then any of the martires felt, al wey to so that their grieve appere much greater, considering that he was ye supe inwardly panged vpon the breadyght of his bitter pashion at hande, as never was man for any paiene that was towards him. For who ever felt in himself such an agony, that he sweate bloody drops throughout all his body, that dreame downe to the ground?

Hereby doe I gather then, how great his martire was in the very trys of his pashion, the when he but tolerat it, in suwe here unto byn, he was so sowe, meted as never was creature afoxe him.

Howbeit his anguthy could not have growen so great, neither as to cause his body sweate blode, but not his almeslyy goode purely determined, not to alwage minth, but rather in breake make those hideous grieve more, thereby both covertly to thew, his martires shoule afterwardes likewise hede their blode here in earth for his sake, there withal by the maruelles strange examples of his own incomparable beautynes, to encourage and comfort suche as myght perhaps els upon the remembre baynce of deade paiene, ware full fentre afaynde, and by my consuayng these owne faunte heart, as a plaen evidens that they shoule not bee hable to hand, therefore desperatly gave over al to gether.

Here againe ye many man wyl replie, and bying for those martires, which in Chysstes quarel conagious brealely for, offered themselves to death, judge them seperatly inwhye to receve a tyrumpante crowne in heaven, for that their top so farre turoumted theys to gow, no manes lynes takes of brede
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So discomfot could be perceived in the, in that point and I confer he take me on his side to, so that he deny not them their reward as also, which thought they come not forth and suffer themselves, do never think: when they be laid hands on, neither draw back, nor strive thereat, but what fear and timbers so ever they be in, patiently yet for Christ's sake endure, all that their hearts do full face abhorre.

Now who so will fly say that they that thus offer themselves, have higher reward in heaven than the other have, this matter readeth that he alone for me, list for my purpose it is sufficient, that either soul in heaven hath farre greater gloire, then while they lived here, they had either seen with their eyes, or heard with their ears, or in their hearts ever so had accustome. In hease how highly so ever any man is advanced, the wise is nothing offended, but rather cever one (so well they love one another) rejoished and hath his part in eche others advancement.

Beside this se; by blindely goe groping here in the dark vale of this miserable world, hard it is in mine opinion to know whom god doth in the blisse of heaven most gloriously advance. For as I will well agree that God loveth a gladd and cheerefullgier, so misrule I never a bale, that he loved Chistie well took, and blessed Job like wife, yet as either of them both with a bale courage patientely rode their adversity, so was never of them, as far as I can learn, very proud thereof, so greatly rejoished therein.

A man to offer himself to death for Christ, either when he openly called to it, as elles when god secretly stretch him therto, is a high point of vertue to that I say not nay. Barby otherwise to attempt it, I thinke it not the safest waye. And we finde that the very beale and chiefe of them that willingly suffred for Christ, were as the steele so atryed and wondrfully troubled, and fauned themself from death ofter than ones, whence after for all that most courageously they refused not to suffer.

Yet I deny not, but that god ca, and of truth among to both, sometime in consideration of some holy matirs former verteous painfull life, a sitimcely of his owne more goodness, so theoughly ranthe his part with joy, that I same not only quite kepeth downe all his troubles, panges, but also to farre by their flesh from him those first sobem patiess which the Stoicles call in latine propeps ones, and which by their own contition the wisdest of their free were not able to eluchow, that he will not let him be ones cumbered thewth with. And being weare at our se, sometime it is farre in a tray, that some men be tore wondred, a tele it not, until their minde (which for the while was earnestly otherwise occupied) come to iche againe, and to yet curen then haime, I doubt it never adeale, but that the hart may be ao rauished with the comfort of that gloyste fop for which if is so nere at hande, that neither shall it drebe deathse, nor tast the smart thereof. Howbeit if it please god to give unto any man such grace, this godly would I accapt to come, either of the firef of God, or to be as a reward of his godly vertue in times past, rather than to be any matter of merie after this lyse; since reward would I reckne to be propoisioned after the rate of paine pacificly taken for Christes sake: saving that god of his liberal bountie, with to God, so full, so well heaped and so exceeding plenteous measure, recompeneth such paine, that all the trouble and affections of this world, can in no wise counter- nate the gloyste that is to come, which shall be reueld in them that have here unto enterly loved god, that for eauoration of his honour is great angueth and torment of hart and body, they have not alled to spend their blood and therewith their life.

And what will you say if God otherwhiles of his goodnes giuerd some men the grace, not to be ascer at all? not for that he most likeeth and rewardeth such mens bonties, but because he kneweth chine to be so fainte hearted that they were els like to give ouer for seare, for many of truth have there ben, that at first bunt have searefully shone and layted, and yet afterwords valiantly passed thorough all the pains that was put upon them.

Dow albeit I cannot deny, but that the example of them that suffer death be a bolde and hardy courage, is right expedient for a great man to barte them to doe the like, yet on the other side, so as much as all the fust of is in effecte be very timorous at the coming of deathes, who cannottel how many take good by these folke to, which though they come
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A tis (as we see) with much anguish and dismay, does the conclusion manfully pass through those terrible steps of weariness, fear and anxiety, and so, sorely breaking all those violent letters, does gloriously conquer death, and mightily get by into heaven. And does not this persecution put other farsee false foly fowles, such I mean as they were themselves, in good courage and comfort, that in like manner the execution, although they see themselves inwardly in nearer to lose trouble, disease, weariness and horde of most cruel death, yet shall they not utterly yeld and give oyer.

