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A o gently, not only went in company, but was also their chief guide and leader. And hereby did Christ at his death give almena a right good lesson, to beware that no man thinking to allure himself of the continuance of any worldly welfare, which is full sick and burdenly; for no creature, whole body, confidence and beauty in the earthly inheritance, should inmoderately before any worldly welfare renew.

The priests, or rather the chief priests, the Pharisees, the scribes, and the audientes of the people, caused this cable of a sacrifice be sent against Christ. And surely the better nature that every thing is of, the more varnish it is, till it begins to fall out of course.

So Lucifer, who was by God created in glory, to adorn the angels in heaven, alone as he lurked himself to military by pride, became the lowest fende fellath. In like case here, it was not the seal simple soules, but thaminence of the people, the scribes, the Pharisees, the priests, and the Popes, the heads and rulers of the people, were a part of it, had it to be done in Justice executed, and goddes cause furthered, these were they I say, that chiefly conspired together, to have the light some of Justice cleary extinguished, and so be gotten some of god most cruelly murdered. So such traitie folly were they brought, through courte, pride, and enuie.

Yet is this point not sleightele, or to be passed over, but advisably to be considered, howe Judas who divers times in other places was to his reproche called by the name of a traitour, is nowe here to his foule Sana to, called by the honourable name of an Apostle. As Judas Iscrator commeth Judas Iscariot one of the twelve.

Judas Iscariot I tell you, not one of the faithies patrim, nor one of the Jewes chalfe mostall enemies, not one of chalfe sue discipules, (yet who would have suspected any such thing in them) but one alas of chalfe sue chosen apostles, is not ashamed here both to deliver his lord and master into their haides, and also to be the head captaine of them, that should take hym himself. Here have all men that beene in office and authority, a good lesson to learn, that when they here themselves soliplay called by names of hyghe honour, caute hauing they not alway therein gretly to referre, and therewith to flande highly in their owne conceit, but than especially to reckon the same bell to become them, if their owne conceitence doth werve them, and for the well doing of their duties in their offices, they do in deed severse to bear so honourable a name. Sithels may they be full of zeale named: unlesse they take pleasure in such base vaine words, being as many as be aste and in auctioritie, be they great estates, princes, etc.

The traitour faith he had gaven them a token fateng: whatsoever I shall kille, hee is, take hold on him. By this is there a question moved amongeth, wherefore it was needfull for the traitour to give his company a pitiful token, whereby Jezus might be discovered from the rest. Whereunto some anf were thus, that for this respect they agreed upon a pitiful token, because Christ had divers times before so openly seaped their hauers, what they did about to take hym. Howbeit feign he was wone so to scape in the byp time, even out of the hauers that were well known hym, by the power of his godhead, counter banishing out of their fight, so passing through the thicket of them, while they were amazed, this pitiful token gaven to know hym by, could be litle howe turned them to hope hym from seaping. And therefore doe some other say that the tone of the Jemeles was to lye into Chypre (for wherefore cause they thinkhe also was called our hody brother) that diuelse menno did well epe them both, the tone could not lightly be known from the other. But seeing they might have apprehended them both, and carrie the both away and turn them into the place where they
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A they might at most laiour hauing the
both taken, easie have dischurned the
what needed them to care for any \prupe\ to
kepe hym, and
to kepe hym to bys judgement : And
out as though thou haddest not
done wortedly enough for thine own
parte, medibest with the oulders of
in and as thought the wicked officers
that sent them had not givn them suf
sicient charge, much more had they bar
bly of such a circumstrep merchant as
at one, and give them instruc
tion of thyne owne head befor
that when they had ones gotten hym,
they shulde be well warre howe they
carped hym. What werte thou atraide,
least when thou haddest achieved thy
mistaken purpose in delpueryngs
Childe into thote Ruffins, if by the
should have negligence Chyldre speaker
should have slippe away ere they were
warre, or by force been taken from thym
sawgrothe their teeth, the thirty greates
the woefull ward of thine heriosis
servation, shoulde not have bene truely
paide theyes. Yes I warraun they full
surely shoulde theye have ben paide the.
But as glad as thou art nowe to have
them, as delivrous will thou be againe
to ryde of them, when thou ones
hale them, howbeit in the mane while
that thou workes a scare, thogh thou
shall be papertell to the maister, and
damnable to thy selue, shall be neve
therefor to a great man right holesome
and profitale.

Antecedentes, etc. & approyning of Isra \et ofoul\, 
retor cum, Et quum vneto, statum accipit ad eum, et 
sit, Rabbi, Ave Rabbi, et ofoulatus eorum, dixit ei 
Jesus, Anice ad quid verifulis : Iuda ofulato solum bos 
misit tradis.

Then went Judas before them, and Approach here unto Jesus to kyfe 
him, and when he was come, straight 
tapes; Prased he unto hym and 
sayed. Salter, good morol maister: 
and kissed hym. Jesus said unto him, 
my friend whereby are thou comen? D 
Judas doeth thou betray the lombe of a 
man with a kyfe?

Albeit Judas of truth (as the histo
ryth tellith) was before this compa
ny, yet both he further in an other tense
signifith, that whereas there be many par
tens of one evil act, he that comitteth
that thing causeth to losse the, is in the
light of god the worst of all his felowes.

Et approyning of Isra, et ofoulator cum, Et quy
es nisset, statum accipit ad eum, et sit, Rabbi, Ave Rabbi, et 
ofoulato.
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And he was there to kiss him. And when he was come, up and by went he unto him, and said, Salister, good morrow, my master and my king. So did they approach unto Christ, so did they salute him, so did they kiss him also, that preceding to be Christ's disciples, and in appearance seeming themselves to profess his religion: Yet in very deed they did by craft and subtilly their determin'd devise closely to overthrow it. So did they salute Christ as their master, that call him master, and regard not his commandments. So did those priests withal kiss him, which celerate the holy body of Christ, and afterward by false doctrine and evil example of living, kill Christ's members, that is to write the souls of Christen men. So did those false men salute and kiss Christ in so much as would be counted for good and decent persons, for that contrary to the long continued custom and guise of Christendom, they do now in these later ages (like good holy fathers) without any trust, in dispute and reproach of the whole Christothe church (and therefore not without their gross and offence to godward) by the settling of those priests, not alone themselves receive the blased body and blood of Christ under both kinds, (which things yet might somewhat be borne withal) but condemne all other that receive the same body and blood but under one kind only; which is as much to lose as they condemne all Christen people that have been so many years in all parts of the world, except themselves alone. And albeit the foremost magistrate that the latter ought to receive both kinds, yet as for the thing of the sacrament, the body and blood of Christ I mean, that do the more part of them at all lay men as priests, from every bynde closely take away, leaving no more therein but the bare names of his body and blood alone. And in this behalf are these folk, not much unlike to Pilates flouders, who in direction of Christ by his own knees, saluted him by name of Jesus. For even so far they also, that with reverence kneeling upon their knees, name the sacrament of the altar the body and blood of Christ, whereas they believe not the other to be there, no more than Pilates me believed him to be a king. Whereby all these whom I have here rehearsed you, do in their salutation and false trauetous kyse, plainly play at the traitorous Judases part. But now as these folk clave Judases part, long after he is gone, so by his Joas in a figure clave his part, long before he came: who (as it is written in the xx. chapter of the second book of Ezech.) while he thus saluted Amasias, God speed ye myne alone good master, and with his right hand lovingly he took him by the chinne, as though he would have killed him, prince defilest out a sworde therewith by which he spredeth the chynne as though he would have killed him, prince defilest out a sworde therewith he spredeth into the tother, wherewith at a stroke through both his sides he stroke hi stark beade at once. And a good white above these, had he by a lyke trauetous manner struck Abner. But afterward as reason was being flaynye himselfe, he recouered his soul to revenge that wretched traitorous guile. Elys Judas followed the sound Joas out kyght, whether he consider the estate of his parde or his mysteryeous kyse, or the vengeance of Godde, and the myserable ende of the both, saying that Judas in every point to too far exceeded Joas. For as Joas was in great suerfeth with his prophe, so was Judas, and in much more, and with a myghty more prince to. And as Joas knew his Amasias, so Judas knew Jesus a farre greater freqh, and therfore was myghty loving master. And as Joas knew Amasias bynne master and ambition, because it was tolde him that amasias was lyke to grove in more estimation with his prince than he, so Judas thought his courte of wretched woldly wyning, for a small summe of manner, stately and relucreful lyke his own master to death. And therefose as bys trepas was a great decease more heeuen, so was the maner of hys well delircyde ende, much more p hatious and lamentable. For whereas Joas was slay by another Judas with his owne handes most wretchedly honge himselfe. But in the traitorous contriving of mischief, were the abominable enterprize of the both not much unlike, such as Joas familiarly speaking to Amasias and pretentiously strongly to kiss him, shamefully slew him, so the Judas gently to Christ, saluted him reverently, and kiss him lovingly, whereas noughtels minded this curst
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A cursed captive all the while, but how to deliver his deare maister to death. 

