To the moste vertuous Ladie and moste gracious Quene Katherine late wife to
the moste noble kyng Henry the eight of moste famous memorie deceassed,
Nicollas Udall your highnesse moste humble seruaūt wisheth health, and all
prosperehte in Christ.

W

Hen I consider, most gracious Quene Katherine, the greate noumbre of
noble weomen in this our time and countreye of Englande, not onelye geuen
to the studie of humaine sciences and of straunge tongues, but also so
throughlye experthe in holy scriptures, that they are hable to compare wyth the
beste wryters as|well in endictynge and pennynge of godlye and fruitfull
treatises to the enstruccioon and edifiynge of whole realmes in the knowleage
of god, as also in translating good bokes out of Latine or Greke into Englishe
for the vse and commoditie of suche as are rude and ignoraunte of the sayd
tounges, I cannot but thynke and esteme the famous learned Antiquitee so
ferre behynde these tymes, that there cannot iustelye bee made any
comparison betwene them. Cornelia a noble matrone of Rome throughe longe
conuersacion and continuance with her learned housebande, was in the
processe of tyme so wel learned & so eloquent, that hirself was the chiefe &
principal instructrice and brynger vp of hir two sonnes Caius Gracchus, and
Tyberius Gracchus in all their learning, and made thesame at lengthe so fyne,
that they yet to this daye remayne registred in the noumbre of the absolute
and perfecte Oratours of olde tyme. We reade of one Amesia in Rome a
woman so well spoken & so fine of toungue, that beynge on a time indicted
and arrained of a grievous offēce, she so wittily, so piththily, and wich suche
grace made answer for hirself: that all the whole benche & Courte than
presente, judged her, for yᵉ mere respecete of her eloquence and witte in that
present perill and ieoperdie there shewed, worthy by theyr whole coësentes &
sentences, to be quit and discharged of the law for that crime. Hortensia the
daughter of Quintus Hortensius, & brought vp continually frō hir cradle and
tendre infancye in the house and companye of suche a noble Oratour, came at
lengthe so nere to the perfect elouqēce of her father, that she was hable in
publique hearing to make oracions, and thesame of so piththye a sorte, that
where the noble weomen of Rome were on a time sore taxed to departe with
their golde, & jewels toward certayne necessarie charges of that cōmon weale:
Hortensia came before the cō|misioners to speake in the behalfe of the
matrones, & with her exquisite talke obteined a mitigacion almoste of the
wholle taxe whiche the sessours had alfore agreed vpon, and appointed vnto
the weomen to contribute.

These exaumples of eloquence in weomen, lyke as they are but verye fewe in
noumbre, so are they thynge of no suche highe excellencie to be meruailed
at. For what great mater of woondre is it that emong so many thousaëdes
three or fower should be founde hable to speake before a judge in open
audience: or what straūge case is it to be reputed, if some one or two weomē
haue ben foud wittie or learned in the Latine toungue heeyng their owne
natüe language which euerie carter and handicraftes man than spake, though
not al thinge so

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finely as the learned men and Oratours dyd? what high matier of praise and
commendacion is it, if a few weomen being either wines or daughters to
excellent fine Latine men, could in continuaunce of a greate manye yeares
speake Latine well yet are these weomen specialy chronicled in histories as
notable, yea and syngulare exaumples worthy perpetuall fame and memorey
for their wytte, learnyng, and eloquence. After these heathens, Hiereme in his
Epistles writeth specall high praises and commendacions of Eustochium the
mother, Paula the daughter, and Blesilla the daughters daughter: of whiche
euere one were passyng well sene not onely in holy scryptures, but also in
Latyne, Greke and Hebrew: whiche toungues they learned exactely in a veray
shorte tyme, & excelled in the same. The like testymony he geueth of Marcella
a veray noble woman in Rome, whome he reporteth to had in his time so well
profyted in the knowleage of holy scriptures, that after his departure from
Rome, yf there were any doubtfull question or any poynte of difficultee
concernynge scripture: all folkes woulde resorte to hir as to a iudge hable and
also sufficent to decise any matier of controuersie or ambiguous that
happened emonge them. But this knowleage extended no ferther then to the
private edifyinge of theyr owne selues with a very fewe others, and thesame
in suche places where Latine was their mother toungue and their natüe
language. But nowe in this gracious and blisse full time of knowleage, in
which it hath pleasèd almighty god to reuеле and shewe abrode the lighte of
his most holy ghos|pell: what a noumbre is there of noble weomen (especially
here in this realme of Englande,) yea and howe many in the yeares of tender
virginitie, not onelly aswell sene and as familiarlye traded in the Latine and
Greke tounges, as in their owne mother language: but also bothe in all kyndes
of prophane li|terature, and liberall artes, exactly studied and exercised, and
in the holy scryptures and Theologie so ripe, that they are able aptely,
cunnyngly, and with muche grace eyther to endicte or translate into the
vulgare toungue for the pulblique instruccion and edifying of the vnlearned
multitude. Neyther is it nowe any strange thing to heare ientle weomen in
stede of moste vaine communi|cation aboute the moone shynyng in the water,
to vs graue and substanciall talke in Greke or Latine with their housebandes
of godly matiers. It is now no newes in Englande to see young damysels in
nobles houses and in the Courtse of princes, in stede of cardes and other
instrumentes of idle triflinge, to haue continually in theyr handes eyther
Psalms, Omelies, and other de|juoute meditacions, or els Paules epistles, or
some booke of holy Scripture matiers, and as familiarlye both to reade or
reason therof in Greke, Latine, Frenche, or Italian, as in Englishe. It is nowe a
common thing to see young virgins so nouzeled and trained in the studie of
letters, y^t they willingly set all other vayne pastimes at naught for learninges sake. It is nowe no newes at all to see Quenes and Ladies of moste highe estate and progenie, in stede of Courtly daliaunce, to embrace vertuous exercises of readyng and wrytyng, & with moste earneste studie both erely and late to applye themselues to the acquring of knowladge, aswell in all other liberall artes and disciplines, as also moste specially of God and his moste holy worde, wherunto all christen folks, (of what estate or degree so euer they be,) ought to the vtremoste of their possible powers, moste principally and moste earnestly themselues to geue & dedicate. But what a great cause of publique reioycing (o lorde) maye it be, y^t in this time of Christes harneste, euery good bodye moste busily applyinge the

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worke of his vocaciō towards the inning of the lorde corne, some by instruc|tyng the youth, some by teachyng scholes, some by preachyng to their simple flockes, some by godly inducing of their families, some by wrytyng good and godly treatises for the edifying of suche as are willing to reade, and some by translating good bokes out of straunge tougues into our vulgare language for the helpe of the vnlearned: the most noble weomen of bloude and estate royall, are no lesse diligent travaullours then the best, (in any of the aboue nam|med offices mete for their sexe,) ne take any manier skorne or disdeigne in y^e lalbour of drawing this haruest home, to bee joyned as y^e kefelowes with inferiour persons of moste lowe degre and condicion. Howe happie art thou, o England, for whose behoufe and edifying in Christe, Quenes and Prin|cesses spare not ne ceasse with all earnest endeuer and sedulitee to spende their tyme, their wittes, their substaunce, and also their bodyes? And in this behalfe lyke as to your highnesse, moste noble Quene Katerine, aswel for composyng and setting foorth many goody psalmes and diuerse other contemplatiue me|ditaciones, as also for causyng these paraphrases of the moste famous clerke and moste godly writer Erasmus of Roterodom to bee translated into oure vulgare language, Englande can neuer bee able to render thanks sufficien|te: so may it never bee able (as her desertes require) enough to praise & magnifie the moste noble, the moste vertuous, the moste wittye, and the moste studious Ladye Maries Grace, daughter of the late moste puissaunte and moste victorious Kyng Henry the eyght of moste famous memorie, and moste derely beloued systur to the king our soueraigne lorde that now is, it maye never bee able (I saye) enough to prayse and magnifie hir Grace for takyng suche great studie, peine and travaull, in translatyng this paraphrase of the said Erasmus vpon the gospel of Iohn at your hyghnesse spe|ciall contemplacion, as a noum|bre of right well learned men woulde bothe haue made courtesie at, and also would haue brought to wurse frame in the doyng. O how greatly maie we all glory in suche a pierlesse florue of virginitee as her Grace is? who in the middes of Courtly delices, and emiddes the enticementes of worldly vanities, hathe by her owne choice and eleccion so
vertuously, and so fruitfully passed her tendre youth, that to the publique comfor
tte and gladfull rejoycing whiche at her byrth she brought to all Eng.
lande: she doeth nowe also conferre vnto thesame the vn
estimable bene
fite of vertuously bothe vs and our posteritee in the knowleage of Goddes
eworde, and to the more clere vnderstandyng of Christes gospell. O royal
exercise in dede of virginly educacion. O vn
nestimable and precious fruite of may
denly studies. O noble successe of princely spending the tyme, especially
in a womā. O zele of prouokyng Gods glory worthy im|mortalitee of fame and
renoume. For what coulde be a more manifeste argu
mente of myndyng the publique bene
fite of her countrey, what coulde bee a more evident profe of
her will and desyre to doe good to her fathers mo
tse dere beloued subiectes, what
could be a more plaine declaraciō of her most con|staunt purpose to
promote Goddes worde, and the free grace of his gospell? then so effectually
to prosecute the weorke of translatyng whiche she had bel|goonne, that whan
she had with ouer peynfull studie and labour of wryting, cast her weake body
in a grieuous and long syckennesse, yet to the intent the di
ligent Englishe
people shoulde not bee defrauded of the beneite entended and ment vnto
them: she committed the same weorke to Maister Frauncisce