Therefore the provident wisdome of God, which perisht all things mightly, and dispoleth all things pleasuantly, preventeth seeing how and in what wise these men may be enypned in sondry times and places; tempteth examples of either for of allke accordingly as the time and place requireth, even as he spight it to be most for their behoold. So of hys providence doth he moderate the harts of his blessed partes, that some topfulle speed them towarde their death apafe, and somother right lose affravde, crepe faire and softly thither. Who never theles when than they come to the pinche, do dis.

With as good a somake as the other except some will percafe countem them not so baiante, because behesse the overthrow of the refte of theys aduersaries, they also cast their owne weares losre and fears, yeares violent aspections and theys most cruel enemes.

But nowe both the whole somme of all our take finally rest in theys parte, that both false of these most holy partes, ought we to have in admiration and reverence, and in them both laufe and praise God, and as need requireth, beke as he is able, follow stapes of them bothe as nere as God will give us grace.

Thus best he that thus sollete hymselfe bold and hardy, hath little neede of comfort to encourage hym, but parthas rather need of countable, to put hym in feare that he do not presume to much of hymselfe as Peter dyd, and therefore to daintly tumble and take a fall. But on the other side, he that sollete himselfe, how slow and timorous, this man loseth much neede of comfort, to strengthen hym and placke uppe his heart a.
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A way before us. For after he had long to be in no little paine, continued in this agony, such ghastly constestation receiv'd, he, that alone as he did his Apostles agayne, by which he, and of his owne accord did he goe forth to meet the false traitor and other false metours, that so he might bring him to his passyon.

Then whan he had so suffred as was for to expedient, he entered into his glorious kingdom, there to prepare as a place, so we so longe to follow by no example. And that our flourful full sluggishnes do not these stately excluse vs, we humbly beseech him that for his owne bitter agony, he will vouchsafe to help us in our.

Ergum furcum est oratione, & cuncta ad dils
cipula tota, in suent eos dormientes praefica, &
ad illos dixit dormitum dormiret et Regisulfe,
sufficit, surplis et orare in templo omnes.
Ecclesiam in domo, & si nolite dormitare
in manum pedorum, surgite tamen. Etc qui me tra
det prospet.

And after he was often by his图表 and came to his disciples, he found them sleeping for heaviness. And he saide unto them: Why sleepe ye and take your rest. It is enough. Kisse and pray that ye enter not into temptation. Lo the power is comynge and the conne of man halfe delivered into the handes of the fynnes. Arise let us go. Behold he that shall betray me is here at hand.

Here is whereas Christ returned to his apostles the third time, and sold them fall a sleepe, albeit he had so straitly charged them there stille to targe with him, and for the great daunger that was to come, continually to watch and pray, and that in the mean time he, the traitorous wretch Judas was so blyndly bent to betray his owne Lord and master, that he had no l椹or left him to much as to thynke of anye sleeping, in these two foates of sleepe, the Traitor I meanes and thapolices, in their bonges so farre unlike, is there not l服务员 before vs as it were in a myrour of glasse, a plate, and therewith a heape and possible resemblance of the course of the two, the one for time histhere. Why would not Bishops, here behove a se their own flourly sluggishnes, which could godlike as thei succeed into thapolices places, so would in their lines represent into be their vertues, so that with no lesse diligence, than they be glad to takke upon them their justification, and aye thereforefull full truly follow their flourful sluggishe sleepping.

For as slowe and dull are a great maney of them, to set forth vertue amongst the people, and to maintaine the truth, as chills enemies at that while diligently watche and trauall to let by dice and lewones, to destroy the faith which is as much as thei, thei, to lay handes upon Chills, and cruelly cruelly him agayne: so much more ought (as saith Chills) are the children of darknes in there kindes, than are the children of light.

And albeit this similitude of Apostles thus sleepping, may aptly be applied on to those Bishops, which so carelesly and sleepe full rounde, while vertue and true religion are like to come to ruine, yet canor it wel be applied upon the all, at the leafe wife in every pointe, the same be there among them, and by a gret mean (the more proue alas it is) that I would have there were, which fall in a number, not for slowe and heaviness as thapolices did, but the same of being howling in the myre, I parte slugginging in the bedde sleepe of their mischafous blind eye affections, as we alknow and know, and dronken with the pleasaunce, of the doppil, the fleche, and the woilde.

But of truth though it were a disprovision in thapolices comendable enough to be foordow to; for their masters daunger, yet that they were to overcome with so round, that they did no gortels but sleepe, this was without al prudence somwhat a fall in bode.

And hereby to bee forse when the woilde wareth nowght, and to belewe other folkes offences, theys surely committed of a well disposed mynde, as he evidently practicid which saith, I late a lone and wept. And in another place thus: I fainted for so fewe of unfortunat persons while they solake the lawe. This kind of heavines may I appyse appyse, to that kynde of heavines that the prophet speaketh of here. But than muste I so appyse it, that this dissipation how good so ever it be, must yet be ruled and governed by reason. For els if the mind be so douned and oppesed with soowe, that the courage thereby being so then stakke beade, realely gwyneth quite over her hold and governement, and like as a fine arted master of a shippe being discouragd at the
A bare noise of a storm or tempest, Christ from the heaven, and visibly getting himself into some several corners, suffred the ship alone to wave the waves, so as a bishop sail in such a deadly hope for toow, that he kneweth those things undone, which for the wealth of his flock his very bindeth him into this kind of discord; for he may be bold to compare with that kind of heuines, which with witnesseth the scripture teareth the Freight wave to hell. And to say the truth may commit it much worse to, so farther as in Godds cause he seeth breastly to be in dispaire of god.