Suffereth though Joas by suche coulered amitye deceiued Amalas, yet could not Judas so deceiue Christ, who at his comings kindely receiued hym, heard him saluere hym, refuseth not to be killed of him, and as it was of all his detestable treason, yet for a while so vises he himselfe, as if he had known nothing thereof at all. And whye did he this trowe? was it so, that he would teache vs to counterfaite and dissimule, and lyke crafty, worldly, false to supee other ones visites, but rather to giue vs a lesson patiently and meekly to suffer all 

By; tongues and false continued trains, 
not to loose and rage, not to court to be trauenged, nor by euil language bitten, againe to sake our threwe soule, neither 

To take any vaine delight despisfully to beguil our enimy, but against 

Craft and falschode to vse bryght dealing, and by goodnes to maister eulog, and with sweetes and sover wagges, to laboure by all meanes possible bothe in time and out of time, to make good men of badde, so that if any man be incurable diseased, he have none occasion to impute it to any negligence on our behalfe, but to the swrage of his own mischeuous diseas.

So Christ and a most gracious phisition pouered both the ways to cure the traitour Judas. And first beginnynge with gentilenesse: My frend (quoth he:) for what purpose commeth thou ? But albeit the traitour at this word frend, somwhat begin newly, as he that upon the remembraunce of his hygh treason, feared that by the name offred, Christ lofe charged him with his worsted most malice, yet on the other side, as commonly usul disposed perus be ever in good hope, lest to be unknowe, this mad blinde wy.IsChecked trusted, for all he had to ofte by experience perceiued, that Christe partitly knewe many thoughts, and that his owne treason were, was merly well covered, at the supper, yet this made mynde loose I saye; getting all together, was evermore in good hope that Christ little with his entent. But so as much as nothing could be more harmesfull unto him, than to be still fondely fedd upon suche vaine hope (so it was the thing in bothe that moste hindered his amendment) Christ of his goodnes wol no lenger suffer him to concieve soone content in trust that he nothing wist of his false dealing, but streightewast sharply abed the ununto: Judas, yet thou betrayest the sonne of man with a kisse? 

Here calleth he him by his name, as he was wonte to doe, to thentent oppon remembrance: aware of his amity, the traitor so hare might have relentd and fallen to repentance, but his treason also openly layed be to his charge, while he might perceive it was not unknown, he hold never be ashamed to confesse his faulte. Over this the traitour by anfull hys crafty did he bittier touch, in these wordes: Dost thou betray the sonne of man with a kisse? 

Among al looses of mischies, none can there lieth be founden more obudous into god, than when we abuse things that ben the owne of others, and turne them contrariwise to spreke in our liendenes. And for this consercion doth the God much mislike seeing, for that the woods which wer by him ordained truely to expelke our myndes by, were falsely pererce to a quicke cūryceibe, "In which last and manour both he grew, mostly displeasure God also, that misfurthe those lawes that were be our selfe to be fend men from wrong, to be instrumenes to wrong men by.

Christ threfore checketh and construcked Judas for this b.estable kind of ofscere, where he sayd: Judas, dost thou betray the sonne of man with a kisse? 

Either be thou such as thou wouldst be taken for, or plainly thebe the belles as thou art in bede? For whom under the colour of friendshipe was meth a unfrenchly parte, doucely wychedly hys owne offence thereby. Was it not enough for the, than Judas to betray the sonne of man, the sonne of that man, for to thine I meant, though worldly default all mankinde had ben vittercly tolke for; ever, had not thy same sonne of man, whom thou desirid to despr, rebend all those that be willing to be saved? 

Was it not enough for the, that I saye to betray this sonne of mine, but thou must be trauait him with a kisse, and to so make the to work by treason by, which was first inuented to be an abusing toke of mere love and charyte? I doe not too much blame this company here which by possible meanes openly let up me, as I doe the Judas which with a traitorous kisst didt in to the rude ruffians thus unkindly betray me.

Nowe
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A rule when Christ saw no manner of repentance in this travoul, to declare that he had much rather talke with his open enemies, than a private adversary, and therewith to cause the travoul to perceive, how little he paffed upon all his deuiliſsh deceyces, turned straignt from hym, as unwarne as he was, forth went he unto his armed bandes. For thus faith the gospell.


I. Then Jesus knewing that all should betray hym, went forth and lape them. II. And when he sawe they answered Jesus of Nazareth. Jesus lape them. And with the name of Judas that betrayed hym. And as Iesus was once lape I am he, they went backward and fell down on the ground. III. Whome seke ye? They answered, Jesus of Nazareth, and Judas that betrayed you. IV. They answered, I am he. And lo, I have betrayed you, I am he. V. They went backward and fell down on the ground. VI. Whome seke ye? They answered, Jesus of Nazareth. VII. Jesus answered them, I am he. And as lo, I have betrayed you, I am he. They went backward and fell down on the ground. Vlll. Whome seke ye? And they answered, I am he.
A notable, with b. loaves of bread he had made, by authorizing persons, the people had he been, and rapt the bread, he had been in company of all sorts of people. Pharisees, Publicans, people, poor, good, bad, Jews, Samaritans, and Gentiles. And now of this number there was there not one that could discern him, whereby he made hard by them, and spake unto them, neither by his doctrine, nor yet by his speech, as though the leaders had of purpose ranged in thee meddlers.

As among them all that than came to fetch the hym, there should not one be sent thither, that ever had been hym before. Why was there none that had been marked hym at the leafy, wise hym of Judas, who had hym 22 by hym to betray hym? For the spy he gave hym for a piece of silver whereby he might be known? What had the people hym felt that at the same time was there among them, so some forgotten hym, when he had but a little before by a spy betrayed hym? Whereof rote than this strange and wonder-ful change.

The reason why none of them all could know hym, was the false name that within a little while after, caused leafy, wise hym, that until he revealed hymself, neither Mary Magdalene whom the swain hym, nor neither mother of his two disciples whilst they communed with him, why not what he was; but as they took him for some wayfaring man, so toke the hym but for a gard-ner.

Finally, if you will needs learn how it happened, that none of them all had power to know hym, for all he was present among them, and talked with them, it was ye may be face of none other cause, but even of the same that made as ye see here, that none of them all was able to stand on his feet, as long as he spake to them. For as long as Jesus had se, I am, he went back and forth and fell rate to the ground.

Here by Christ were ye profound him self to be that word of God, which much more peereth than anyone double sowed sower.

Some folk say in deed, the nature of lightening to such, that it will melt the snow and never hurt the seabed. But verily true it is, that the only bower of Christ, without any harm of the body to the word they natural stem of the, that no power was there left in them to bore by the hym lymmes with all.

Here seteth the Evangelist that Judas stede also with them. For what he beared Christ to playfully lave his treason into hym, either for, and mine of ye, for fear to (for he wise well enough how fierce of nature Peter was) he dreeke backe by and by, and retired to his comp amazed. And why doeth the Evangelist make mention of Judas standing amongst them? but to make his understand, that he lyke wise fell down with them. And sence such a trecche was Judas, that in all the company was there not a woods, not a woods to have a fail.

But hereby meant the Evangelist to give every man a general warning, to take good heed what company he keep, for fear lest he match himself with swill folk, with them may he be fortunate to fall, such stories charmed it, that whose lyke a foole place himsel in a leading-thyope with such as after, by misfortune be cast into the sea, doth the scape alway to land, and all the rote be drowned.

None I think doubteth but that he which was able to show them down every one with one woods, couthe as easelike have gent hym so lose a fall, that none of them all should ever been able to rise agayn. But Christ, who gaveth them this fall to make them know that more couthe they not dove unto him, than he of the permit them, licensed them to rise agayn, to Doe unto him that it pleased himselfe to suff er.

I gour quell suraissent, femm interrogavit nos, quem quaisti? Lib adem dixitnur Iustus Nos, xarum, so when they were risen, he asked them agayn, whom seke ye? And they answered, Jesus of Nazareth.

By this one pointe may every man perceive, that by Christes cunning into them they were so imployed, as adorned and amazed, that it as seemed they were almost one of the? Writtes. For hereby might they have been to pronounce, that at that time of nights, and in that place would they none find, but some, either of Christes own disciples, or at the leafy wise hym Strange of hym, who would rather have con-veuned them ange wape eltes, than have
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I have conducted them where Jesus was. And by the way they spake soles even at the lyffe mettynge, fondelye bladde out at once, bite one whome they neythor wiste what he was, not why he asked them that question, the fette of all thee errande which in any wyse shoulde have been keppe close, vntill they hadde achieved the pur- pose. For as soone as he asked them, whome woulde ye haue, They answered and spake Jesus of Nazareth, Jesus answered agayne. I tolde ye that I am he, wherefore if you would haue me, letterthese my disciples deparke. As who would say, if ye wolde haue me, leaping I am no wight to vpe, and tell ye my selfe who I am, notice ye this know me, why do ye not straightlye vapes take me? But of truyt so farre vnhand able are ye to take me, except I geue you leave, that (as ye haue by your falling backwardes alreadie yeghte effectualy profaned) ye haue no power to muches as to hande whyple I see but speake to you. Neuerthelesse, if all these thinges be done to cleanse our of yore mynydes, noyte once agayme I putte you in remembrance, that I am Jesus of Nazareth. Wherefore, if you lisse me, suffer these (my disciples) deparke.