Malet doctour in the facultee of diuinitee with all celeritee and expedicion to
be fini\ned and made complete. That in case the kynges maiesties moste roy
al commaundemente by his moste godly inu
uccions expressed, declared, and
pulished, (that the sayed Paraphrases shoulde within certaine monethes bee
sette foorthe to the Curates and people of this Realme of Eng
lande) hadde not
so preuented her grace, but that she might eftsones haue put her fyle to the
poolishing thereof: where it is nowe alreadie veraye absol\tand perfei
ct, it
woulde than emong the rude and homely dooinges of me and suche, as I am,
none otherwise haue glyttered, then clothe of golde enpowdred emōg
pat\ches of canuesse, or Perles and Diamoundes emong peoblestones. But in
the meane tyme, to what learned man maye not the sedulitee of suche a noble
princesse bee a spurre and prouocacion to employe the talente of his
learnynge and knowlage to the publique vse and commoditee of his countrey?
To whō maye not this moste notable exaumple of so vertuous a Lady, be an
occasion to shake of all sluggishenesse, and to yeld vnto the common weale of
Englande some condigne fruicte of his studie and learning? To what idle
loiterer maye not this moost excellent acte of a kynges daughter and the same
a kynges sistur bee a shame, and reproche of negligence? To what persones
(be they ne\uer so ignoraunt or v
larsed) maie not this moost earnest zele
of a princesse of suche highe estate, bee an effectuall prouocacion and
encouragyng to haue good mynde and wyll to reade, heare, and embrace this
deuout and catholyke Paraphrase so plainly and sensibly translated, and so
graciously by her offred, and (as ye would saie) put in all folkes handes to be
made familiar vnto them? Besechyg therfore almighty god that it maie in the
hartes of all good English people take no lesse place, ne weorke any other
effect of godly knowleage and innocent liuing, then your highnesse in
procuryng these traslacionis, and the said Ladie Maries grace on her partie
also haue ment it: I shall semblablye be a continuall peticioner to his diuine
Maiestee, longe yeres to preserue bothe your estates: you, to the procuring of
many such good translacionis for the edifying of simple people in Christes
discipline, and her to the doing of manie lyke actes for the publique vtilitee of
vs al, wherby ye maye bothe of you atteygne in this worlde condigne fame and
renoume with perpetuall memorie among men, and after this lyfe a croune of
immortal glorye and blisse in heauen eternally there to raigne with Christ and
his holy Aungelles. Amen.

To the moste renoumed Prince Ferdinando Archduke of Austriege, and brother
to Charles the fift, the Emperour of the Romaynes. Erasmus of Roterodam
wysheth health.

He laste yere, moste gracious prince Ferdinando, I tooke on hande to
write a paraphrase vpon the gospell of saincte Mathewe, more at the vrgente
request of the moste reuerende Lorde Mathewe, Cardinall of Hedune, then of
myne owne mynde, partly because the greate excellencie of the woorke by a
certayne reuereotype feare withdrew me mynde from medlinge therwithall,
partlye also forasmuche as there was besides this, many and sundry
difficulties, the whiche mighte abashe my weakenesse (whiche did
acknowleage his owne in habilitie) from medlyng with a treatise so farre
aboue my power, so that me thought I was vtterlye dispatched of allsuche
kinde of wrytyng: yet all this notwithstanding I am compelled (I cannot tell
how) after the same sorte to declare the ghospell of sainte Iohn, partely by the
successe of my former bolde enterprise partly by the auctoritie of certayne
noble personages, whose desire, if I should not satisfie, I might be thought
very vnkynde, and wicked also yf I should disobey their commandementes: yet
was it not vnknowen vnto me how muche more full of godly maestie this
present gospell was, the whiche for the moste parte doeth trauaile in the
declaracion of suche secrete misteries, as vnto the nature of God doeth
appertaine, and the wonderfull copulacion of the sayed nature vnto ours by
his incarnacion. For what is he that canne by very imaginaciō, comprise how
that God the father, beyng without beginnung, doeth continually beget God the
sonne? in to whom the begetter doeth so wholy powre out himself, that yet
thereby he is nothinge diminished, of whō also the sayed sonne is after suche
wyse borne, that yet thereby he is nothinge secluded: againe how that from
them bothe, the holy ghoste doeth so procede, that there continueth a perfitt
copulacion of one nature emōgst them, without any confusion of the distincte
proprietie in persons? Who can by witte atteyne to knowe by what coniuncsson the omnipotente and vnspeakeable nature by incarnacion, did couple mannes nature vnto hys: so that the selfesame whiche euermore had bene very God of the lyuyng God begotten, was also very man borne of the virgin Marie. In the declaracion of suche matters, in the whiche oftentymes, the bare transposing of one woorde is an haynous offence, what lybertie can a Paraphrase haue? Aboue all this I did perceyue that I muste go, if I did prosecute my purpose, ouerplaces incumbred with many and sundry difficulties: hedged and diched, parted and diuided with fluddes, and gulfes, ouer the whiche it should not be possible to passe by reason of thickets, and standynge moates. For there is none of all the gospels that hath eyther mo, or more harde questions to be solued, either in whom more vehement studie hath been bestowed of the old and excellent autours: finallie in whose exposicion the interpreters do more vary and discent, the whiche verilye I doe not thinke mete to be imputed to their dulnesse or lacke of learnyng, but either to the obścuritie

of the stile or elles to the diffusenes of thinges conteyned therin. There were besides these, other peculiar dificulties in the sayed matter, because that all the wordes which the Euangelist doeth attribute vnto Christ, are intricate with enigmaticcall questions, the whiche if a man shoulde expresse in wyse of a paraphrase, suche thinges willnot agree with their answer; yt did not perceiue to what purpose Christ did speake so. For many thynges be spoken of Christ, after suche a sorte, that he knewe well that they neither coulde, neither woulde he that they should be perceyued vntill the conclusion of the thyng dyd declare his sayinge: Furthermore in asmuch as it is the office of a Paraphrase to expresse that thing that is brefely spokē, and in fewe wordes couched, with more copy & plēty of wordes, I could not obserue yᵉ due measure of time. For wher as it is read that our lorde did kepe his maundy vpon the night time with his disciples, & at the saied time to haue washed their feete, yet after thesame maū∣dy he had so long cōmunicatiō with his disciples, that it maye be thoughte a wonder that he had time to speake so manye wordes, namelye seynge that the woordes of the other Euangelistes do declare that manye other thynges also wer bothe saied and done by hym thesame nighte: wherfore dewe measure in tyme could not be obserued of me, whiche should declare at large all the sayed thynges with more copy & plenty of wordes. Finallye this Euangelist hath a certaine peculiar kynde of stile of his own. For he doth knit his stile as thoughe it wer ring & ringe ioyned & linked together sumtyme with contrary mēbres, sumtyme with like, sumtyme with one selfe thyngne südry tymes repeted, so that a paraphrase is not able to expresse suche pleasaunte elegance of his stile: I meane suche places as this: *In principio erat verbum, & verbum erat apud deum, & deus erat verbum.* In the beginning was the worde, and the worde was with God: & God was the worde.
In these .iii. places worde after worde, & God after God is pleasaitly repeted. And byan by repetyng agayne the beginning, he conclu|deth the sentence. *Hoc erat in principio apud Deum.* The same was in the beginninge with God: & again: *Omnia per ipsum facta sunt, & sine ipso factum est nihil.* Al thynges wer made by thesame, & without thesame was nothing made y↑ was made. *Quod factum est in ipso vita erat, & vita erat fuit hominum, & sux in tenebris suxet, & tenebre cam non com|prehenderint.* In him was the life, & the life was y↑e light of men, and the lighte shi|neth in derkenes, and the derkenes did not cōprehend it. In these it doeth a|pleare how that every membre of the sentence doeth alwaye repete the former, so that the ende of the former beginneth the latter: & suche a lyke thyng may be perceiued here, as the Greke Eccho is wōt to represent: but as touchynge these thinges, sumthyng haue I spoken in the argumentes of the Euāgelistes gos|pels and Epistles. This peculiar grace and elegancie of speche, I perceiued well could haue no place in my paraphrase. Therfore although I did perceiue these and many other like difficulties, yet I toke vpon me this busye piece of worke, seyng that so many and noble men did by their exhortacion, encourage me thereto, & by auctoritie enforce me: specially because the good successe of my former dewtie and obedience, rather than any presumpcion, dyd bolden me to thesame. For I had not onely good successe forasmuche as the gentyll reader for my trauayle and paines doeth thanke me, but also forasmuche as Charles (of al Emperours y↑ for this eight hundreth yeres hath reigned in this world, both of moste puissance, if we beholde his large dominion, and also the moste vertuous, if we consider besides his other very imperiall qualities, his feruēt