Part unto this sort may there be placed, but yet a great deal beneath them.

As an other sorts which are cast into a discomforatable dulness, not so much for other folkes harme, as for fear of these alone. And thereby the lese the thing of their fear riseth. But ought to be regarded, be to much the more sinful is their fear, as where there hangeth out the no body peril at all, but happenly some loss of worldly wealth and substance, whereas Christ was of his lite parted to lose his lines in his quarel. For fear ye not (saith he) those that can kill the body, and after that have no more to doe, but I will shewe you whome you ought to fear: fear him that after he hath killed the body, hath power before to cause it into hell: (So I saye unto you) fear him.

Now being that he saith so: thirst commundemens generally unto all men, when they be in such taking that they can by no wise avoid, than unto bishopps so: the honour he hath put them in, given he a greater charge besides, as the men whom he would not have careful so: those whose souls alone, and hope themselves out of the wate in corners, hold their peace till they be fetched forth, and enosed either openly to profess their beliefe, or elselie no to dissimill it: but either seeth their flocke likely to fall in any reprovyd, boldly to steppe forth, so is it might turne to the behoef of their flocke, willingly offer to put their lines in harade.

For a good shepheard (saith Christ) lesteth not to CONTER his life for his hepe. That every good shepheard letter not to adventure his life for the saufegarde of his hepe, you maye be sure that he which feacth his life. And thereby he saith that he depthe playeth no good shepheardes part. Wherefo here likewise as he is content to loake his life for: Christes sake (and for Christes sake doth he lese it, whatsoever at Christes commandment leseth it for his flock) both unto everlasting light unboughted prize, but upon the other side he, that so faleth Christ, (as he doth) to the great hurt of his flock holdeth his peace and leacteth the truth unspoken) they may be by the fault of his life, taketh the right way to lose it altogether. And how much more grievous is his offence, that so sere in plain termes denieth him and openly so faleth him.

Such as these be, sleepe not with Peter, but like Peter lyse making even plainely fall from him: howbeit yet at length when Christ that mercifully calleth his eye upon them, through his grace give them, by wholesome teares and sorrow for their fault, may purchase their person thereby, to that they Christes mercifull looke and gentle call be repantance, having good remembrance of his wordes, and consideration of his passion, and seeking themselves from those wicked letters that have so long holden them in sinne, he as willing for their partes with contrition and penance to retourne againe against him.

But now if there be any man so farre grown in wickednes, that he hybeth not the truste for any fear at all, but like Arius and his fellows Ispaghath & [dode] false doctrine, either for lure or for devilish ambiscia, such a one neither sleareth Peter, no: denieth Christ to Peter, but watcheth and watcheth Judas, and with Judas purcheth Christ, in how pacilous a cause this person about all other especially Sandeth in, that the pigniferous and horrible ende of Judas very well declare. And yet ifth the mercyfull goodness of God is infinite and endlese, no cause hath this sort of synners, neither to dispaire of goddes mercy. Ful many an occasion to caufe him to amend gaue god ever unto Judas, for neither did he call him out of his company, no: put him from the dignitie of his Apostleship, no: as strong a chief as he was, toke he not from him the keeping of his people. Besides this at his maundy and last supper, he douches to som this triaute, amongst the rest of his dereveled Apostles, and disdainning not to be for his sake alone, but there to wash them as fylly as they were, and in deed unlike were they not, his corrupt canterd heart yea and that with
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God to graunt him grace to amende, that he likewise wise for his part by goddes help, may gladly recieve it, respe it when he hath it, and neither finilyle cast it of, nor thoughs his owne frouth wretchedly after lesse it.

So when Chist hath found his apostles now thisse together a sleepe, he tache unto them how sleepe ye: As one would say, it is not time for you to sleepe now, but nedyly must you wache and praye, whereas I haue wise alerly given you warning but late.

And whereas they at the second time that they were taken a sleepe, yet not what aunse were too make him, now being taken tardye in the selfsame faulte in the third time, and that to done again, what excuse reasonable could they devise for themselves? Wold that the Evangelist recete hereafter for nothing for their dispach, if they had tolde them they selve a sleepe for the same but as for that thoughSaint Luke so saith in desce, yet truly both he not commend it. Neverthelose he, though not by expresse words, yet yet meane no lesse, but that their fault was as of truth it might be rightly counted nothing at all to be mis liked, but for all that, their sleepe afterwarde, could be by no coulour excret. For that kinde of bounaines might be otherwise greatly rewarable in heaven, turneth sometime to our greet hurt and hinderance. As thus I meane, if we be so bouned therein, that we make it so banne as in sleepe, in almsuch as we haue not recourse to god by devoute and fervent paterne, befliring at his had to be commode; but faring like folke at comfortes, bislande and desperade, as though we could thereby escape the feeling of our griefes and trouble, seek to escape ourelles with sleepe, and yet neverthelesse obtaine we thereby the relief that we so much labour for. And so yeing only the lest that colocation which by wych in prayer we might have purchased of god, dooe even while we are a sleepe, sethe the woeful weight of our resiles hart, and in our woeful blindenes fall into temptacions, and into the wryl trains of the devill.

Now than to cut of al excuse a colour of suche frouthfull sleepe, sayd Christe unto them thus:

Why sleepe ye? sleepe on now and res. Arise and praye that ye fall not into temptacion. Loe the house is almost come, and the somme of man that.
A be delivered into the hands of sinners.

"Arsie let us goe. Beholde here is he at
hande that shall betray mee. And while
Jesus was thus speaking to Judas Ic
carre and so forth.