Where Christe here sapeth, lette these (my disciples) deparke, that he meant nottherby to afffeate for the to goe, thow the sufficiently I crow, by that be frakthe them to leathe to the ground.

But othertwiles happeth it among that they that go about a milichious matter, be not contented to doe one mistichfe alone, but of theye owne vngraucious vppobilitions, commonlie coute to add moe thereo, than the busynesse theye haue in bande of ane necessitie required. And some also that helpe forthe other mennes manifull enterpryse, be so forward and so more than neithet trutheth the in, that rather than leaue any vngraucious acte undone that they are ap- pointed into, they will putte some-what more to it of theye owne heads befide. Sothe whiche sotes of folke dothe Christe here principle touche, wher he saith, if ye woulde haue me, suffer these my disciples to deparke. If se my bloud the that the Sons, the Bersbes, the Pharises, and taine of the people do so false Christ for, lo at youre lust seekinge was I readme to meete you: and where you anow the, I disclosd my self vnto you: whyple ye lage on the grounde, I foode hardye by you: nothe ye are riefen, here am I present for you to take me. And finallly which the trap- tour could not ever have done, here dec- liner I my lyte into your handes, to thende neythor you not then that think- be that (as though you had not done lewdely enough to contynue my death) needes must ye thende their bloud to be.

For whiche causeth ye seekeme (lappe A) lette these (my disciples) deparke.

He bade them lette them goe: but mawgre theheurea hee thought to have it to. And whyple they were busie to haue caughte them, he causeth his discyple to see; and to preferre ye theym all, clearclye disappointed all those capitiues purpose. For decracion of which effecte to followe, these wooddes spake he before bande into them: Lette these (my disciples) deparke: whereby this is owne aying all was herisped. All thole thone goue me haue I not lost one.

These wordes of Christe which the Evangelyske here menentioned, were those that Christe spake unto his father the same nighte at his maunynge. Whyple father faue them for thy names sake whom thou haue granteu into me. And a little after, I haue kepte saff Halle that thou gauette me, and none of them hath perished but the sonne of perdition, whereby the scripturcs fulfilled.

Here see Christ prophesying that his discipules shoulde be false harne- less els though he him selve were taken, forshowed thereby that he and none els preferred them. Thereon where of douthe the Evangelyske putte the same in the readers remembrance, to let them knowe, that albeit Christe in this place spake into these folke, fust for these my discipules to deparke. Him selve for al that by his prievent power, had made open the wayes, them to scape.

That place of scripture that fou- theith the destruction of Judas, is by the waye of prayour prophesied in the hundred and eight Psalm of Da- vid in this maner. Lette his wayes be mordred and another take his route. These woodes though they were false.
spoken so many peres before of thy crack
tour Judas, yet until Christ to taught
us, and the doing falsely after compared
with the fapde wrongs to proued the-
same, whither any man elles save on-
ly he that pake them did ever till that
time to understand them, I cannot
surely tell. For it followeth not that
everything that one prophetic forse-
feath, is foreseen of all the rest desper-
ith the spirite of prophetic to proph-
eces proposition by measure. See
and further of this opinion am I, that
no man hath so clear understanding
of holy scripture in all places, but that
as yet there are many hidden misteres
remayning unreceived therin, suche
cor as concern either Ante prophetic tyne
of the day of judgment. Whiche al-
so they are for the meanes while un
wet, Velius at his camenege a-
gave, hall at lathe openly receiv.
Whereas as the apostle is sayke of the
wisdom of God, so mape I sache
ways, wherein God hath lappe hys
and hyppen greate heapes of his wis-
dome) right well express and safe:
by the depth of the mercedes highe
wisdom and knowledge of God.
How farr be the judgementes of God above
the capacitie of mannes witte?: and
how unsearchable be his wapes? And
yet for all this doe there in every cor-
nen nowa baper still sarte by ornan-
test be, as it were swarmes of wapes
or hornettes which of a certayne pride
call themselves as Sapyne Hicrom
teamed them. Antidactations that
is to wot, of themselves learned with-
out ane mannes teaching, and boast
likewise that without the Comment-
taries of the olde doctores, they have
found all those poynites open plaine
and safe, where the all the auncient fa-
thers, menne of as excellent witte and
no lesse learning then thoy, and ouer
that all gent to continual stude,
and touching the spirit of God, where-
of they as much babble as they lyttle
have as farr beyonde them as they
passed them in godly living, confes-
ted to be right harde and cumbrous,
But nowe these newe found divines,
that are thus fast apnlyly spoyng type
of neighbors, which would so apyne
before to know all thinges, behoves
that they vary from all those god
ly menne in the understanding of
scriptures, agree not within themselves,
only in the principal poyn-
tes of Chyistes religion, and never;
and the differenceourse of them boldly
beying folke in hand, that they have
spyed out the truchte, as they put
other of like sort to rebuke and blame,
sy by othre doe they take shame them-
selves. And as they altogether labour
to destrope and overthrowe the whole
christian faith, so are they all the hole
rabbale of them brought to confusion
themselves: whereat warched by few
littie enterpisses, God that dwellet
in heaven loudely langeth to thonne:
whom I muchly bremble beleche, that
he so laugh them not to thonne, as he
laugh at their eternal damnation,
but insire into their hartes his holy
some grace of repentance, whereby
though they lyke unholy stude
goddinesse children have arayed too longe alas
abode, they may yet at length return
from whence they came, unto they
mother the churchs afterthy, the in-
tent we and they together agreynge
in one trewe faithe of Chyiste, and
knaves in mutual love and charite,
mape as hys trewe membres sateyns
unto the glory of our capitaine
and heade, whiche who former hymes is
to have ouf of this bodys (the church)
and without the righte faith, dorow
with a raby hope lovelly decreue
hymself.

But none as I was aboute to tell
you, that this propheticke was means
by Judas, byvbe Chyiste somewhat
gene burnynge afoye, and Judas by
the murthers of hymselfe, byvbe
plainesly declare it, and Peter after-
wardes se expounded it, and all theap-
isses wot whiche at lenghe executed
the same, when by lot they admitted Pat-
chias to his roome, so that then byb
there in trewe bode another take hys
place. And to make the matter the cle-
er, (albeit bylhoppes doe still from
time to time faccede into the Apostles
places) yet into that number of the
twelve. After Mathias was once cho-
sen in Judas place, was ther none
none taken in againe: but Choffice of
the Apostles being little and little ap-
pointed into many, bothe was the
foolapd propheticke fulfilleth, and that
holie number therewith fullfe at
an ende. Wherefore when Chyist said,
suffer these my Disciples to departe,
he desired not lose for thynm to de-
parte, but in a maner tolde thym that
he hymselfe lykewise his Disciples is to
doe,
A treatise upon the passion.

A bove, to versus that he hadde earthe spoken, Father I have kepytho: that thou gauke me, and not one of them hath perpyl, but the somme of perdition.

Here me thinketh it good somewhat to wapec, howe effectually in these woodydes Cristysto setolde two thinges to farre Byzhe, as the desperates death of the Crapoure, and the good successe of the rellie. For so ceroyynelpe Byzhe be tell what should become of both parties, that he speke thereof, as of a thinge not to come, but rather paske alreadye: Those that thou gauke me (saye he) them haue I kepte.

Nother were they sauged harsely by theys owne strengthe, no prest by ane gentlenesse on the se use bekehe, no escaped abawe for faultes of diligence in plates menne, but I have saufely kepte them, and none of themall hath mifcaried but onely the somme of perdition. For of them whome thou (Father) gaukst me, was he vallery one. And I whole he at my choopyrge of hym, willingly receiveth me, sette hym at free libertie to become the childe of god with the remenauncet that receiveth me. But as some as he of a courious mynde fondely betooke hymselfe to the devell, and soke me, and sally betappeinge me, refusd to be fauyned by me, whyle he wente aboute to destrope me, he fell to be the somme of perdition. And thus lyk a wychete wychete cail he hymselfe stapp.

And so well allured was Christe, what ende theys Crapoure haueth haue, and to bondemblitche hewed he that he shuld come to naughte, that he playclone sche, he was alreadye loste. This notwithstandinge this was in takinge, Nill noode (with a full furios somake) this wychete Crapoure, amonge stote that tooke hym as theys headde capitane and banne bearer, triumphinge of likethode and reypynge to beholde, what perill his owne fellowes and his matre were in. And I here-

D ype thynkehe lookede for none other, but to haue bade them taken and slappe eueryone. For suche is the madde naughtie nature of ungratefull folketh, that whome they haue once unclipte bate lyth, those woulde they gladelye haue ridded out of the way: to foy deth theys finnfull bod. Of
dede constancye the repocche of theys unclipte deapynge. Thus was this Crapoure full gladde, whyblye he hoppeth to have bade all his fellowes in hoide at once, and lyke a foolo care no perilles of himselfe at all: nothing lesse misadventure than that asyste before the dreadfull sentence of God woulde lighte bypon him, so that he with his owne handes though a mote horriblye hang himselfe.