affection and zeale towards religion and godlynes) hath this my paynes (for vnto him I did dedicate it) not onely good successe forasmuche as the gentyll reader for my trauayle and paines doeth thanke me, but also by letters both full honorably and louingly wryten, certified me that it was most thankfully accepted of his grace, wher upō me thought it convenient that seing Mathew was to the Emperour Charles dedicate and presēted: Iohn should be vnto Ferdinando, the other and second Charles, dedicate. And plainly good hope doeth greatly comfort my minde, promising me that it shal come to passe, that like as my former labour by Charles good fauour did wel procede, & had good successe, so shal this my present endeuour by the gracious fauour of Fer|dinando, procede & haue lucky successe. These be two names in our tyme moste fortunate, a couple of brethren in these daies moste lucky. Neyther is it to be doubted, thinke I, but y↑ the fauour of God wil prosperously set forth the godly purpose of suche so godly disposed princes. For a man maye (as I thinke) haue a good opinion in them, in whom beeyng yet of tender age, the excellente fruite of vertue doeth satisfy y↑e great expectacion the whiche (if I might so call it) the blading tendre age did put vs in comfort of. For in your very chyldage, there appered in you a certayne straunge and
meruelous towarde of such prudence, moderacion, mekenes, integritie, deuocion and godlines that every mā did hope that your grace woulde be a wonderfull excellent prince in every condicion perfite and absolute. And now as touchyng the publike hope, that al the whole world hath côceyued of you, like as hitherto you haue not frustrated it, so haue you brought to passe that nowe when you be come to the age of more discrecion, it doeth appere that you will not onely contente and fullill the sayde hope and expectacion, but also the desire of all men to the uttermoste. My little treatise of a Christian Prince, suche as it was, for many dayes a goe when ye were a young man, you caused all studious persons to lyke, in asmuche as ye dyd vouchesafe to reade it. And this present worke dedicate vnto your graces name, you shall likewise cause to be lyked, seing that of all yoūg mē in our time you be the loure, and for many fold consideracions vnto all the worlde moste derely beloued, neyther shall ye so do eyther to aduaunce your glorye and renoume, eyther to procure me any benefit or commoditie, for neyther your noble estate, neyther suche a sober and moderate nature doeth couet or looke for the prayse or commendacion of man, neyther my minde or fantasie doeth seke any thyng els, then the fauour of Christe, but that those for whose furtherance these paines were taken (and for all men in generall is my paine bestowed) more plentifully might haue cōmoditie therby. For suche as be of their owne nature commendable, haue then especial profite and singuler commoditie, when they ouercum all malice, and be thought worthie the fauour and commendacion of all men. To this present purpose maye your grace muche helpe, if you declare this my present worke compiled by my payne and studie, for to haue bene not reiected of your graces maiestie. For it is not to be feared, I truste, leste your graces wysdome geue credence vnto them the whiche peraduenture will saye when they shal vnderstande a paraphrase vpon the ghospell to be dedicate vnto prince Ferdinando, what should a laye prince and a younge manne do with the gospell? And wil make cauillacion & saye ẙ I geue frogges wine, as the Greke prouerbe speaketh. As though it wer to be thought that only suche do presente princes ẘ mete giftes, ẙ which bryng vnto them bokes written in barbarous tōgue, conteyning matters of huntyng, kepyng of dogges, and horses, of in|gines for warre, yea & mafortune of dising & carding. Uerily I am in a contrاري opinıō: for I deame that where the euangelical and heavunlye philosophie is thought to be to all, of the hyghest, lowest, and myddle estate, wonderfull profitable, yet it is to none more necessarie, then to the supreme heads & powlers of the worlde. For the more weight, charge, & burden, that they susteyne, the more daungersous the storme is, that apperteineth vnto them for to caulme and assuage, the more manyfold occasions they haue whereby good wyttes well inclined by nature, and well instructed by educacion, maye be marred and corrupted, so muche the more it is semyng that they shoulde be
instructed and armed more diligently then the reste, with the moste godly and infallible preceptes of holy doctrine: for suche cannot offende withoute the
great damage of the whole world. It is the peculiar office of the prelates to
nourishe ye people with plentifull and abundant foode of the euangelicall
doctrine. For the which cause they be called pastours and herdres in scripture.
I graunte all these to bee true. Yet the poete Homer of the most cõ mendable
christian auctors is commē|ded, & not vnworthily, because he calleth a kyng, a
herd ouer his people: howe mucho more then it is mete y^t this name & title
agree with every christiā prince? A prince doeth not preache & teache the
gospel, but he doeth obserue, practis, & fullill it, & yet doeth he after a sort
teach it, whosoeuer doeth kepe & obserue it. But how can he fullil it if he
knowe it not? how shall he know it, excepte by diligente and frequent readyng
he peruse it, except with a great studie he pro|foundly print it in his memorie?
whom behoueth more stedfastlye to beleue yt the celestial king is gouernour
of this world, vnto whō nothing is vnknowen, whose iyes no man can deceiue,
whose power no man can resiste, who shal iudge e|very man accordyng to his
merites, then the supreme powers, whiche by reason of their power do
dreade no man, and can if they list easilie decyeue whome they list: whiche if
they tresppasse any thyng, bee not cited to appere at any mortall mans
consistory, but be commended also ofymes for their misde|des? In whose
mindes ought it to be more depely grauen that after this p|resent lyfe (wherof
the kynges thēselues haue no assuraunce, no not asmuche as of an houre and
whiche no man can enioye long) there is to come another lyfe, that neuer shall
haue ende: in the whiche indifferentlye without respecte of ej|state, or dignitie,
(sauing that the strayer judgement shallbe to them, straiter acōpt shal they
make, y^t which in this world hath surmounted other in roume office, and
auctoritie) e|very man shall by the sentence of the moste righteous & iust
iudge (whose iudgemēt no man shall escape) reape ye^e croppe of that, which
he hath sowen in this presēt life, neither shall any escape but that either for
his good dedes he shall receyue the crowne of eternal glory and blisse, or els
for his offences be committed to euerlastyng fier: in whose myndes (I say) is it
more necessarie this thynge to be depely infixed, then theirs, whom al kynd of
prospēritie and flatterye of man, doeth prouoke both to set their affiaunce in
thinges present, & to forget what is hereafter to come? In whose memorie is it
requi|site more depely to be printed, that Christ hath plainlye threatenned vs
in these wordes, (wo be to ye^e riche, & the high powers of this world, which
hath their comfort in this world) than in theirs whiche haue plentie, and store
of all suche thinges, wherby mans minde is corrupt & degenerate? In whose
eares is it more cōueniēt diligently to be beate that e|very man ought warely to
bestowe his talent which the lorde hath committed vnto him, in the waye of
vsurie, for