When Christ had thus three times aw
ad the slyl Apostiles, incontinent
thereupon began. he not lightly and in
hour, as the tellers are commonly bot
to doe, but with an earnest and sharpe
biting Iacome, to rebuke them, and said
unto them thus. Sleepe on nowe I take
your reft. It is enough. Arise and praye
that ye fall not into temptation, loe the
house is a very nere and the lane of me
shall be delivered into the hands of sin
ners. Arise let us goe, loe he is not faire
of that hall betray mee. And while he
is gone he will also prosper them, came Iudas and so

In such wise doth Christ here threaten
his Apostles to sleepe, that it may right
well appere he meant to refrayn them
from it. For he had no sooner said sleepe,
but he added by and by it is enough,
as though he would say, you have no need
to sleepe any longer now, it is more
than enough that all this while in which
we sought to specially to have that
sleepe, ye have contrary to my commend
ment sleepe, now have ye no more lai
tour to sleepe, no rest neither. But
the uufc sleepe straitwaies and get you
to your piauours, that ye fall not into
temptation, by means whereof may ye
mislay to your no little bagon shame
fully to forsake me. For as for sleepeing,
were it not therefore, ye should for me if
you could, sleepe and take your rest. But
ye assured assured if you would if that not lie
in your piauours, so shall draw that bither
wars, and are even almost come, which
will kepe you yet poung from sleepe,
as carrie as you be. For loe the house
is at hande, and the sonne of man shall
be betaken into the handes of sinners, and
loke heis not faire hence that shall
betray me.

And iantly had he given them this li
tle short admonition, but that while he
was thus speaking into them, came to
Iudas Iscario to and so forth.

I am not ignorante, that certaine both
learned and right holy men, do not like
this explication. And yet despise they not,
but that other good men and learned to,
have like it well pounghe. And these
folkes that have liked it, thinke not that
kind of leasure frage, as have for other
done, and the right godly and vertuous
folkes not throughly acquainted with
these phrase, which take out of your
breach are much used in holy scripture.
For if they had, they should so sooner have
found it else where, that in this place it
could never have offended them. For in
these what could have been spoken
more nippingly, and therefore all more
properly, that where the blessed apostle
merly called the Covenientes, desiring
them to pardon him, because he had put
none of the to coxe and charge. What

is there saith he wherein I have done
leste for you than for other Churches, sa
ining that I must not be burdensome
unto you. For grieve me this fault.
Do what greater taunt so more biting
could there lightly be, than that where
with the mother of god mocked the pro
phets of shall, while they called her
cried out upon his defe image. Crie lou;

nder (quoth he) for you god is a sleepe, or
gone peradventures into some other coun
try.

These places thought I good to bring
forth here by the waye, for the satisfying
of the which (for that of an honest simplicite they cannot abyde), or at leaste
wise do not paracese, these phrase of
spake customably vised in scripture
while they refuse to admit such figures,
doe full often sweare likewise from the
true fensce and meaning of y scripture.

Howbeit saint Augustine upon these St.Julien.
place grammar, that though he might
be but not this the said declarare, yet he
thinkest it not to be of anynecessity, with
the plaine wodes (wemeth he) without
figure, were sufficient. And for a poore
herof, himselfe both expounde the same
place in that wodes which he wrote

concordia Evangeliorum as soyledweth.

Saint Bathew in these wodes (faith he)
senteth to be contrary to himselfe. For
how could he say sleepe on nowe and rese
pe, when he added by and by after, arise
and let us goe. By reason of which con
trarite as it senteth in appareance he
go about so to pronounce these seere
memberd wodes, sleepe on nowe and rese
pe, as though Christ in his so sainge had
reduced them therefore, so quickly the
so to doe. Which explication might well
hand if it were needfull. But seeing saint
Markes both referre the matter thus, of
whan he had laid sleepe on nowe and res
pe, he thereof with aboyded it is wequh,
and afterward immediately added, the
house is come to the sonne of man shall
betrayed, it is to be understood that
our
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Our lord after he had laid on the sleep on now and red ye, pause there awhile to stir in that they might sleep a little, as he licensed them to do, and than at length saye unto them, let the horse dance on. And therefore it is written in saint Petre. It is sufficient, that is to witte that ye have hither to rest.

Thus hath this blessed doctor saint Augustine ful wittily, as he both in all his doyngs, helpe his opinion upon this place. But yet that better the father exposition deemed it not likely (I crow) that Christ which had already twice sharply reproved his Apostles for sleeping, because ye was than in so pretent parcell to be taken, would say that the thing for which they should have aboye slept before, was even now in manner al ready come to a passe.

Wouldst thou now? I have here set for thee these two exposition, every man hath at his liberly to follow whither of them him list. I thought it enough for me to vouye thee on the bothe, and not to take upon me baving so little skil as a judge to determine one way or other therin.

Krispe et ordine, ut non interent in temereones. 37

Ariste and paue that ye fall not into temptation.

First will he his Apostles to watch and pray. But now after they had a little by experience in the steeles learned, that though how skillful setting on awares they fell a sleep, for a ceppe remedy against that slumg the sleepes thicknesse, gave he the session to rise. Which kind of remedy like as our fauour himself to teach it, so would I wish that now and than among, we would even at midnight ask it. And if we so did, than should we finde, nor only that true? Haze faith, he hath half done that hath ones welbegonne, but also that he hath in effecte all done that hath ones welbegonne. For in erryng to adobe sleep, ever mote at first, is a greter conflict of al. Wherefore we may not thinke, by little little to weare thet, s to sake it of, but solely as it sauntered upon us, as it were embaydeth us, and laysth us downe a long, we must at ones with all our might, hontly call it of, as speedily as we cal, to labour to break their fee. Which beauy (flouthful sleep) the very image of death) wha we have ones stvue away, incontinent will encre, a pucly lufse courage.