Here haue I occasio to lamente and beweape, the bindenedesse of our miserable mortal nature. For many tympes whole we are in moste trouble and scare, though we know it not, be he in moste lutterie. And contrary wise, oftympes whole we recheour felues sure and make moste matter than unwares deathen death even so
dynelpen on vs. All the Apostles saue Judas were very lose afraide: rechoyn
ting to have been carped abawe, and putte to death with Christe. And yet were they all in cases sale to escape: whereas Judas on thother syde which nothing feared at all, but tooke a spec-

ial pleasure to see them so alighted, loste bys ipse for euere and that in fewe bowyes after.

A cruel delighte it is and very

in

natural, to resoyme and take count

lotzoe at others weoe and miser Yee

ever the more caule hast any mann to resoyme or to accomplihe bys lucke the better, for saibinge power upon any bodies ipse of deathes, as the Crapore trewd he haddhe, whende he had gotten this bende of souliours into hym.

Sich of this may every man besythe P
dure, that whom to ever be laygeth, by death shal he him folowe. Pea and be

untargye to the bode of death, that the partie that to bodeyse bosteth to despatch another lyfste, may fortune for all that to gae before hymselfe: as it here sauerd by Judas, who delriuerd Christ to the Jewes to be putte to death, and yet did he lyfte milerably murder himselfe.

A heavy a durtcfull presidt for the

hole world to beware, s no man reckt

himselfe free from Soddes bengeance, that without all scare of God prestlyt unclipty attempteth mupsche, never taking any recource theare. For all creatures doe agree to woorke with their creatur, to chaftice and punish themyl. The aper is ready, with no-

LT. i. f. one
A some and curril breathes to infect and
porson them, the water with waves
to drown them, the mountaines to
overwhelme them, the vales to rise
up against them, the earth to gape and
open under them, hell sobainke to swa-
love them downe, and there the devil
hoblong dope to plungre the in flaming
phylites, that Hall continue so
eret. And all this while god alone
pressecr this self watchet man; for
he hath too faiee to be taken. But
he that so followeth his stubbre of
necker Judas, that after grace so of-
ten offered, and so ofte againe refused,

God at length determineth to ake it
him no more; this man is bountie-
pke in a very miserable case, this man
Iapse in hoie god plighte forer be
fondly weneth hymself to be, and some
he to sicke never to hygh in the apc, yet
walloweth he in deo full love in all
sowes and wetchesnes.

Wherefore let us make our paper
unto our most piteful saintour Christ,
not eche one for hymself alone; but
every man for other too, that we follow
not the example of the obstinate trapse-
tour Judas, but without delape glas-
lly embracing goddes grace when it is
offered by, may though our owne res-
pentance and his mercye, be rened
after to attaine his endless glory.

De anguina Malchii auricula.

"O the cutting of Maccus care.
Albeit the Apostles, when they seul
tarde Chyste telle them before, of the
things which they noue failesth them-
selfes, wet therat full sop and soode,
met much insec it greue them then,
thennowe, when they presently be-
helde them with theye bloues eye.
For alone as they steppd so marpe come
upon them at once, and open ye spe
they sought Jesu of Nazareth, no
longer could they stand in saute, but
that they fougeth for him purposely
to apprehend him. And the upon pre-
cuting what was like to enlre there-
by, are matters as in such a soate
thee to be perped to them. Fief
the earnest care they had for; they were
beloved maister; on this, the hede
they trode in what might fall on them
felues: and last of all, the shame they
hadde to breathe their boide boates and
prymple, where euerne one preselape
lapy, he would never fosake his ma-
ster, no not to dy therefor.

Thus were they meydes with dy-
ners perplexites dylers pe disstracket.
For as the love of theye maister mo-
ted them to auopse, so the fear of theye
felues wilted them to sse. And as the
brede of death ouaine them falk alow,
so didde the sman to breake their pro-
nem, perluade them till to carpe. As
gayne theyryghe well remembered,
howe Chyste had before time charged,
that none of them for his owene becalce
should carpe neither stike no staffe;
whereas nowe the same night he sawe
a contrarpe commandemente, that
whoe lacked a fowde should tell his
comate beo hym one wiball, and all
owe he, that they being but eleven
nowe, there to dectate of wepons,
that sawe onlye two of them nor-
uer a one had anpe about him, except
happel some knesse to cuthe his make
withall, were fere allighted to see such
a fote of the Jewes behind the Ro-
maine fulboules, all go well armed
stande there to thiche hanging to-
gether about them, yet alone as they be
thought them, that when they had fast
into Chysste, so here are two fowdes.
Chysste answereth they are enought,
they not understanding what was the
mallic meaning of the matter, too
byndely asked Chyste al in halfe, whis-
ter theye should defend hym by fowde,
scaping Domine fercutiuus gladium. God that
we strike with the fowode: But Po-
ter for the fowente affection he bare to
his maister, before he had his aunсло
osse out his fowode, and stikong at
the bidoppe seuaunte, cutte of his
tighte care lenceth: other for; that it was
his chance to sinde there nere into
hym, elles because among theym all
ther was none to bus a hyggar.
And oute of question it appeareth that he
was some very lewe solte, for the
Gangelites witeh hym, that he was
seuaunte to the bidoppe who was hygh
Pistec; Prince of the Pales. And
commond as Jovennall saith: Great
mennes bode by well fixtede with
lawde maelpere marchauntes. And
men learn by their owene experience,
that in every country noble mennes
seuauntes be stateller and much more
extreme, than are theye Loydes them-
selfes.

Nowe to let us knowe, that this sel-
lowbe bare some rule with the bidoppe,
and taketh therefor the most upon
hym. Saints, John immediately after
addeth his name to saying: But names

[Unreadable text]
A treatise upon the passion.

Whatsoever this servant name was called, he being the Evangelist, as he went forth, withoute it bee in som purpose, and thereupon thinkes that this Jauell that so fiercely rul'd in among them, Peter in such a state, that he first beginned with hym, and so would stoutly have proceeded further, had not Christ prayed his bold courageous sonak, that he be set to farre, why by and by (as he came not to approbe death, but to suffer) and he had been otherlike minded, yet littly nebed of any suche tryde, but temper'd the resolute will of the Apostles, and reproach'd the OUTRAGEOUS zeal, and also reproach'd the hyle with the two swords of goddes word (the cut whereof like a slitting the soul of the sinner, and to wounde it to the great helpe and health thereof) as for the other terrible and dangerous sword of communication, that wou'd I have you alwayes hope with in the sonke of mercie and pittie, till an urgent and wonderous necessity cause, encharge you to drave it out.

Thus whereas the remenant of his apostles he spake not passing two words of these, either for that they were meekmilde of spirrite, or too hot to basse Peter was, Peters fierce unbydecly prays he calmed and quetted with a farre lenger processse, so that he did not alonely bis him put by his two swords, but tobole him also the cause why he milyed his zeale, in how better he meant therein.

What wilt thou not that I had bin the (quod he is the cup that my father hath given me) Christ had long before sealed his apostles that he must goe to Hierusalem, and suffer muchoe wo by thounsaintes and the Serpess and the Princes at the priestes, and in them be slayned and cast from the thredy day again, and Peter taking him aside, began to rebuke hym in this wise: God forbidst this matter, it should come to this thing, these shall not such thing come to thee. He turned about bis Peter, and said: Sit the hence be hind me Satan, thou haist no tate in godly matters.

Peter to map ye se, how sharply Christ repsoned Peter, to whom a little before, when he called hym to be the sonke of god, he had said. Blessed art thou Simon's sonke of Jonas: for fleshly blind.
A hath not revealed this unto thee, but my father that is in heaven. And I say to thee, that thou art a stone, and upon this stone shall I build my church, and the gates of hell shall not prevail against it. And I say unto thee, I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

And here be calleth hym of in a manner, and maketh hym goe before him, and prayeth to him that he hinder hym in his purpose, and calleth hym Satan, and calleth hym that he suffereth not godly men to bind all woefully.

But why dydhe he all this? Marpe because he disconformed hym to take thy's death upon hym, which he doth cause him that needs must be suffer, and that by his own will it was resolutely to determined. And therefore would he that he should not only not lette hym therefore, but also loose hym by the same wape themselues, for who so will come after me (saith he) must take hymselfe, take hym selfe's crocfe and follow me.

And besides all this he goeth furth further and declareth, that if any man cometh to me and calleth me Lord, and carrie about him the name of Christ, and constrayneth whosoever will not lyeke to be about with hym into death thereon, or so locken hym in his life, so he, or shall not loose his life at all but change it for a better. For he that will save his life shall lose it, and he that will lose his life for my sake shall save it. And what good gateth a man, if the winne the whole world, and leste hym selfe with hell? or what exchange will any man make for his soule? For the comne of manne shall come with hym Angell in the glorie of his father, and than shall he reward every man acconundy to his dooings.