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the lorde's auauntage, and wil cal euerye man to make accoumpte thereof, then theirs whiche by reason of their power committed vnto them by God, may at their pleasure, either profit most, or disprofit most in this world? Who ought more, assuredly to beleue that all men be they neuer so puissant & in high auctoiritie, can of themselues do nothyng, & that all thynges that be good & commēdable, do come of God, of whom al things ought to be desired, that maye by christian peticion lawefully be desired, and that vnto him the whole glory and praye of all that we prosperously do in our affaires ought only to be attribu"ed and ascribed, then they whom the world doeth commēdē and magnifie by reason they haue suche thinges as Christ taught should be despised? who be"cause of certaine vaine and fantastical apparent shadowes of thinges y"t seeme cōmendable, y"e base sorte doeth in maner regard and wurship as goddes? who ought more thorowly be perswaded, y"t sternnes is hated of God, that iniurie ought not to be reuenged by iniury, y"t nothing is more commendable the peace nothing more acceptable to God then meaknes & clemencie, then suche whome so muche busynes dayly doeth prouoke to vnquietnes, to warre, & reuengynge of displeasures? In whose minde oughte it more depely be printed, y"t neyther for desire of life, neither feare of death, it is lawfull to swarue from honesty y"t in this present life no man oughte to loke for to be rewarded for his merites & desertes, seyng that in the nexte world no man shall be defrauded of his dewe rewarde, then in the mindes of princes, whom so manye prouocaciōs, so muche troublesome busines, so many occasions doeth oft and many tymes entise & all"lure to dishonestie? Uerely such a minde vpon which y"t general felicitie or miserie of the whole world doeth depend, ought with weightie & profoūd persuasiōs of philosophy be armed: whereby it maye vprightly & nothing shrinking, perseuer againste all policies and engines of this worlde: but suche doctrine whiche doeth so peyne the minde that it be not tossed by the waues and surges of fortune, and worldly busines, no otherwyse then the balans dothe staye the shipspe in tyme of tempest, can neither more conueniently, neither of more cer"tayne veritie, neyther yet of more efficacie and power be collected out of any o"ther woorke, then the gospell of God. If y"e profane princes, for asmuch as thei must commonly trauaile in worldly affaires, & maintenaunce of publique trā"quillite and reste, cannot alwayes obserue suche thynges as they perceiue, and iudge to be most conuenient to be kepte & obserued yet at the least if the euangelical doctrine be profoundly rooted in them, they shall be able to do this, that forasmuche as liethe in them to do, they shall alwaye endeououre themselfes to approche nigh vnto ye"e performaunce of Christes preceptes, & litle or nothing swarue from the"r marke. This thing as we desire that it may appeare in all such as be gouernours of this worlde, so most gracious Prince Ferdinando, we greatly hope to se it in you, whome we haue knowen from your childeage hitherto, to haue been maruelously geuē to the readinge of the gospell for you were not wont, whyle the priest is at seruice, to spende your tyme either in su"persticious kind of praiers, eyther vnfruitfuliāging as the moste parte of nobilite doth, but to opē the testamēt, & reuerently to se what
the epistle & gospel of that day doeth instructe & exhorte you to do. Nepther
do we doubt but that this example of your childeage, you haue muche
encreased by encrease of age. Nepther do we mystrust but that in tyme to
come in euery place, many other will folowe this your examle. For like as an
infeccion of vice taken at the

eexample of men of estate, doeth spedely crepe vnto many: euen so the
example of vertue, if it haue his beginning of renoumed persons, wil soone be
well lyked of all men. In what estimacion the worde of God was had in old
time, may euidently appere by those rites and ceremonies as yet be vsed in
the churche, lefte vnto vs of old antiquitie. The boke is adorned truly with gold,
iuery, & preciōus stones, reserued & laied vp deuoutly emōgst y
iewels. It is
not broughte fourth ne caried in without greate reuerence. The gospeller
desirethe licence of hym that doeth execute, that he maye rede and pronounce
it. After that, ther is caused an holy perfume by censing of frankincense, of
stacten, the droppyng of mirrha, of mirrha it selfe, and of the powder of the
herbe galbanum. The fore\head and brest hath the signe of the crosse made
vpon them, glorye is geuen to the lorde downe to the ground, euery man
ariseth and standeth bolte vpright, the heads be bar•, the eares attentife, the
iyes full of reuerence. At the name of Iesus as oft as it is mencioned, the knees
be bowed downe to the ground, after all this with great reuerence he holdeth
the boke before his brest, and cal\rieth it about, euery man doeth kisse it, and
at the laste it is reuerently layd vp emongst y\reliques. What other thyng
doeth these ceremonies meane, or put vs in remembraunce of, than y\nothing
ought of christian men to be more re\garded, more derely beloued, more
reuerently handled, then that celestiall doc\trine, whiche Christ hath preached
vnto all persones: the whiche for so manye hundreth yeres ago, the consent of
the whole world hath allowed, the whiche against this worlde, and the prince
therof, maketh vs to preuaile? but like as wurthely the vain and misordred
deuocation of the lewes is reproued, whiche Iewes doe greate reuerence vnto
the booke of their lawe the olde testamente, in laying pure and cleane clothes
vnder it, knelyng downe to it, and wurship\ping it, not once touchyng it, but
with cleane and undeiled handes, (where as such thinges as their lawe doeth
chiefly teache them, they wickedly contemne and despys) so it is to be
perceyued of vs, that we be not as vndeououte in keping and fulfyllyng
the gospell, as we be supersticious and scrupulous ob\seruers of the rites and
ceremonyes. For what doeth it auayle to haue the booke adourned with
luorye, siluer, golde, and sylke, if our lyuing bee polluted and infected with
such vice as the gospell doeth so strately forbid? if our soule bee decked
with no vertue accordyng to the gospell? what can the booke auayle vs borne
before our hert, if the doctrine of it be not in our herte and mynde? what
seruice doeth the perfume and odour caused by cen\syng, if that his doctrine
bee contemned, if our lyuyng haue a dayly pestilent sauer? what the better be
we to bowe downe our necke to the booke, if our lustes obstinately and with stiffe neckes repine at his preceptes? what doeth it profit and auayle vs to rise vp, and to stand bare headed, if al our whole life be suche that it declare openly that we despise the doctrine of the ghospell? howe dare ye be so bolde as to kisse the boke that the ghospell is in, the whiche beelyng subiect to lecherye, to auaryce, to ambicion, to sensualitie, and yre, do defile and dishonest the admonicions of the ghospell? howe dare he kysse the booke that teacheth nothyng but peace, but mekenesse, and charitie, the whiche desipysyng Christes doctrine is wholy consumed with enuie, replenished with hatred, boyleth in anger, inflamed with desyre to be reuenged, furious and madde against his neyghbour, the whiche also (so his mynde maye bee satisfied) forceth not by wood battayle to set all the world by the eares together?

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howe dare he be so impudente as to embrace and wurshippe this holye booke, the whiche in all kinde of liuing and conuersacion is vtterly geuen and married vnto this worlde, whiche as a mortall enemy, the doctrine of the gospel doeth detestate and abhorre? with cleane handes and verye reuerentlye we vse to touche the holy boke of the gospell, and with filthy myndes doe we despise the preceptes of the gospell: why doe we not rather lay the to our hert? why doe we not kisse them with mind and pure affecction? why do we not here boewe down our neckes; Certain there be that hath hanging about their necke, and carieth about with them a part of S. Iohns gospell, as a remedie againste diseases, and suche other heuy misfortunes. Why doe not we rather beare aboute with vs the doctrine of the gospell in our mynde, the whiche maye remedy al disease of synne and vice? I doe not discommend any ceremonies, I doe not raile vpon the deuocion of the simple people: but plainlye will those said thinges profit vs, if we put in practyse that thynge whiche the visible signes putteth vs in remembraunce of. If we be true christien men, that is to saye, yf we vnfainedly professe the doctrine of the gospell, let vs inwardlye in our myndes practise all suche thynge as in those signes is outwardly represented vnto vs. I haue heard saye that it is a fashion in some places that the prince shall al the ghospell tyme stande holdyng a naked sward in his hand, the rest laying their handes vpon the hyltes. Howe shall he defende the gospell with the swearde, whose mynde doethe hate the gospell, whiche is wholy affeccionate vnto the vanities of this worlde, in whose opinion nothyng is lesse regarded then the excellente precious perle of the gospell, of whom nothyng is more hated, then that whiche Christe taughte onely to be coueted? He that pouleth the people, that oppresseth the poore, that by warre defaceth all both good and badde, he that is the occasion of many fold calamiethes, for whose vaine glorye so muche mannes bloudde is shedde, dooeth he, I saye, drawe his swearde to defende Christes gospell withall: let him first be made at one with the gospell, lette him cutte awaye his vicious and
naughtie appetites out of his mynde with the swearde of the gospell, and then yf he lyste, lette hym drawe his swearde a\gainst the ennemies of the gospell. But these thynges haue I spoken, moste renoumed Prynce, in the waye of advertiseyment, without reproche of any per\son. I open the matter onelye. I reprehende no person: and the more boldelye vnto your grace I wryte thus, because no kynde of suspicion at al, of any suche faulte or enormitee, can be suspected to be in you. There bee none, Byshoppes except that of congruence ought to liue more after the gospell then Princes. But they oftentymes by simplicitie vnder an assemblaunce of deuocioun be de\ceyued. For by the perswasion of suche whiche be thoughte the perfite profes|sours of religion, they ofttyymes esteme it a poynct of great perfectioun, if they daily saie ouer their praier the which they call their mattens, if they see a masse euery daie once. The whiche thinges as in a lay prince and a young man also, I graunt is a certayne token & signe of a well disposed mind, yet be there many other things y\t which do more straitly appertayn to a christē princes office thē these. For if he foresee that no storme of warre arise, that the publike libertie be not diminished ne violated, that the poore comminaltie bee not compelled to famishe, that no naughty officers be made and permitted, in my opinion he shall do a more acceptable seruice to God, then yf he should saye these praieres• vi. yeares together. Yet do I commende the said thinges if that whiche is more