Thus we give our selues to meditack and praue, we hal feit our hartes being kept close in that dead darke time of the night, much more apte to receeve color at godes hand, than in the ruffle of the day while we hal bee our eyes, our entres at our mind on every side, combred by fieldeth with so many pestilence, and sondye light matters.

But we must the anspice whereas sharp thinking upon some restitutio in pax thing, so soon he certueth us to sleep, that elonge while after it be the sleep which was a scantly indulgeth us againe to sleep at all, nowe while we might purchase to great profite, to our fowles ward, while our moral enemy latere to manuold trappes & traines to take vs, while we stand in to gret bardac to be bireuely undone for ever, for all his wake we never more to praue, but lie full fall a sleep, our minde all occupied in

Whereas the intemperate hath here

But here we must still have in remembrance, that christ had the not only rise, but bade them rise a praue, sith it is not enough to rise, onelie we riso for some have trangue purpose. Cis offenedeth he muche perched it in englishe, that fullyfe and malicously way chath in wiscundes, than bothe he that leslyeth leslyeth his time in frouth sleepes.

And yet he not only willde to the praue, because we sate full it was to praue, aught the all so praphopis and what are they should praue, praue and he be that ye fall not into temptation.

This one point he did continually bente into their heades, a praue was a speciel thing, and them to all abide & garrison, to preserve them fro many temptation. Which who so refused to receive into the castell of his soule, and by reason of sluggishnesse, will not suffer it therein to enter, leslyeth the by the devils loudiers, who on every side both entwine it, his devillike temptacions I meaneth though his folle, negligence, by mayn force to inuade it.

How as he with his own mouth thiste advised them to praue, so because he would nor by his word only but by his ensple to teach them so to doe, he in his own person did thistle the same himself. Insinuating into us that we must praue with thine Trinity, that is to wit, subjugate one thrither, the sonne of him begotten equal with his father, and the holy ghost likewise equally with them both proceeding from them both.

Of these the persons, the things must
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We pray, for pardon for that is already

pax, grace to goeth through with that we

have in hand, and wisdome warily to

foresee what is to come. And this must

we do not carelessly and haurily but be

utterly and continually. From which

kind of paizure, how we faire wise we be

nowe aade as al the mean of us,

both euerie mans owne conscience can

see him warmly, and I belefe god

that the smale fruite that every day lese

and lese both grow thereupon, doe not

littile and little openly at legh declare it.

But so al much as I have here a little

before incensed as vehemently as I

could, against that manner of paizure,

where the minde for want of earnest de-

votion straiteth and wabeth about ma-

ny other matters, now at this presente

because I would be loth like a churchlie

suck lion, our beste to handle so

eoman at, whereby I might mishap to

tome fable spirited solfe, not to min-

tere a false to cause them, but rather cre-

aer their paie, and the Israel put the

quite out of all comfort ever to be hole

againe. I have thought good to take

out of Jo. 6. 16. a plaister for the,

which I say may allwage their grief.

Who to cure the ferent anquity of the

soe bespeere soule, both certein mas-

sing faynes, which are in operation in

their kind, much like unto those faynes

and playsters in greeke callid Anodia,

that ceruie to caese and temper the aches

of the body.

This John Ceron an excellent learned

man, a gentle bender of a troubled

conscience, because I knowe he saue for

parsons for fault of minding their paiz-

ers in themselues so much disdained,

that oftimes tediously without any

nede there was saine to reuse eternally

by thee they layd in their paizure, and

yet were alwaies neuer the nere. In so

manie that sometime after one thinge

thise reepe, they more miltled

the lack as the sicke, whereupon they cer-

ned such weares that they utterly lost

all comfort of paizure, and also so far

that some were levy to have gisse over their

good causse therin for all together as a

thing, that to paize either fearles of as they feared hurtfull on this

terdous man I say some way to allwage

the grieve in this behalf, iffered there

are a paizure the things to be noted:

the acke, the berute, and the habite, and

for the plainde declaration of his mean-

ing herein, he setted forth the matter

by an example of one that goeth in pl.

gimate out of France unto saint Ja-

meline, who some time both goeth for-

warde on his tourney, and therwithal

bath his minde occupied, not only upon

the sainte that he is going unto, but also

of the good purpose that he goeth thither

so. Both both this in this while two

ways actually continue his pilgrimage,

that is to witt as matter Gerline in

the lant tong termeth it, Continuclide

nature et continuclide moris, in a natural

continuance, and in a moral continuance. In a

natural continuance, in that he dothe

actually, that is to say in very deed, go-

teth toward that place. And in a moral

continuance, so that he doth thought al-

ways conncted upon the matter of his

pilgrimage. And he thus calleth it a mo-

ral continuance, by reason of this natural

circumstance, whereby his minde en-

ther, being otherwise of it felt and knew,

is in consideration of the vertuous en-

tertaine he take that tourney for, become

good and godly. And somwheles he goeth

toward on his journey, why his minde

is otherwise occupied, as where he min-

deth neither the saint nor the place he go-

eh therto, but happeneth farre better

meditations, as while his minde rained

as before god, now here continued be his

pilgrimage by a natural continuance as

Ceron calleth it, but yet not by a moral

continuance. For thought he actually

go toward on his viage, yet hath he no

minde actually, neither of this cause of his

pilgrimage, nor of his weare parshappes

neither. And so albeit he both doth not con-

inue his pilgrimage in moral action, yet

both he continue it morally in goodnes,

with the godly purpose he hath at begin-

ning, which is pietie emblyed in every

thing he both therwile, giveth a moral

goodnes unto the whole process of his

tourney. Joyalthmuch as of the god he is,

the he hath at the ther he dyd

afterwards followd and ensued: even

as a stone fliteth for apace to a mighty

twowe, though the hand that thwerfe it

dyeagen cleare therfor.