I charge a lycke longer uppon thy's place than peradventure nedeth. But who is there crowe ye that would beleve with these woes of Christe, beynge so sole, so bytinge, and againe so effectually puttyngye vs in hope of euerylastynge lyfe, he movyd somewhat to disgrete from his matter. Howbeit as concerning this present place, by these woes of Christe we see well, howse secretly Peter was here admonished, to beware that he abused his seals to the hundyng of Chyses death no more. And yet once agayne loe, as he than bidde all his possible endour by wrodes, to counsale him to the contrary, so nowe laboured he as faste by mayne force and violence upon the lycke seals to defende him therfore.

All this notwithstanding, Chyspe, because the faulte that Peter dyd, came of a good affection, and also in as muche as goynge to bys passion, he demesned hymselfe in all pointes humely, woulde not to be perpyted requite hym therefore: but lyte by reason corrected hym, and after by tellinge hym bys faulte, and at last declared also unto hym, that if he hym selfe were not worthy to dyme, little neede he to bee defended either by hym or any other maunders whyte at all, for his father would not lyeke it, if he woulde befer it of hym to lende hym at bys neede a mightye stronge boundantcence armie of angels from heaven, agayne those stryke caues that were come nowe to take hym.

So he of all (as I tolde you) dyd Chyspe resplese the frequent diebut that Peter hadd to lyke, and belived him the reason why.

Callem quem deisti mihi pater, non me repleam illum. What wille thou not (quod he), that I shall depsyke of the cuppe, which my father hath grene me?

All my lyfe hitherto hath been a patron of obedience, and a sample of humillity. Was there ever any thing that I have either offended or more causes neklye taughte ye, than to bee obedient to your rulers, to honoure your parents, to prude into Ceasar, what belongeth into hym, and to God like wyle whatsoever is sete hym? And nowe that I am even at the laste point of my busynesse, and here shall make an ende of altogether, this godly wondefull woode that I have borne so longe aboute, woulde ye shoue me oute of hande to marre ite every where, and refuse the cuppe that my father thus offered me, and to the commone of man to bee disobedient unto God bys father?

After this tolde he Peter, that he had done verye suppi to lyke uph by the swynde; and that declared he also by the exampyle of the Ciuile lawes, who labyte.
Matthew 16.

Omnis enim qui accipereat gladium, gladio peribit."

"He who taketh a sword, with the sword shall he be slain." Pater 16.

"For by the civil laws of the Romans, under which the Jews at the same time lived, who so ever without sufficient authority were tipped so much as to have a sword about him to murder any man with, was in a manner in as civil cases as he that had murdered one in bed. In other much more daunger is he than that both despair with his sword and spyteth with it too: And he that doth allow and in such a case as Peter was, I can not well believe he was so circumstanced, that of purpose he for bare to spyke at Malchus head, and one eye atone of his eyes, because he minded not to kill him, but onely to make him asapade.

Here if ane mannes will perhapsly sake, that one may lawfully even with the sword, save an innocent and good manne, from the violent bands of impious and raging ruffians, then shall he be accounted, that he so did not with a sword and strength, but with his face made and much to be lamented yet at the laste, call to thy remembrance, all those, whose name was laideth I was, the ind by the all thy question: Whereto does this sake that I am: And thou by and by inspired by GOD, maddest of thee, every wise one? But the art of Christ in the name of the living God. Than by thon knothings by this reminded that I am, the Son of God, and seeing thou canst not be ignorant, that every natural father will not able to help thy child, woe be it that I of mine owne choyce were not willing to dye, my father in heaven would not be able to help me?"

What thinkest thou that if I wold require it of hym, I could not have more than twelve legions of Angels; and that out of hand by and by without ane further delay? Again look to many legions of Angelles, when should such a sheer host of people, such as they, bee, be able so much as to stande on thee fote, when tenne tyms twelve legions of such as they bee could not endure to behove of one Angell one angry look? After this fell Christ in hand with the first point again, as wherein chief-
A treatise cypen the passyon.

Matth 16. "

ly confesa the effect of all the matter.
>
>
>
>

"Nounode ergo implebuntur scriptura, qui sic opus
>
>
>
>

"tu ierit?

"Howe shall the scriptures be fulfilled
>

than, (as by he)ith so mutt it nede be?

The scriptures be full of prophecies concerning Christes death, and full are

the in the maner of the misteries of his passion, and of mankinde redemption

which could never have come to passe, had he not so suffred.

Howe fell Peter: any other at any time after, might thus mutter secretely

with himselfe: Sr if thou canst as thou sayest, obtyno so manye legions of thy

father, why doest thou not as they say to this he sayd. Howe bat that 5

scriptures be fulfilled, Sith it is behowable to be. Then iing by the scriptures thou

doest by this prouct, that this is thow well determined by Gods unlike's

wisdome, to restore mankinde agayne to the felicite he is fallen fro. nowe if

I shoulde hearely despise my father to preserve me from death, what shoulde

I therefor do. but labore myne

ownsel to hinder the same thing which

I came hither for: and therefore to call

Angels out of heaven to assit me. what

were that, but vterely to be barren from

heaven all mankynde for ever: for

whose redemption and restitution into

the heauely blisse, is the speccall cause

of my cumbering. so that now sighted

thow with thy weord, not agayne the

witched Jewes, but rather agayne all

mankynge, in alme the as the scriptures

thow wille not suffer to be falsfylled, noz

me to drynke of the cuppe that my fa-

ther hath geven me, though which I

be in the without spore wenne, myghte

pourge and cleanse the foulse deformid

spottes of mannes nature.

But make you here the mervelous

mynones of Christ, which was not on-

ly content to say Peter from friending,

but also for our example, to doe god

for euill, sette hand to his persecutors

care, that was stricken of, and destroyed

it whole agayne.

No creature living is there I crove

in every part to replenished with sole

and ipe, as the letter of holpe wister is

full of spirituall misteries. for as we

can touche no piece of the body, but it

hath foile therein which geuth iye

and sense thereto, be it better to small a

portion, so in all scripture is there no

pithogy to grosse, (as I make so name it)

so base, but that it is quichened with

some spirituall lypet mycerp. Where-

to, in Malchus earre which Peters

lued od cutte of, and by Chryses holpe

hande sette on agayne, we must not on-

ly consider the historye (and yet thereby

may we learn many a wholesome lec-

tion to) but deeper mutt we take beode

besides, the goddeslye fruitful meaning

thereof pittty conteyned under the lit-

terall fence.

Malchus than which in the Hebrew

tong signifieth that we call in englishe a

kyng, bothe the not greatt god con-

venience between gether been upon us. For

reason in man ought to rule like a king

and to rule bothe it in deble, when sub-

mitting it self to the obedience of faith,

it serueth God, and by whom serueth

wolfe, ruled like a kyg.

But this bishop with hys Priests,

the Paracels, the Sergyes, and thau-

cinctes of the people, that were whoelie

gent to leade superstition, which they

had matched with the law of god under

pote of holyse, labouring to de-

strue all godly vertue, and to ride out

of the wape the authour of true religion,

doe well signifi and reprent unto us

blasphemous Archebryches with their G

complices, the teachers and ryngele-

aders of deviell the superstition.

Than as often as mans reasonable

soul, rebellign against Chryses true

tayth, for false Chist, and breadth it

self to heresyes, it becometh from thence

such that Arche heresyes bondslave,

whose folke errours by the benities de-

ceitful meane as it foloweth. Such a one

loke kepeth still hys lettre note to heare

false heresyes withall: but hys syghte

care to heare the true tayth withal, that

hath he vterly lost.

Yet doe not all men alwayes this, hys

like meaning and intent, now yet wo-

keth it ever in euery man lyke effecte

neither. For sometime of a mere set ma-

lice, bo some folke fall to heresyes. These

menyes earres are not sodanly cutte of

at one stroke: but lyptiche and lyptiche

in process of time, as the devill powereth in

hys popolon upon thoe, do they rote and

putrisfe. And after ye serued partes are

once conged, than both the hardenesse

thereof to dray bepe all the wayes, that

no gownes can after enter. These wret-

ches alas are voldome or never perfect-

ly made whole agayn, that these partes

that fretting cankarb hath clearly e


en
A treatise upon the passion...

A then by, are bitterly perplexed for ever, so that nothing remaineth in them ever to be cured more.

And the care that was upon an undistinct scale, at one blow in a lump fitly croch'd, and fell downe to the grounde, betokened such perillons, as being overcome with some soborny byponge affrestion, under the couloure of truest, are carried clean therefor.

Some there are again, whom their owne good scale destroyeth. Whereof Chyspe spake such thus: Chyspe that cometh in which who is slandered, which shall think he doth the good service, to God.