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principall bee coupled and ioyned therto. But and if a prince do suppose that he lacketh no porcion of godly perfeccion, putting his confidence in the obseruacion of those thinges, settyng a part suche thinges whiche do peculiarly apper\tain vnto a kynges office and dutie, plainly that is the confusion of all religiō, that is the subuersioun of the common welth: and they that geue suche councl do neither geue profitable nor holsome councll for the prince, neither yet for his subiectes. It is a good dede to heare seruice, if thei be pure y\t do it: but how can I cum in pure life vnto the sacrifice doen in remembraunce of the true and highest prince, the which for to redeme his seruauntes bestowed his own life, if through my fury, my vain glory, and negligence, so many thousande men bee eyther vexed or vtterlye perishe? I thinke it not nedefull to shewe that for the most part princes be neuer at more leisure, neither lesse carefull, then when thei be at diuine seruice. What great thyng is it, if a prince saye those praier at an houre prescribed therfore, whiche cannot haue sufficienct yyme and leisure to order and disposeth affayres of a common wealth? A prince shall pray inough at full, if he saye daily and recite from his hearte, the notable prayer of the wyse kyng Salomon. Lorde geue me wisdome and knowledge how to behauie my selfe vnto thy people. Or the other praier muche lyke vnto thesame, the whiche the wyse man, as I remember, reciteth in the boke of wisdome. Geue me wis|dome whiche is euer about thy seate, that she maie be with me, and labour w\t me,
that I may knowe what is acceptable in thy sighte, for she knowethe and
vnderstandeth all thinges, and she shall leade me sobrely in my workes, and
preserue me in her power: So shall my workes be acceptable, and then shall I
gourne thy people righteously, & be worthy to sitte in my fathers seate: who
can haue knowledge of thy vnderstandynge and meanyng, except thou geue
wisdome, and sende thy holy ghost from aboue, that the waies of them which
are vpon earth, maye be reformed, that men maye learne the thinges that are
pleasaunt vnto the? This wisdome that this most wise young mā desireth to
haue, may a man chiefly fynde in the holy scripture, if a mā list vnfainedly and
with a godly curiositie seke to haue it. Otherwise, howe is it cū to passe that
christen mens behauiour and maners partly bee decayed into a conuersacion
wurse then the Gentiles or Ethnickes were, partly degenerated into a certaine
ludaical supersticion, but by reason that the doctrine of the ghospell hath not
been had in regarde? Notwithstandyng to saye the very trueth, in all tymes
there hath been euuer sum, of whome the gospell hath beene hadde in due
honoure and reuerence, yet neuerthelesse for this fower hundred yeres past,
the liuely heate and feruencie therof, hath been greatlye abated with the most
part. Wherfore the more we ought to the vttermoste of our power, endevouour
our selfe that every man for his parte do reuiue thissame sparkle of heauienly
fire again, the whiche the eternall veritie Iesus Christe our Lorde hath sent
down into the eart, wishyng nothying els but that it maye be feruentlye
kyndled, and in great circuite to spreade it selfe abrode, and be set all on fyer.
In this oure tyme when mans condicions be so corrupted and of so great
dissencions in opinions, wherby at this houre all thinges be confounded & out
of order, whither shal we rather flee to haue redresse, then as S. Hilarie doeth
well admonishe vs, vnto the most pure fountaine and well spring of holy
scripture, wherof the moste pure and vnnderiled part be ye
gospels. Neyther
oughte the gospel to be mislyked of the supreme powers for this cause, as
thoughe it
dydid as sum saye, cause suche to be sedicious and disobedient, whose parte
and duetie is to bee obedient vnto their princes: nay it rather profiteth princes
in this pointe, insomuche as it doeth teache them to execute the true offices of
princes, and not to be tirauntes, and causeth the people more gladlye to obey
every good prince, and more quietly to tollerate and beare with the bad.
Fiinally the gospell is not to be blamed, if any man do not vse all of the best,
that thing whiche of his nature is moste excellent, and the very best. It is called
the gospel of peace: reconcilyng god and vs to vnitie, and secondlye couplyng
mutuall loue and amitie betwene eche of vs together: If any man stumble at
this stone, let him blame hymselfe and not the gospell. There is no power that
man hath, no policy, no cōspiracy or coniuracion together, that is able to
•an|quishe & oppresse the veritie of the gospel, whiche moste mightily setteth
furth it self, when it is most greuously persecuted. But as touchyng these
matters I feare me I haue heretofore spoken inough and to muche. Now that
this paraphrase may with the more fruite bee red, after I haue spoken a worde
or two of the euangelistes entent and purpose, I wyll make an ende. After that
the lyfe and doctrine of our Lord Iesus Christ by thapostles preachyng and the
other Euangelistes wrytinges was spred at large ouer all the world, the
Euangelist S. Iohn whome Christ so notably loued, after all the other toke on
hande to write this present gospell, not so muche for thentent to compile the
historie of the gospel, as to make rehersall of certaine things omitted by the
other euangelistes, because they semed not vnworthy to be knowen: But the
especiall cause why that he wrote this gospel, men suppose was to set forth &
confirme the godhead of Christ against the heresye, whiche euen in those
daiies (as euill weedes emongest good corne) begun to spring, and namely
against the heresye of the Cerinthians, and Ebeonites, the whiche besyde other
erroniose doctrine, preached that Christ was nothing els but man only:
nether that he was in any wise before he was borne of ye
cir

virgin Marie. Now it
was very necessarie that the worlde shoulde knowe and beleue Christe to be
bothe very god, & very ma: of which twoo, the former article doeth principally
helpe to inflame the loue of man toward him: for the better we knowe a thing,
with the better wil we do loue it: secōdarily it doth cause vs to haue more
feruēt courage to folowe the steps of him. For who will attēpt to folow &
coûterfait y't thing which is doen of an aungell by a vision & aperturaunce only &
not in very dede? furthermore like as it is hard to obserue ye things which he
comaundeth, euē so the things be excedyng excellēt that he promiseth: it was
therfore requisite also, that his godhed should not be vknown, to thentent y't
we might haue cofydence y't he vndoubtedly would helpe his seruaūtes whō he
after such sort did loue, neither will defraude them of his promise, y't which is
able w't a becke to do what him list. The Euāgelistes y't wrote before S. Iohn,
made in maner no mencion of the diuinitee of Christe. For I thynke this to bee
the wysedome which s. Paul vsed to speake emōgst ye' perfit, emōgst the rest
professing himself to know nothing els but Iesus Christe & him to be crucified.
Mafortune as then ye' time did not suffer so inexplicable a misterie to be put in
wryting to al mens knowledge, lest it should be had in derisiō of ye' wicked,
because they could neither beleue it, neither vnderstand it. For in other
matters also the olde aūci∣ent auctours as oft as they make mēcion of heauēly
things, doe vse to speake both very seldome and very reuerently therof,
beeyng more copious in suche

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thynges as doe more profite and appertaine to godly lyuing. The Apostle S.
Iohn was constrayned therfore by the vndiscrete boldenes of the heretikes,
more plainly & evidently to affirme both the natures to be in Christe, like as by
the bolde presumpcion of the Arians, the catholyke fathers were inforced
more precisely to discusse certaine thinges as touching thesame matters wher as they would rather not haue medled with the diffinicion of suche matters, whiche both doeth greatly passe the capacitie of mannes wittes, and cannot be determined without great daunger and peril. But as for this matter not without consideracion it was reserued for S. Iohn so wel beloued of Christ, and so well worthy, whome as he that is the well of all wysedome dyd loue aboue the reste more feruētly, so is it to be beleued that thesame did more plentifullly reuele and open certain secretes and misteries vnto hym (if I maye so cal him) his so wel beloued dearlyng. Him therfore so derely beloued of Christ, let vs all profoundly and groundely vnderstand, that we for our part may be the louers of Christ. Well of this one thing and no more, I will put the rea|der to acknowleage, that in this present Paraphrase I folowe the mynde of moste allowed olde autours, but not in euery place, neyther in every thing: for they themselues do often discent emong themselues, yet do I alway sincerely and faithfully, declare and bring forth that, the which me thinketh is the most true sence & meaning, for as muste as I dyd perceiue that the olde auctours contending against the opinion of heretikes, haue wrested some places some|thing violently to their purpose, yet it is not my mynde that any manne geue more credence to this my Paraphrase, then he would geue to a commentary, if I had wrytten one vpon it, notwithstanding a Paraphrase is a kynde of a commentary. As for allegories in the whiche I perceiue the olde auctours haue been very scrupulously and supersticiously diligente, haue I not medled withal, but very seldom, neyther more copiously then me thought conue|nient. Farewell redoubted prince, & with all your endeuour, fauour and sette forth the glory of the gospell, so almighty Christ of his part graciously assist you in all your desyres.