And sometime it is there a moral actio,

what there is no naturall at al, as wha

he sette him downe, and paraphraste

bethinketh him on his pilgrimage, and

goeth not one foote toward at al white.

Finally so sallith it nost times than a

fewe, that both lacketh ther a naturall

action and a moalle to, as wybel he is

asleep, at which time neither goeth his

pilgrimage by no natural actio toward on

his
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His pilgrimage, no; by no small actio
doth he any whit mind it neither. How-
beit in this means while both those ma-
rall goodnes as long as he chaungeth not has former purpose, habituallie
peruerre till. So that of trouthe never
is this pilgrimage in such sort discontin-
ued, but that at the least wise it endureth;
reth he remaineth habituallie to his me-
rice still, ones he determine the contra-
ry: that is, either cleanly to cause it, or
else to suffer it until some other season.

By this example of pilgrimage, he
expresse the nature of piacour, as thus
that piacour ones devoutly beginne, 
never affer in such wise be interrupted,
but that the goodnes of such good pur-
pse continueth and remaineth actual-
ly I mean, or habituallie, as long as we
neither leave it wittingly nor by the
lot of some deadly sinne loose the fruite
thereof.

Hereupon faith master Gersten, that
these words of Christ. Pray must you
continually without intermission, ver
spoken by no figure, but are to be taken
plainly as they be. Which percep,
good men and godly, even as the woe-
des lie do verily accomplishe. And this
his opinion doth he barely by an old
canon faising among learned men. Hey
lurcly well averye palter: meaning, is
whoever(according to his appointment
of the apostle) both all thinges to the glory
of God, can never after so breake of his
piaour, ones attentively begunne, but
that the goodnes thereof though not ac-
ually, yet evermore babittually, faieth
not to remaine with him towards his
merite in heaven.

These thinges both staller John Gersten
aman of profound learning, and excellent
verite, set forth in his booke of this, which
he entituled Praie, and the waptho-
nes of the same. Who albeoth he doth to
say, to confound such faint harted peculs
as be overmuch troubled: for that in the
time of their piaour, they shall never to
great paine to let their mind theron, yet
sordenly unawarees is it carried cleane a-
way, nothing left entetith, for all that,
than to put other in a solite and wrong be-
lief, as though they were in no perill at
all, while they be so careless, that they
little paue any thing to mind their pia-
ours at all.

And to futhe what we so negligently
goe about a matter of such importance,
piaours do we say in deve, but pray do
we never deale: no the by (as I before
said) procure we not goodes favour to
wards vs, but purchase his ignacion,
and drue hym clerly from vs.

For berey what meritall is it though
by spitefully disposed, that he test
a cell by the测试 ma, so carcellical
upon him. And cometh not he speake
into god carcellical, with his long fat-
ted, here good lob his piaour, and per
hard hyb hart all the while facre from
him, occupied upon some false and tre-
shes: and sometime god grace is f
be not upon verpe wicked thinges and
abominable, in so much that he berec
not what he faite himeself, but molting
by his ordinary accustomed piaours at
adventure, maketh (as virgil writeth) a
noise nothing mingling the matter.

And after we have done our piaours,
for the most part in such sort: go we our
waies, that we neede rightwaies to
pray againe a freele, to before parson
of god for our negligence in the first.

Chist therefor, when he said unto his
apostles, arise and pray, that ye fall not
into temptacion, because he would haue
them know that a sleeping and cold pia-
our sufficeth not, gave them warning by
and by what daunger hang over their
heads.

Lo howd the sower is at hand and
the sone of man shall be delievered into
handes of sinners. As who should say,
I tolde ye before, that one of you would
betray me: at which words of mine war
pe much dismayd. I tolde you also that
Luk.21. the devill will bully about to sift you
like wheate: but you fouled not muche
thereon, for none alll were made ye ther-
unto, as though the temptacion were lit-
tle to be pased on. But I, to make you
perceive how loue a thinge temptacion
was, tolde ye before that you would all
not forsake me. And ye answered me all
that ye would never to do. Pea and bie-
to him, that made himselfe sure of all,
told I before to, that ever the cocke
crewe, thise would be renye me. Pe
fate he Empl pestile nape, and that he
wold rather die with me, than ones de-
imp me. And to faith at the meany of yee.

And because you hold not self sightly
by temptacion, I straigly chargs ye
by all diligence to waake v pray, that ye
fal not into temptacion. And pepet spi
cocke to small regards what sole and
violence temptacion is of, for thanpow-
ding thereof, ye cared neither to watche
not.
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I will pray: ye were accustomed the boldest, little to esteem all deceitful violent temptations, for that when I sent you forth long since, two and two together to preach the word of faith, at your return again ye were led me ye even wicked spirits were behind that subiect unto you. Neither which know both them ye to much better than ye do your selves, as he that made both, abideth ye then out of hand, that ye hold not so much glory in any such pestilence, conferring that he power which he had over wicked spirits, came not of your own strength, but was procured ye by me: that not for your own lackes neither, but for other that hold be converted to my faith.