A figure of this sorte of solie, was the Apostol Saynt Paul. Other are they belove, which having these heartes coursed with worldly affections, lette their ears, be yeere, once cut off from hearing the celestial doctrine, lie there still upon the ground, whole miserable estate both Christly full often pitie. And the care that were otherwise to lose some heart, the motion or busipness scale, so item of from the head, with his own hand tauceth he from the ground, and with the same seteth them on false agayne, and so makest them mere to heare the true doctrine averse.

I will right well that bold fathers, as one founde onethings and some other an other, be out of this one place by the gracious assistance of the holy ghost, gathered many and upon miseries, all which, purpose I not to rehearse for our much discontent.

As the sunn of this scape.

Dixit autem Iesus ad eos qui venerant, Pindsay tacebatur templo, et seniores

Sanctum autem corpus suum divini et justi, et jam non tacebatur templo et seniores

Nobiscum in templo, et sanctum domus, et non tacebatur templo et seniores

And Iesus sayd to the priests of the

Pisiezes, the high priestes of the temple, and the anciyntes that came unto hym: never cease phe with sweates and glasse, to take me lyke a thief, whatsoever I was hanged in the temple amonge ye, and sale and taucht phe, and reveled on bandes upon me. But this is your power and the power of archenest.

These woordes sayde Chyspe unto the Priests of the Piester, the officers of the Temple, and anciyntes that came to take him. But herupon spoketh there among some menne a certayne doubte, for the Evangelist Luke telleth, that Iesus spake these woordes to the chief Priestes, the officers of the Temple and anciyntes of the people, whereas the other Evangelists in there fore do recite the matter, that by theye writing it appeareth they sente a bened of soulbodies, and some of them soulbodies thither, and came not thymselfes at all.

Thus doubt some some mennes ad

love in this wise: that Iesus in heare of the people wordes to them whom if they sente, spake it to themselfes, as Piester is to talke together by them Embassadors, and private persons commonly by thye messengers. So what so ever we saye to the anciyntes that is sent unto us, whereas he must make againe repose to him that sent him, that saye we to his master himselfe.

Forsothe for my parte, all be it I never a daile disloake this answer, yet can I better lyke they opinion, which thinketh that Chyspe spake these woordes to the Priests of the Piester, thosisters of the temple, and the anciyntes of the people, perliet face to face. For Saynt Luke saith not, that Chyspe spake these woordes to all the Priests of the Piester, nor to all the officers of the Temple, nor to all the anciyntes of the people, but to those of them one by one that were come to take hym. Whereby he semeth playny to declare, that although by them all assembled together in counpi

sayle, thys compaignye of loudbours and their owne soulbodies were sente in althey names to apprashed Christ, yet came they thither with them, some of every sort beliue, aswell of thayntes, and Pharisayes, as also of the Priests of the Piester. Whiche opinion thougthly agree with the woordes of Saynt Luke, and may vnde well ynhale with the saynages of all the other Evangelistes too. Therfore Christ in shynkeing to the Priests of the Piester, the Pharisayes and the anciyntes of the people, gave them a picture warhing, that they should not affere the taking of him at that time to their owne power, or policie, noe plethlye grope, lyke folkes that unhappily have
A hane good happe to doe evil, as though they hadde willype and craftylye compassed their matter: yet none of all theye, fondly contrived doyles, whereby they endeavored to suppress the truth, coule never agaynst him have any thinge prevaule, but gods higher wilde done hadde proued and appovered the tyme, in where the Prince of this wrold (the soule) behold ere he were ware, ryghteoulye let mankynde (his giselylye gotten pay) even while he make laboured wrighteounse to keep it.

Chrisst byd also expressely tell them,

that little rede had they to have hery the trapour, or to come thither with lanternes and torches by night, or to mange of them together with such a bende of souleours, to sete upon hym with woordes and glues, seeing they might without their cost and charge, without any labour, without any being of their spee, and without any weapon at all, easely ost tymes have taken him, while he late teaching ope
tive in the temple among them. And if they would boldly bagge with themselves, that they had circumsteply ordered their doynges, and furthermore saw, that though Chrisst calle

a thynge easely to be done, yet was it in deed herte and conserous, and suche as coule never have been brought to passe without much daunger of some tumult and uproare of the people, howe daungers a matter that was to doe, of late right well app

ared at the raphinge of Lazare. For they hadde experience after once, that as well as the multitude lamed Chrisst, and as much as they esteemed him for his wondrou full goodnes, those all that went aboute to take him and kille hym, were so little apprised of falling into ane harme at theye handes therefore, that hadde he not shapen through the myndest of the by his owne almyghtie power, they might se god likehod, that in theye mischief the people would have taken their partes. So constanouses is the common people, and so forced entyned to evill.

And to conclude, howe little ane man shounde regard the common people saunter, or contrary side heads they displeasure, that that followed some after well declared where allow as Chrisst was once apprehended, they ered no fafter before, blessed is he that commeth in the name of our loide, what, and Diana in the highest, then now in a fury they ered our cleane contrary, Awake, awake with him and cru
cilspe him.

Whereby it is evident, that it came of god himselfe, that untill that tyme, those which would to SAME had taken him, call perfecles where were none at all, and cautelie quaked for seare, where needs was none to seare. But nowes as soone as the convenient tyme was come, that by the paynefull death of one man, all menne would be des

meed to the joyfull blisse of the life everlast male, as many as unpaynedie defe

red it, these piissule inwatched doltes thought, that they by their wryp wits had wilile brought that thing, which the presence of almightye God, with

out whose knowledge not so much as a farrowe lighteth on the grounde, hadde of his greatest mercy from before all time determined.

Wherein to seebe howe soare they wer desperate, and to teach them more one, that neither the traitours gypule, nor their own craftlye contrived trar

nies, nor all the mightie the Romayne souheers had, coule have stade them in any thes, had he not been willinge thereunto himselfe, Chrisst saye unto them: But this is pure power, and the power of arthenselle. Which wos
des of his bodye the Ganeliss aynte兴致 with a strong rente enforce, and all this (thereby) he was done to accomplis that the prophete had written.

All the prophete seuerely where be full of prophetic concerning Chys

stes death. As where it is thus. To
deth he was caried like a lambe, and of him in the streses was ther heard no crye. In my handes and my feet made they diepe holles. These wounds had I in the house of those that loved me. and he was accomplished in the number of wicked men, our diseases bid he be

reare, and by his smarre were we healed. Though the stillefulness of my people, was he carried to his death.

The prophete in many places playlinge foresew Chysstes death and paine, whose prophetes seeing they could not but be fullenesse, it consequtently foloweth, that the mat

ter depended not upon manner de
termination, but rather that he was from
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A from before all tympe forsale it, and precisely determined to have it (the father I meane of Christ, and Christ himselfe lykewise, and the holy spirit of the pm bothe: which these so always woode together, that nothing is therto done in any creature by any one of them, but is done equally by them all three bothe fore knewe and appointed the tympe that was most mete to that accomplishment thereof.

Now when these byshopps and prences of the priestes, the serape, the pharisees, and shauntices of the people, and to make shote tale, all there exercable and detestable officers, so greatly glozed in themselves for their holy bybiles, because they had not Christ to craft by, nought elles theyrlythes bybly these matthys fellows blinded with malice, but much to these owne harms, and to other folkes singular commode, inuores and unstritingly bystelhe help to achive the blessed and resolute pleasure of all mightie God (and yet not the fathers and the holy ghostes alone but Christes own self will to) in procuring Christ a very holy death, and manhype a blessed lyse in heauen, and Chypke for the same, honour and gloy for ever.

Than sayde Chypke bythe tympe, sed bcest hora vestra & potestas tenebras rum.

But thys is your hower, and the power of darkeness.

Whereas here before ye hated me deadelye, and therefore gladdelye wold have despacthe me, and mighte with muche lesse businesse easilye have done it, hadde not the power of god retirned you from it, yet all that byple in the temple neither bynde you take me, nor once made offer to lape any hande bypon me. And why to troube ye? For bcause the time and hower was notyet come, whiche my father of his blestachable mysetwone, hadde by myyne owne contentes appointed, and not in a reflection of the planets, nor your subtle concepunctances neither. And will ye knowe when? Not synce Abiaham sawes, but frent before the begynynge of the worlde; forth from before all tympe aereeuer Abiaham was made, am I with the father. Thys therefore shoute hower and the power of darkenes: thys is the shoute whyle that is graunted pep, and the libertie geuen unto darkenes, that nouwe pe maye in the night, which till this nouwe pe coude never be suffered to byng to pallie in the daye, like monstruous rauyngge owles, lyke harpece owles and begges, lyke backes, housettes, nighte crowes, and byxes of the hellie lake, goe aboute with your billes, your tallentes, your teeth, and your ytle harp organing outrageously, but all in dayne thus in the darke to byppon me. In darke

John 13:32-33 I

A: In darke

John 13:32-33 I
Apoc. 19.

PATRONAGE OF THE GOOD.

1398

Attreycecepon the passony.