Yeuen at Basile, the yere of our Lord. M.D.xxiii. the .v. daye of januarye.

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§Saint Iohns lyfe Wrytten by Saynt Ierome.

IOhn the Apostle whom Iesus loued tight well, beyng the sonne of Zebe|deus, and Iames the Apostles brother, whom after the Lordes deathe He|rode had beheaded, wrote his ghospel last of all ye rest, being desired there|to by the byshops of Asia, both agaynst Cerinthus, and diuers other Heretickes, but principally agaynste the opinion of the Ebeonites, whiche euen than arose, which Ebeonites auouche that Christe was not before Marie: by reason wherof he was enforced to shew euen his diuine natiuitie. They saye that besydes this, there was an other cause of his wrytyng, because that whan he had red the volumes of Matthewe, Marke, and Luke, he well allowed the
texte of the story, and affirmed that they had sayd the trueth, but had only
made their stor• of one yeres actes, in whiche after the imprisonmente of
Iohn, Christe suffered. Wherfore omitting that yeres actes, whiche were
sufficiently entreated of all three, he shewed such thynges as were doen
before Iohn was imprisoned. Whiche thyng may euydently appeare to suche, as
shall diligently reade the volumes of the fower gospels: the whiche thing also
doeth take awaye the disagreyng that semeth to be betwene Iohn and the rest.
He wrote besides the premisses one Epistle, which beginneth thus. That which
was from the beginning, which we haue heard, which we haue sene with our
iyes, &c. The other two which begin. The elder to the welbeloued Lady and her
children. &c. And the elder to the best beloued Caius, whom I loue in the
trueth. &c, are affirmed to haue been written of Iohn the priest, whose
seuerall toumbe is at this daye to be sene at Ephesus, and many suppose that
there are two memorials of this same Iohn the Euangelist, of whiche matter we
will entreate, after we shall by order come to the lyfe of Papias his scholler. In
the fowertenth yere than, at what tyme Domicianus after Nero styred vp the
seconde persecucion. Ihon being banished into the Isle of Pathmos, wrote
y•reuelacion, which is entitled the Apocal•lipsis, which Iustine the martir, and
Hireneus doe make commentaries vpon. But after Domician was stayne, and
all his actes reuoked by the Senate, because of his o|uer muche crueltie, he
returned to Ephesus, in the tyme of prince Nerua: and continuing there vntill
the tyme of the Emperour Traiane, he instituted and gouerned all the churches
of Asia, and there continued yll he was impotente for age. He dyed the three
score and eight yere after the passion of the Lorde Iesu, and was buried a lytle
besyde thesame Citie.

The paraphrase of Erasmus vpon the gospell of sainct Iohn.

¶ The first Chapiter.

Because the nature of God doeth passe beyond measure the
weaknesse of mans wit, although in other things it be right good and of
quicke sight, yet that diuine nature can neither be perceiued with our
senses, as it is in dede, ne conceyued in mynde, imagyned nor expressed
with woordes. And although in thinges create, certain apparaūce of godly
power, wisdome, and goodnesse is shewed, and so it commeth to passe that
the similitudes brought fortho of those thinges, whiche we dooe sumwhat
perceyue with our senses and witte, maye bringe vs into summe small and
shadowelyke knowlage of incomprehensible things, that we may behold
theim as it wer in a dreame and a cloude, yet that not withstanding no
similitude maye bee taken out of any thinges create, whether ye behold the
Aungels, the worke\textsuperscript{m}anship of the heauens, or els these inferiour bodies, whiche although they bee familiare to our senses, neuerthelesse we cannot fully perceiue theim: no similitude I say, canne bee broughte forth of any of these forsaied thinges, which maye in all poyntes agree to the reason and nature of those thinges, of the whiche for to attaine the knowelage, those comparisons are brought in place. Therfore it behoueth manne to apply all the study of his minde to this, that he may rather loue the goodnesse of God, then meruail at, or commprehende his highnesse, whiche neither Cherubin or Seraphin dooeth fully attayne to. And although God cannot but bee meruaylous in all his workes, yet he had rather be beloued of vs for his goodnesse, then to be mer\textsuperscript{u}ayled at for his excell\textsuperscript{e}cy. But the more full knowlage of the diuine nature is reserued in the worlde to come for theym, which haue purged the iyes of their herte here, through godlynesse of innocent lyfe. No man knoweth the father as he is in dede but the sonne, and suche as the sonne will manifeste him vnto. Therfore to serche the knowlage of Goddes nature with mans reason, is presumptuous boldenesse: to speake of those thinges that cannot bee expressed with wordes, is madnesse, to geue iudgemente therof, is wic\textsuperscript{k}ednesse. If we haue grace in the meane while to beholde any parte therof, it is more truely comprehended with pure faith, then with the helpe of mans wisedome. And in the meane tyme it is enough for to attayne eternall sal\textsuperscript{u}acion, to beleue those thinges of God, which he did openly sette furth of himselfe in holy scripture, by men chosen for that purpose, whiche were insp\textsuperscript{r}ed with his spirite: and suche thinges as he hymselfe afterwarde being con\textsuperscript{u}ersaunt in yerth, opened to his disciples: and last of all hath vouchsaued to declare manifestly by the holy gost to the same disciples chosen for that en\textsuperscript{t}ent. To beleue these thinges simply and truly, is christen wisedome, to reue\textsuperscript{r}ence these thinges with a pure hert, is true religion: By these thynge\textsuperscript{s} to goe forewarde vnto the meditacion of an heauenly lyfe, is godlynesse: to continue and perseuer in these thinges, is victorye: to haue had the victorie by

these thinges, is the whole summe of felicitie. But for man to serche of godly causes with mans reasons ferther then things, is a certaine perilous and wicked boldnes. And although it semed to be enoughy y\textsuperscript{t} was bothe trulye preached and set furthe in writinge of the other Euangelistes, whiche decla\textsuperscript{r}ing in order the natuiutie of Iesu Christe as concerning his manhed, life, & deathe, did affirme him to haue the true nature of man: and furthermore by declaringe his sermones, rehersinge his miracles, and resurreccion from death, did so declare his godly nature as that time required: speaking nothynge all that while of his diuine natuiutie, by the whiche he was borne by an vnspea\textsuperscript{k}able waye of his father without beginninge: and refreyninge also to call him manifestly by the name of God,
to thintente that neyther the trueuth should be hidden from those that were
godly disposed and easy to be taughte, neither occasion should be geuen to
the weake and vntaught lewes to go backe frō the doctrine of the gospell,
which had vttrely persuadde themselfes by the tradicion of their elders,
and also out of Moyses holy bookes, that the name of God could not bee
rightfullye attributed but onelye to God the father, whom they had alwaies
wurshipped. And besides that also lest the gentiles, which did wurshippe
innumerable goddes, yea goddes made of men, should haue taken occasion
to continue in their peruerse errour, if they had perceiued that in the
gospell the name of god had beene made common to many, which thinge
the *ares of the lewes not hable to receiue this mistery (as thinkinge that
name to bee approiprate but to one) at the firste could by no meanes haue
borne. And the minde of the Gentiles beynge broughte vp in the opinion of
many goddes, coulde not at the firste bee perfectly taughte, that there were
thre deuided in proprieie of persones, of the whiche thre euerie one was
very God: and yet thre was but one God• by the occasion of one godly
nature, which was common to all thre equally. Yet thus it hath pleased God
that to thintente the gospell shoulde bee the more stablished
he, woulde haue it declared to mankinde by litle and litle, as shoulde beste
serue the time and mans capacitie. So the nacion of the lewes did
wurshyppe God the father deuoutly many hundrethe yeres, being
ignoraunte bothe of the sonne & the holy goste. And the sonne of God
himselfe whan he was herein yerthe a\veray man, and (as we can witnes)
did hungre, thirste, slepe, sorowe, wepe, was displeased, & had compassion,
longe suffred to be reputed for none other but manne, yea euen of his owne
disciples. Also after his resurreccion he would haue them ignoraunt in
some things. In so muche that by the holy goste he did not open all thymges
to them, but those thinges onelye, which helped for\warde the perswasion
and beliefe of the euangelical doctrine and saluacion of mankinde. For
considering that the nature of godly things is in comprehensibyl, yea to
the highest wittes of men or Angels, and the profession of the gos|pel
pertaineth indifferently to all men, the heauenlye father hath opened vn|to
vs so muche of godly things by his sonne, as he hath willed to be sufficien
t for the obtaininge of our saluacion. Therefore it cometh of a certaine
perilous presumpcion to affirme any thynge of the godly nature more then
that whiche either Christ himselfe, or the holy goste haue opened vn|to vs.

[ The texte. ¶In the beginning was the woorde, and the woorde was with God•
and God was the woorde.