And I bade ye retire rather in that ye might alwayes be assured of, as that your names were written in the book of life, being ye should be holy in your persons, in al pinck same ye had ones attained the same, ye could never lose it after, were all the devils in hell never to much bent against ye. At this notwithstanding the dominion that ye had then upon them hath so boldened ye, that as it seemeth, ye take their temptations to be of very small importance. And for this cause even hitherto, for at this knowledge I gave ye what danger was toward ye this selfsame present night, yet did ye no more pass on them, than if ye had been nothing more ye. But now do I give ye plain warning that the hour nowe almost is come and not the night alone. For loe the howse whither on, the sonne of man shall be delivered into the hands of sinners. The hour ye now have no longer leisure left ye to write ye letters, but watch must ye nowe. And as ye pray, therefore have ye in manner no repite at all. So from henceforth I speak not unto you, as of a thing to come, but I charge you ye be present ye in required: and let ye go: go do here is ye at hand that shall betray me. If ye list not to watch that pervay, fail ye pray ye, yet at the least ye are and ye hence apiece, least ye shall not live in your power to subdue a ye wold. For he that shall betray mee is even almoist here. Onelie one amongst to speke these words, aryle and let ye go, because he would not have them; and away for; but rather to make them go, and boldly meet ye the enemies, like as he did himselfe who drew not backwar and any other way ye them, but incontinent after those words spo-

hen went willingly himselfe towards them, which maliciouesely came to mur-

der him.

Tollas aucte loquente iste, seece Ludus Seraphicus, von ex duodecim, cum so turbis, multa cum glas, dis et iubitus, sibi a principiis sacroetos et fascis, bis et personator populi.

While Jesus was thus still talking, he came to Judas Iscariot one of his twelve, and with him a map multitudine with many swords and gleuens sent from the high priests, the Scribes, and the ancients of the people.

Albeit nothing can be more effectual to mans soules helth, and to increase all kind of vertue in every childef heart, than devoutly to remember the whole processe of Christes bitter passion, yet shall he take a farther benelight thereby, which maketh or concenvth that that is here mentioned of the lieping of chapels, while the sonne of man was in treapeng, to be as it were a rereblande and figure of the state of the world that followed. For christ to redeem mankind, became hereby the sonne of man, as he that came, though excuseth without the seene of man, yet by propagation of our first parents, and so was the very son of Adam, and that for this extent by his passion to restore Adams offending being through their fore fathers deuine lost, and miserably caste away; into more wealth felicity, that ever they had before.

Whereupon for: all he was god cal-

led he himselfe fill the sonne of man, be- cause he was a very man in deed, and so by the retheal of his manhode, which alone was subject to death, did he ever more put by in remembrance of the benefite of his passion. And without fayle he was the son of god: yet did not his godhead die, but his manhode only, and not all that, neither, but his body alone, if we will ra ther way the thing as it is, than as we are wonte comonly to term it. For we say a man is deade, when the soule lea

 taught to be土耳e the death, and so departed fro it, and yet dyeth not at all.

But so much as it liked him, not only to be called a ma, but also for our inclination to take upon him mans nature to, a finally to incorporate e all in one body to himself, these are we men whom he hath by his whole the sacramentes of faith regenerated a renewed, therefore all behoved to make us prakers of such names as himselfe is customably called by; for the purpose nameth all faithfull c:

folks
A treatise upon the passion.

1379

A folke both goddes & christies, I cannot
thynke we shoulde doe much amplye,
if we doo alwaies in feare the time to
be alowt encon, that chist the font of
man that be deliuered into sinnes, as
to as we see any lycidoe that Chistes
mystical body, the church of chist I say,
that is to wite good chistlye people, that
like the chalices be cast into filful wretched
handes, Which thing we have seen mis-
hap(alas the more pite) in one place or
other the many hundred yeres, while
biere partes of christendome, some by
the cruel Turkes are assaulted, and
some by sundry sectes of heretikes throu
ward heauen blissfully mangled
and torn.

And therefore whensoever we other
see, or heare any such baunter (be it ne-
ever so farre from vs) any where to mi-
fortune, let vs than remembe that it is
not meere to vs to sit still and sleepe, but
for with to arise, and as we may it we
cannot otherwise, yet at the least wise
with our piauries, to help other in their
neede, And we ought to care never the
lesse for the mater because it is farre so
vs. For if this sentence of the painnym
poete in this commody be mercuereolue
commended, which faithe, I am a man
myselue, and therefore whatsoever hap-
pene to any other manne, mine owne
part reeke I to be therein, hove much
is it to be mistled in any christen man
to sleepe, and little paule what baunter
his even chisten be in.

And to declare this, Chist commi-
dned not onely those whom he had place
nerelt unto him, but alwaies the rest, who
he had caused to tary somewhat furth-
other of, in the maner to watche and pray.
And if certeine we paillen, what harme
other folke feele, because they be farre
from vs, let vs pet at the leaues, regarde
the peril that may fortune to fall to our
soules, (tho we ought of reason to feare,
least their baying may be an entry and
a beginning of ours, seeing we are by
daily experience taught what force
the fire royneth for the when it is ones
enhande, and why so plague of pesten-
ience reigneth, what cause there is to
dread infection.

Then seeing all mannes help can little
aulay vs, without god prefere vs from
harme, let vs never be unmindful what
the gospel spake here, but even think
that chist himselfe both again earnestly
fayt into vs, as he did then, why sleepe
you; Arise and praye that you enter not
into temptation.