Apex vanishing all pays, though they patient suferance face theys owne foules, and the spirite of my ffather shall spake in them, so they that shall perfecute them and put them to death, shall neither doe naught any thing of themselfe but the pyrce of barke inelle, who is alreadie come and hath no power on me, as maye correcly concepy his venemous popple into those triumantes and tomenatours hearts, so will be for the hope whyle he Halbe thereo hecened, more and practice his might and power by them. And therefore must the soules of those that doe in warre fare with me, not wysse against theys bone, but against the prince and patetates, against the worldye governours of these darkie regions, and against the wycked spirites in the ayer. So shall here starte bype, by whom that the Prince of barke inelle sae Peter and beloved hym another as yet named Paul, who is still lost betwee agayn me. In lyke manner other Emperores and their lieutenant leads with other disciples of my flocke, by the lapy Prince of barke inelle. But when the Gentiles haue fretted their spille, and the Jews deuised their wayne chufees, when the hinges of the earth have hunde together, and the pyrces assemled agayn their Lynde, and agayn his annointed, labouring to breake his bondes, and to cast from them that most sure pohe, that God of this godnesse by his Witschbops shall laye on their fleshe neckes, then shall God that wetherly in heaven launge them into honey and our Lynde make them a quot. Who litten not as the erdly pyrces doe, in a gorgious charlitie a little above the grounde, but Sype bype about the world, and Sphere about Chorubin, whose face is heauen, and whose foreloe is the earthe, our Lynde is his name. He is kynge of lynges and lord of Lyndes: a headesfull raging, which taketh away the spirite of pyrces. This Prince in his wych shall spake into them, and in his owne shal he trouble them. His somme which is his annointed, whom he hath begotten this dayes, he shall make king over his: in his holy hill, the hill I saye that shall never be moved. And all his enemies that he shall becom to be as a sodome under his feete, suche as didde their enemours to breake his bondes, and to haue his pohe from them, those he shall spye of their eth, rule with theys pyne of god, and as a blakell earthen pot in pieces at to thing them. Against them all, and agayn the Prince of darkness that litten them on, shall my disciples be comforsted and strengthe ned in our God. And having part, most of god on their backes and their lynes goe with the truth, and their bodies lewed with justice, and they feete should be in a readiness for the gospel of peace, and in all thinges taken into them the pautce of syster, putting upon the she helme of health, and the swordes of the spirite which is the sword of god, they shall recepy strength from above, and thereby shall stand fast against the devils counsell, the fayne facony spake I meane which he shall better by the mouthes of their perfecutors, and all to allure them by strapp from truth: and in the day of trouble shall the mightily with sunbe all thopen Atlantes of Satan the devill, and on euery lyde environed with the pautce of syster, by their better teares by theinge oun in theys prospers, and theys thred blood gushing out in the agnent of their paynes full passion, they shall clearly quented and purte oute, all the fyers barts of the cursed spirite, by his ministers violelye calle at thepm. And so my blessed Party: solvente me with theys croce upon thepm, after theys victorpe obtained against the swall the Prince of darkness, and all the earthelpemisters and soulbowers throwen downe under theys feete, that with great triumph be cariied bype alofte, and with wondersfull solenmitie enter into heaven.

But yet on the other side that now extende your malicie upon me, and the dellivell generation that shall folowe your malicious example, and those aduers haue where which will with the lyke malicie without repentance, extremelye perfecute my disciples hereafter, shall with perpetual name be diuere downe diepe into the darkie stamynge of hell. Howbeit, now, for the while are ye alibertie to die a practice your power as ye liff, whereas yet because you that not bear your graces to hold, remember hardly, how shortly it theni end, lik this world if you have to worke your wicked willis in, that not always
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Matthew 24.

All ways endure. But for mine electes hate, that they shall not bee tempted a bone that they may be bare, the synne is muche abridged, and shall lisse but as it were a very shorte hower. So that long shall not this hower of yours be, nor the power of darkenesse long endure neither, as that onely finite be but the time present: which presente time is emerse the spottesse, snath hath it the synne pale alreadye, and the synne to come that hath it not yet attayned. One too therefore, snath to thosse is youre hower, lesse no part thereof, but lowly below it as you have begunne.

And for that you seek to doe, what person to doe, com of and doe it quickly: I take you out of hande, but let the other (by your partes) depart.

Howe bys disciples forced by hym.

> Tune discipulis rector est, omnes fugantur.

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

> By this place loe, maye a man pre- ceue, howe barde and paperfull a thing the vertue of pacience is. For manye men are there verely well willinge, even stoute lyke to doe, howe sure forever they be thereof, so they maygne brothe so; broke, and wounde for wounde, thereby to have some part of their will fulfilld. But manere where all count- свое of revenge hypone is gone, there to take death to paciently, as neither to yythe agayne, nor for a stumpy to yythe to muche as an angene woodye, this malle I never confesse to be to saye agyn a pounte of pacience, that as yet were not the Apostyls themselves so strong, as to be able to clime to high.

> Adolescens aetern qudam sequatur eum, eumia minitius, nobis, sed magis, domus, nulla gerat; est ab eis.

And after Christ, went there a pung manere, his bodie al bare save one eye, for a linnen sheere that was caste aboute his head: whiche he left beynde him, and all naked deede away from them.

Who hauing it before in thoy remem- brance, howe boldely they had doe prised rather to be killed with Chryse then once to Appeke from hym, hynde above at the leaded clype to fare toother by the same, that if he haueth lisened them to stighe and dye man- fully, they haued themselves all verely ready to have myed to hym; which thynge Peter well declared too in deede, hy that he beguine to pratyce oppon Balchus. But after that our saviour would neither suffer them to stighe, no; to make ame manour ressistance, than left they hym all alone, and deede away everdone.

Albeite I have been here this in some double with my selfe, when Chryse rote from bys prapour to see his Apostyls and founde them a steepe, whether he T went to them all in two fondy pe places as they were seuered, so to those onely whom he hadde taken with him somewhat alway from the cell, and plac- ed nesse into hym, yet whan I consi- der here these words of the Eunuch lyke that they all solake him and can aware, I can noowe no more double, but that he went to them all and found them all a steepe. For where as they should have warely watcht (as Christ oue goth, but as I tande it shouldbe, because my grandfathers copy was fo) they had not founde them, for fear of falling into temptation, they thought they deceiving gane the destil occasion, while their resi- dents were wauertinge and carestelle, to lacke of rap made them more enslaved to stighe super ner- or see, than to be contente to take all thinges with pacience. Whereupon at lengthe they left him all alone, and gott them clearely from hym. Whereby were verryfied both this sayinge of our saunter Chryse, This nighte shall ye be, all hauene occassion in me to fall and this prophetic lyke wise. I will brke the hopeharte and the hope shall be scatter- ed abode.

Matthew 66.

And after Christ, went there a pung manere, his bodie al bare save one eye, for a linnen sheere that was caste aboute his head: whiche he left beynde him, and all naked deede away from them.
A him, that he might light aye casit from hym. To bee of this opinion, leade me allo both the poreole of the hydoppe, and the very words of him that spake the same. And amongst them there rest that he was one of the apostles, the mote parte thinks it was Sanct John. But the selde same Sanct John was owne words here solovynge, maketh me thinke that opinion to have small like ly to be true, where he writeth thus:

"Seygurath autem Iesum, Simon Petrus et alios discipulos, discipulus autem igitur erat notus postea, si et introitum cum Iesu in arium ponisset, petrus autem stabat ad hostiam foris: et exiisse discipulus alius qui erat notus postea, et distit hiebrie, et introit in Petrum."

And after Jesus, went Simon Peter and another disciple, and that disciple was well known to the bishop, and with Jesus he entered into the bishop's house, and Peter stood at the door without. Then forth went that other disciple, and that disciple was well known to the bishop, and spake to the maide that kept the doore and let Peter in.

They spake that it was Sant John the evangeelst that followed Christ and stood away when he was ipebra taken, done somewhat staggerer, that he should caue of his lenet hede, and naked fast away from them. Which pointe as it seemed could be not well made with those things that forthwith ensued, as that he entered in to the bishop's house, and let in Peter (for all menne agree that that was the Evangelist) and so never let him till he came to the place where he was crucified, and finally all the while he lorde on the croste, foude he by hym with his mols dearely beloved mother, one pure bygin with an other, and at his recommendation took him from thenceforth as his owne. And without question in all this while, and in all these places, hebde he evermore clothes upon hym, as he that was one of Chist's disciples and none of that Hamelesse tecte of Cinthes. And therefore one though his wifedome servide him well to know, if he should not stricke to have hyis hody scene all naked, where rede of necessitie required it, yet without any cause of his owne childe, so to go abyde in opfght naked, the maydenlyit Namefalties that he hadde in him, woulde not I were suffer him so to doe.