But because in these daies, as the wheate of gods woorde hath growen in
the hertes of good folkes, so also the cockle of the wieked hath ouergrowen, whose cursed presumpcion hath braste out so far, that some hath not ben alfraide to take from Iesu Christe his manhed, bringing in stede of man, a vain vision & similitude of man: Some contrariwise woulde take from him his godhed, falsely saying that his beginning was but than, whan he was borne of the virgin Mary: because they being blinded with yerthly affecciōns, coulde not attain the mystery of Gods counsaill, howe very God toke vp on hym to bee very man, that one person shoulde bee both, that in the meane while nothing should be withdrawn from the immutable nature of god, and yet the perfectnesse of his manhed shoulde still remain. I shall therfore set forth sum thinges more plainly in the ghospell, so much as the spirit of Christ hath vouchsaued to open vnto me, and asmuche as he had thoughte sufficiente to obtein saluacion by, thorow the faith of the ghospell. But as I began to say, forasmuche as there is nothing any where emonges all the thinges that euer God made, wherof we may make comparison whiche can throughly algree with the truth of the godhed, I must (though improprely) vse the termes of thinges that our vnderstāding is acquainted with, to thintent that I may geue some knowlage to other, of thinges whiche passeth all mens vnderstan|ding and vterroraunce. Therfore as holy scripture calleth God that most excell|ent minde, whiche mind is both greatrer & better then all thinges that can be imagined: euen so it calleth his onely sonne, the woord of that minde. For although the sonne bee not the same that the father is, yet he is so very lyke the father, that a man may see the one in the other, that is to say, the father in the sonne, and the sonne in the father. But the resemblaunce of the father, & the sonne, whiche in mans generacion is many waies vnperit, is moste perit in God the father and his sonne. And there is nothinge which dooeth more fully and evidantly expresse the very secrecye of the minde, then the true declarynge of it by woorde, for that is the very loking glasse of the minde, whiche cannot be sene with bodely iyes. And if we couete to haue any man knowe the will of our minde, that thinge is broughte to passe by no meanes more certainly or quickly, then by speache: whiche beinge fetched out of the inward priui•ies of the minde conueiete the by a certaine secrete efficacie, the minde of the speaker into the minde, of the hearer, through the eares of the hearer. Neither is there any thynge amonges men more effectuall to stire vp euerye mucion of their min|des, then to vttre it by speaking. For & if we haue auctoritie, we maye shortly appoynte with our woorde what we will haue done. Therfore he is called the sonne, because being equal in al other thinges with his father, he is distinct•, and differeth in onely propriete of person. He is called the word, because god, whiche in his own proper nature can no waies be comprehended, woulde be knowen to vs by him: neither was his pleasure to be known for any other cause, but to thintent we mighte attain euerlastinge felicitie by the knowlage of him. This birth is not tēporal or during but for a time, ne yet this woorde is like to mans woorde. There is no corporall thing in God, nothing that passeth with time, or can be conteined in place, neither is there in him any thynge at all subject to begininge, proceding, age, or any mutabilitie, he is alwaye one, whole,
and altogether in himselfe, and the sonne is continually begotten of him
euen such an one as he is himselfe: eternall, of him that is eternall,
almightie, of him that is almighty, most good of him y\textsuperscript{r} is best: in conclusion
God of God: neither later in time, nor inferior to his father: the euerlastinge
worde of

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the euerlasting mind, by the which the father speaketh to himselfe al waies
as it were by a secret thought, yea before the world was made, being
knowen to no body, but only to himselfe and his sonne. He did euermore &
shall begette the sonne in himselfe, and in like wise did euermore bringe
foorthe his almighty woorde, he had no nede of any thinge that is create, to
whose felicitie nothinge can be added: but of his naturall goodnesse he hath
made this whole ingine of the world, and set therin euangelicall mindes, and
mankinde as in the melane betwene aungels & beastes, to thinthent he might
gather of thinges wunderfully create, and also of himselfe, the power, the
loue, and goodnes of the makir thereof. And as if there were a greate mighty
king, whatsoever he commaun||ed to be doen shoulde be doen by and by:
euen so the veraye almightye father hath made all thinges by his sonne and
woorde. And firste by this waye he shewed furth his woord by whom he
woulde be knowen, as though he had spolken vnto vs himselfe. And beinge
so knowē by the wonderfulnes of his moste fayre workemanship, might
wind himselfe into our inward mocions. The||erefore they do erre and go
very far frō the trueth, whiche thinke the worde of god to be so after him in
time, from whom it procedeth, as emonges vs the mind goethe before the
speache. And so they also whiche take the worde of God (by the whiche God
the father hath made all thinges,) to bee numbred emonges thinges create.
But their errour is more rude & grosse, whiche do suppose the sonne and
woord of God than to haue begun and neuer before, whan he was borne
bodily of the virgin Mary. What thinge soeuer is create hath his be\begin{enumerate*}
ning in time, but the sonne of God was twise borne, once of his father before
time, or rather with out time, very God of him that is verily God: Again he
was bore of the virgin Mary in time appointed thereto eternally of the
euerlastynge father,\textsuperscript{*} very man of mankynde. For it hath pleased God after
this sorte to bringe furthe agayne to vs hys woorde, that is to saye his
sonne, to thintente he mighte be knowen after a more plaine waye, or more
familiarly. That person therfore is wicked which maketh argumente that
Jesus Christ was nothinge els but manne, or that contendethe him to haue
beene create emonges other creatures.\textsuperscript{*} The father did be get him that was
bothe his sonne and his woorde, & yet all one, after soundry waies, once in
time, as touchinge his manhed, and alwaye without all time, as touchinge his
godhed. For bee|fore there was this vniuersall creacion of thinges, both
yearthly and heauenly, the eternall woorde was alrede with the euerlastinge
father. And this woorde did so procede from the father, that yet it remained
still with the father. He was of suche an inseperable nature with the father, that by proprietie of person he was with the father: And yet he did not cleue to the father, as the accidente doeth to the substaunce: But he was god of god, he was god in God, and he was God with God, by reason that they both had but one diuine nature com\mon to both. They twaine were so bothe one that nothing made difference betwene theim sauing onely the proprietie of person of the father and the sonne, of the speaker and the worde that was spoken: like as he was the onely beel|gotten sonne of his onely father, so he was the onely woorde of the said father, being therof the onely speaker.

[ The texte.] ¶The same was in the beginning with god: al things were by it, and without it was made nothing that was made.

And albeit this woorde was God, being almighty of him that was almighty, yet differing in proprietie of person, not by vnlikenes of nature, he was with god y\e father, not brought furth in time, but before all tymes: so alwayes procedyng from the fatherly mind, that neuertheles he neuer departed from thesame. Neyther was he create of the father, but the father made all thynges that be create both visible & inuisible, by this his worde, beyng lyk\wseyse eter\mell as he is himselfe. By the same woord he gouerneth all thinges, & by the same he hath restored all thinges, not vsyng it as an instrument or minister, but as a sonne, of the selfe same nature and vertue, that he is of: to thinten that all manier of thynges should come from the father, as the excellent auctour and maker of thesame, but by the sonne, whome he had eternally begotten, and shall be get without ende, like to himselfe in all thinges.

[ The texte.] ¶In it was lyfe, and life was the light of men, and the light shineth in darkenes, and the darkenesse comprehended it not.