But now she commeth to my re-
me, haunce an other point behides, which
is, that Chist is then deliuered into the
handes of sinnes, whosover has dwell
ed body in the holy sacrament, is con-
fracted and handled of beastlyly piteus
most abominable pestes. As ofte as
we fe any such cafe fall (and fall both it
aloas to of a great deale) let vs recheh
Chist himselfe then spake in these word
es unto vs a frehe, why sleepe you, war
the arise and praye, that you enter not
into temptation. For the font of man is
deliuered into the handes of sinnes.

For douctes by the leade examples of
tauntuy pestes, both bice and cull by
using lightely entree and crepe in am
among the people, And the unner they be
(whole office it is to watche and pray
for the people to obtenge gods gracious
helpes to them) the more neede pardy
the people hath to watche, wife, and heret
ly to pray for hisselues, and yet not for
the selues onely, but for such pestes also,
fish greatly were it for the behoife of the
latty, that cull pestes were amended.

Finally more specialy is chist deli-
iuered into sinners handes among those
sectes of heretikes, which although the
re receive this blessed sacrament of the
auctor otterne than other do, yet vs
would beare the worst in hand, s most
of all other, they have the same in re-
rence, ye because what any necessity to
the great disconour of chistlich church
che, contrary to the com custome they
receive it under both kindes, doe neuer
the as the assenting thereunder of s
colour of honoring it, harmfully blas
pheme it, while some of the name it stille
bread a wine, some which is word of
all, nor the bread a wine, but further
more count it not elses but bare bread
a wine alone, bitterely derenging the
name of chist(christ as they call it by
name) to be contained in the fayte sacrament.

Which point Sith they gow aboute to
maintaine, contrary to the most custut
words of scripture, contrary to s most
plain interpretation of all the old holy
fathers, contrary to s helievs s the whole
catholicke church so mani judiceth peres
hath most feallastly holds, and contra
to the truth by to many thousand mis
cracle sufficienly approued: these that
are in this later kinde of here, which
is in deede the woole of the toddler,
be they not crome poy even as epill
as they that this night layde handes upo
A treatise upon the passion.

Upon Christ's, and as those soldiery of Pilate's, that in crine making love curser into Christ as it had ben to honour him, most sightfully dishonor him, calling him in mockery king of Jews; like as those men kneeling and crowding, do call the blessed Sacrament of the wister the boyce of Christ, which they themselves confess for all that they do no more believe, than Pilate soldiery believed that Christ was a king.

As ofte therefore as we see any like inconvenience arise in any other nation, howe farre sooner it be from us, let us by and by make our reckoning, that Christ will speak up, why it sleepeth.

Sirle and say that ye fell not into temptation. For at this point, wherefore, this bitter plague reigneth now, it infecteth not the people at ones in one day, but in processe of time by little and little increasing more and more, why so such persons as at the first beginning can abyde no hereafter, afterward being content to here of it, begins lese and lese to mislike it, and within a while after, can endure to glace care to large lewe taketh therein, and at length are quite carried away themselves thereunto.

1. Tono. The disease still creepes (as faithh apostyle) so the further like a canker, both in conclusion overcome the whole countrey altogether.

Let us than watch, rise and incessantly pray, that both all may sone repent and amend, that are thus weareishly lade into this folly by the craft of the deuill, and that God never suffer us to fall into the like temptation, nor the deuill ever to repleace such of his repugnyous vsages in the countrey where we dwell.

But first we have gone so long out of a matter upon these miserties, lett vs now returne againe to the bishoppe of chikles passion.

Ludovigorumque acceptis cohortem a pontificio
hunc & e Varia ministris, venit Illus cum Laterano
et saeculo, Et abhine liberae, acceus Ludus Scarios
sine tuae ex duodecim, et cum eorum multis ac glas
dica et supinio, missa principibus secundo et servile
et fenestribus populis, deceptus estem traditur eis signis,

Then Judas when he had receiv'd
of the bishoppe a bond of soldiery, and tenerane of the Pharisiees came together with launternes and torches. And while Jesus was yet speaking, cometh to Judas Iscariot one

of the twelve, and with hym a mage multitude with swords and gienues, sent by the high priests the Scribes, and the auncientes of the people. And the traitor had given them a token.

This bende of soldiery which as the angelites do mention, the bishoppes delivered unto the traitor, was as I suppose a lost of the Roman soldiery, that Pilate licensed the bishoppes to take, among which company, had the Pharisees the Scribes and the auncientes of the people, set their owne fervantes, either for that they trusted not well the presbiter Pilates men, or elles to help them with a greater noxe, in case perchappes some sodaine prosperity in the night, Christ might by force be conveted from them; or finally for all his Apostles (which was the thing that they parchant correce before) might be there so taken all at ones, that none of them in the darks showed in any wise scape their babes. Which their purpose that they could not bring about, was withought by his mightye power, who was therefore taken himselfe alone, because it was his pleasures to do.

Their smoky torches lighted he, and their dimme larnets, to sue out in their darks fullfined blindness, the bright being same of justice not to be lightened Judas, by hym, that guetl light to every man, which commeth into thiss world, but to put out cleane heuer lastig light, that cannot possibly be darken.

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

And in like maner do all they pet spill in our bates purtie chikle alfo, which to be renowned themselves, doe their uttermost dervous to minishe and deface the greatest glory of God.

But now it were good, diligente to note, howe waiering and vary able chare of man is here. For it was not yet fully eire bals ago, that both the hegeties for chikles notable miracles, his no lese bertoous life adjoined thareto, he longed to see him, the Jewses likewise as he came riding into Jerusalem, which meruicous reverence recepved hym: whereas now quite contrary, the Jewes and the generall at ones, did jointly go together to take him as chich. And when Judas being woole the other Jewes or gentile