Now to avoypde this inconuenience they saye that he went into some corner in the same while, and apperapped hym selfe a fresher: upon which poyn in though I purport not presently to kepe any discriptions, yet it is not (as me seemeth) ane thing like to be, specially for I doe here so well see, that he and Peter still followed, and with Iesu entred into the house of ANNAS, who was father in lawe to the bishop CYPHAS. Again doth his much move me to be of this mynde, which supposse that this young man was none of the apostles, but some servante of the house where Christ was at his maundie, that the evangeelst Sanct John was in one selse place. Thence, both that the apostles fledde away and that yet this young man taried still behinde, where he wright after this serce.

"Tunc discipulus qui loquere est, omne fugeit IACOBS et JUDE, et introit cum quibusdam sequentibus suorum.

Than his disciples fowelle hym, fowelled away every one. But a certain young man followed him still.

Lo heere he saith that the Apostles fledde, he sayeth not that some of them fledde, but that they fledde all. And that one taried behinde was after Chist, not of his Apostles, (for gone were they euerb comet) but a certayne young manne: and as it shoulde some of them, whose name euyther he knewed nor, euyther thought it dwayne to rehearse. So that this young man in my note, partly upon the report he had heard of Chist before, and partly for that he pretest saw in hym as he served him at the table where he late to his disciples, spake in the secrete working of the holy ghoste, conceived a serente affection towards hym, and afterwarves of his owne mere beuocion when Chist after his supper departed and wente his waye, he followed hym, though somewhat alone from the Aposlices perchaunce, yet still in companie with them, and thee toone with them, and at last stepped in amongst them, when these towghte captipes folowynge came uppon him to take hym. After this, whereas all the Aposlices every one for fear flede away while the soldiers were amazed and tooke little heed on them, this young man as he that well knew what showe he had, Chist was yet to no manne knownyn, was yet so muche the bolder still to abyde thereby. But Loude howe haver a matter is it to lowe, and not disclose it. This young man for all he was aman
A treatise vpon the passion

A amongst the thickest of them that most

tally maligne Christ, yet by his peace &
other his beneame; so bewrayed he him
self, that they all might perceive, that
he when all the rest had so taken him,
thus followed Chriftes will, not to hurt
him, but meaning to doom him service.

With whom upon they looking at length that
al the remnant of Chriftes company were
left away, his yong man in a great
fury began they to take hold, who they
law all alone to holde or following him.

Which thing maketh me barely beleue
that they no less ment, then to have ter-
ued all the apostles in like sort, had they
not while they were thus amazed, or
by escaped off the: ytherby dyd they take

Place y Chrift had by wap of common
bemen done into the before, let these untidily
depart: yet feping Chriftes pleasure was, hold chiefly serve for his
specielly chopt apostles; yet not for the
only, but more bounteously to extende his
liberal goodnes, he would it should serve for this yong ma belde, which
being not called into the bleded fellowship of
his apostles, of his own accord followed the, a partly wounde in anythe.
By meanes whereof God Chrift both better
declare his own unknow power, 

Or more opened he fulles of this lew tra-
bere, which not onely of sueright let goe
his wene apostles with they theyd have
here lost (holpe) so have escaped the, but at
so as many as they wer, yet not alable
to kepe one pace byng ma who theyd
in theyd hold already, as farre forth as I can concert, to their own compa-
ny closed in round about. For as fast as they held him, quickly call be of his fete
and ranne away naked from them.

And hereby I put no doubtes at all, but
that like as he followed Chrift y neglect,
they could not be pulled from him, but all
of all whom all his apostles were fledde
and gone, and not than neither bryll
they had with great extremite 

\[\ldots\]

\[\ldots\]
A treatise upon the passion.

...
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Mat. 16.

Thus both the history of this pongo man, toto in remembrance what figure our body (which is but as it were the garment of our soul) should be in, and also the comming of such extreme storms, as that it be not pampered by our feet, and feasted, and yet so apparelled, that by meane of abstinence contumely all lothsome grossefete, he should be made as light as a faire phantom here. And also, that we should not so taken were affection, therunto, but that we could in God's cause be right glad to forsake it. This lesson I leave to the pongo man here, who being in all things captives handes, rather than be would be compelled any thing to do so, [should] lose his Christes bithouer, lest by soe beneath them, and fledde away naked from them.

Mat. 10.

Alike ponde bored this pongo man here, played there a great while ago an other pongo manne before, the holy and innocent Patriarche Joseph I mean, notable president to all that should come after, that as ware should they be in eating the danger of incestuous adulterry, as they would to outhe the peril of their life. Upon this pongo Joseph, for that he was of parlance comely and amiable to beholde, whom Putipher of his bondlade had made high steward of his house, was Putiphers wife by catring her eye upon him soe enamore, incendet with her outrageous sensual lust, ware at length so fantik, that forsoe of no shame both in words and countenance, undesire offered her self into hym: and as unwilling as she found hym, never ceased by fond;ye means to allure hym. Ye and when she playnely refused her offer, gave the handes on hym, a caught hym fall by his cloke, and so would this woman (Of what bishoncky was this) by force have ranished this manne & who doing better contente to thee, than to commit so horryble an acte, and knowning therewith howe seaparous it would be for hym, to stande by it and abide the binte, where presents matter of carnall temptation was mynded by hym, and that the surest remedy for a manne to master his sensualitie was to to live awaie, bys cloke in that beastly women handes, and making halle away, fonde gate him out of dozes.

Howbeit as I was about to tell ye, it is not our cloke, bonde, coate, any other like apparaile of our bodye, which we must be contente only to take from us, rather than we would doe any beastly kynde, but our stone bodye, which is but the garment or defile of our soul, in this respect ought we to forake. Psal. 2, if we labour with gooddes displeasure sinnefull, thou shalt doo both leste us and our soul also. But for goodes sake we canne fynde in our hearts paciently to beare the losse ther of, and lykewys as an adder to lanes rubbing his old wrathfull kynde (which I trowe is called in latin secta) among thieves and byrers still at last the cast is quite awaie, and to leaunce it in the hedge commet the fresh and pongo agayne, so we according to Christes counsplike, become wise as serpentes, and rubbing of this old rude bodye of ours as the adder both the skinne, among the thrones and tribulation for the love of God, leaue it behynde vs in the woode, we shall therewith become fresh and pongo agayne, and so be holcely carped by into heaven, where we shall never ware old after.

Of the raking of Christ.

Tunc accrescerunt, & manus interserunt in iisum, [25]; bors aulcia et tribunus et ministri Iudaeorum, [26]; derunt iisum, [27]; et tenentes legatum & adserunt eis, [28]; ad Annam primum, [29]; enim fuit Calpurnius, [30]; Caesar quibus consulis deductus, [31]; quisque expedit vult; [32]; hominem maium populo, et conseruantur iisum omne, [33]; nos aequales tenebite, [34]; seniores.

Then came they to Jesus & laid hedges upon hym, and Pilates soudiers and they captayn, and the f degrees, toke hale of Jesus. And when they had hym taken, they bounde him & broughte hym forth unto Antonus who was father in law to Cypas. And Cyphas was he which had been counsplike to the Jews, that he was expediente one manne should dye for the people. And all the
A treatise upon the passion.

A scribes, the scribes, the paraclete and his anciantes assembled together.

What they say I will report on Christ the Lord, therein be the writers of the apostles opinions. For by occasion of the evangelist's words agaigne all well enough upon the matter, but differing only in the manner of the reports, one of them beginneth to tell first that was last done and an other afterwards byngheth in that brother made no mention of all the interpretations of the same, not denying that to be true that any of the evangelists writeth; every one of them hath a certaine conceiption of himself, finding yet no fault with any that holdeth the contrary. For Sainte Mathew and Sainte Mark rehearse the process of his taking in such order, that a man would think that alone as Judas had killed Jesus, they laid him downe upon him freight. Whiche conceiption bothe by others of the famous Doctors of the church, and also therceth the learned clerk maker John Gerson in his work entitled Mundenius, which work ofyps, so farre as the is concerned the power of Christ's passion, I have at this present specially taken upon me to follow: not only lyke keth and alloweth, but himselfe also in the framing together of the whole history of the passion, plainly followeth the same. Nevertheless in this one thing varying from his opinion, I have deemed it better to be of my selfe mind, which are right notable writers so, that upon

diverse probable reasons gathered of the words of Sainte Luke and Sainte John the Evangelists, do suppose that after Judas had killed our Lord and was returned backe to the soldiers, the Jews again, and after they were all openly words of Christ stricken down flat to the grounde, and after the chief priests torment were cut of sned hole by Christ a fresly, and after he had rebuked Peter for his lyghtynge, and flayed the rest of the apostles for making any resplantaunce, and after he had once more spoken to the officer of the Jews that were then present with him, and showed the they might now at their pleasure take him, which erst they could not have done, and after all the apostles were fledde awaye, and finally after the young manne whom they were not able to keep (as farest holde as they could) was seaped naked as he was from them, that the after all this, that they spitt lay haves bys Jesus.

By Thomas More was no more of this book: for when he had written this farre, he was in prison kepte to lyght, that all his booke and penne and yoke and paper was taken from him, and long after was he putte to death.

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