And this woorde of god had might & power not only to make all things in generall both visible and inuisible at his will & pleasure, as it were with a becke, but also in that worde was the life & strength of all things that were create, that by thesame euery thyng should haue his naturall strength and force: and by the might whiche was once geuen to them, saue themselfes in their kynde, by continuall generacion. For there is nothing idle or without vse emonges so great a multitude of thinges: Euery herbe and tree hath his strengthe put into it, and euery beast hath a certain wit in his kynde. But as by his proui\dence he hath framed al thinges, whiche he hath create by a
certain power naturally graffed in theim, euery thing to worke his
propertie, and to the contnuance of his kinde, so he hath not lefte the
moste fa••e workemanship of this worlde without light. For as he is to all
folkes the fountain of lyfe, so is he also the fountain of lyght, by reason that
his father powreth into hym the fulnes of the diuine nature, by an
euerlasting natuuite. So that he only resteth lyfe, yea euene to the dead,
and by his light putteth awaye the darkenes of mens minde be they neuer
so darke. Therefore the worde of God, whiche is Christ Iesus, is to mens
myndes the selfe thing• that the yeartly sunne is to bodily iyes, whose
mindes after they were fallen thorow sinne into moste depe darkenes and
death, he labored to helpe with his vnspeakable charitie. For before that
tyme men dyd lyue in ignoraunce, and abyding in the darkenes of synnes,
wurshippynge dumme ydoles, in stede of the true God, being synfully
drowned in blind desyres of theyr mindes, lacked the iyes of the hert,
wherwith eternall trueth is perceyued. God had sprinkled into mens mindes
some litle sparke of a quicke perceyuing wit, but bodily affeccions and
darke•nes of synnes had blinded the same. And the darkenes of this worlde
was so very great, that neyther mans wisedome and philosophie, neyther
the religi•on of Moses lawe, nor yet the lyght of the Prophetes, coulde put it
clerly a•waye. But at the last came that our eternall moste bright sunne, to
whose inuincible light all darkenes geueth place, and he came to restore
lyfe to all men, not only to the Iewes but to all nacions of the worlde. And by
putting away the darkenes of synnes to geue syght to all people, that
thorow the lyght of faith they might acknowlege God the father onely to
be plo•ed, and his onely sonne Iesus Christe. This bodily
sunne doth not geue lyght to all men at once, for it hath his soondrye
courses: but this other spirituall lyghte by his naturall power, dooeth shyne,
yea euene in the moste thicke darkenesse of the worlde, offeryng it selfe to
all menne to thentente they maye haue lyfe again, and see the waye of
eternall saluacion, whiche is open
to euery body through the faith of the ghospell. And although the world
be•ing blinded with the filthines of synne, and the cloude of synfull desyres,
woulde not beholde this lyght, yet could it bee blemished with no darkenes
of this worlde, how greate soeuer it were. For he onely was pure from all
implurenes of synne, neyther was he any other thynge but light: all manier
waies pure and vncorrupted. For the darkenes of this worlde doeth
cōtinually striue against the lyght, wiche the worlde hateth as the bewrayer
of his workes, and that darkenes doth eyther quench or darken the
beames of many, but algaist this lyuely and eternal lyghte it coulde nothyng
preuayle. The Iewes haue striuen against this lyght, the Philosophers, the
great men of the world, and all those whiche hath dedicate themselfes
wholly to transitory thinges, but this light hath had the victory: it shineth still
in the middes of the darkenes of the worlde, and ener shall shine, making all
men partakers therof, so they will apply themselfes to bee apt to receyue it.
But what should a man doe to them whiche wittingly and willingly repell the
lyght, whan it is offered vnto theim, whiche whan they bee allured and called
to the lyght, of purpose shut their iyes because they wyll not see it? Truely
the sonne of God dyd leaue nothyng vndoen, wherby any man should lacke
his lyght.

For he dyd not preace hymselfe sodainly into mens sight, lest he shoulde the
more haue blinded them by reason of their incredulytie and lacke of beliefe.
For who woulde haue beleued a thing so muche to bee meruayled at,*
excepte lytell by lytell, he had prepared mens mindes by many wayes to
belyefe? Therefore he not being satisfied to haue declared to all men by this
wunderull creation of the worlde, both his almighty power, wisedom,
excedyng great goodnes, and excellent charitie towards mankind, neyther
yet contented as it were to sygniie his cumming before hand by so many
prophecies of the prophetes, and so many shadowes and figures of the olde
lawe, in conclusion he sent a man more excellent then all the Prophetes,
wose name was Iohn, who althouh he deserued the chiefe prayse of
holynes emonge all men that were borne vntil his time, and was called an
Aungel for the dignitie of his office being greater then any Prophetes office,
yet he was none other but man, veiry largely endued with many giftes of
God. But all those came of Goddes liberalitie, and not of his owne nature,
that was geuen hym at the firste, yet he was chosen and sente of God for
this purpose, that accordyng to the prophecie that was prophesied of hym
before, he myght beare witnes of that godly lyght: whiche being covered
with his manhed, was conviersaunt in the worlde, not (as who say) that he
whiche was God, and so declared bef ore by the voice of the father, shoulde
nede mannes witnes: but to thintent he myght by all manier of meanes cause
hymselfe to bee had in credit with the people, he woulde that Iohn shoulde
bee the goer before the lyghte: as the day sterre appearing before, sheweth
the rysyng of the sunne to the worlde. And also that by his preachyng, he
shoulde prepare mennes mindes to receyue that lyght, whiche shoulde
immediatly come after. And because synne is the l•t wherby the heauenly
lyght is not admitted and receyued, Iohn dyd allure and call all people to
penaunce, proclaming openly that the kyngdome of heauen was at hande:
for the firste degree or step to the lyghte is that men shoulde hate their
owne darkenes. And this Iohn was of so great
auctoritie emonge the Iewes for the excellente holines of his liuinge, that many toke him for Christe himselfe, whereby Christ would the rather bee comend to the Iewes by his witnes, as that time required: to thintente that little by little (as men do commonly use) he might crepe into the mindes of the people, for otherwise the meaner person is alwaye wount to bee commended by the witnes of the greater: And Esay had promised that at Christes co•ming, there shoulde a certaine excellente lighte arise and springe vp to them which did liue in darkenes, and in the shadowe of death: and for that cause before that Christe was notable by his miracles, many suspected Iohn to haue been the light whiche was promised of the Prophete. But Iohn was onelye the publisher before of the true lighte, and not the light it selfe. Therefore Christe, as the oportunitie of that time serued, did, as ye woulde saye, abuse both the errour of the Iewes, and the auctoritie of Iohn, to prepare the mindes of all men to the faithe of the gospell. Truely Iohn was a certaine light, that is to saye, a burninge candle, and geuinge lighte feruently: burninge in godlines, and geuing light by holynes of liife, neuertheles he was nor the lighte whiche should bring life to the whole worlde: but the woord of God, whereof wee doe speake at this presente was that true light, euer proceding from God the father, the fountaine of all light: from whence, what soeuer is lightsome in heauen and earth, boroweth his lighte: what sparke of witte, what knowlage of trueth, what light of faith soeuer there be, either emong men or Angels, all the same cummeth from this fountaine.

[The texte.] ¶That lyght was the true light, which lighteth every man that cummeth into the world.

As this worlde is blind without the sunne, so all thinges are darke without this light. The worlde also was full of darkenes on euery syde, because sinne and abhominable errours did reigne in euery place. And in the tyme of this darkenes there did often tymes shine foorth men excellent in holynes of lyfe, as a lytell sterre in the moste darkest nightes, and gaue some lyght as it were thorow a cloud, howbeit they dyd it but to the Iewes only or to the bor|derers of Iewry, but this true light geueth lyght, not onely to one nacion, but to all men that come into the darkenes of this worlde. The Iewes went about to challenge this lyght seuerally to themselues, because they thought it to be promised to theim onely, for asmuche (as touchyng the fleshe) it dyd spring of theim, and emong theim: but that light came to geue lyght to the hertes of all nacions, of the whole world, thorow the faith of the gospel. Nei|ther Scithian, Iewe, Spaniard, Gothian, Englisheman, kynges, nor bond|men, be excluded from this lyght. The lyght came to geue light to al men as|muche as lay in it: but if any continue in their darkenes, the faute is not in the lyght, but in hym that frowardely loueth darkenes and abhorreth the lyght. For the lyght shineth to al me, because none might pretend any excuse, when willingly, & wittingly he perisheth thorow his owne faute. As if
a man should get a knocke at noone daies, because he woulde not lyfte vp his iyes.

[The texte.] ¶He was in the world, and the world was made by hym, and the world 〈◊〉 hym not.

This word of God was alwaies in the worlde, not (as who say) that he whiche is without measure, can bee contayned in any circuite of place, but he was so in the world, as the deuise of the workeman is in his worke, and as the ruler is in that thing he ruleth. Also at that tyme this lyght dyd shine in the worlde, sumwhat opening the godly power, wisedom and goodnes therof, by these thinges which were wnderfully creat by it, and by this meanses it did then, after a sorte, speake to mankinde. But many putting their felicitie in the visible thinges of this worlde (whome for that cause of good righte our lorde Iesus did accustome to cal by the name of the worlde) when he taughte them eternall thinges, they beinge blinded with earthly affeccions, did not acknowledge their maker. The darkenes of mindes was so greate, that the worlde knewe not the maker thereof, but did wurship serpentes, oxen, goates lekes, oynions, yea & that whiche is more vile then all these, stockes, & stones, dispising him, of whome they had receiued both that themselves were, and all that they had.

[The texte.] ¶He came emong his owne, and his owne receiued him not.

They being accustomed to darkenes, did abhorre the light, and being blinded with sinne did embrace deathe in stede of life: yea and when he did shewe himselfe more familiarly to the worlde being conuersaunt & liuing in his manhed emonges men, he was not knowne of them whiche had dedicate themselves wholly to this worlde. Neither is it any meruail though the gentiles beeynge worshippers of ydols, & measuring all thinges by the commodities of this life, being also ignorant of the prophetes, and the lawe, did not acknowledge him, whiles he liued here in the shape of a man. This is more to be meruayled at• that when he came specially to his owne people, to whom Messias had ben promised by so many prophecies of the prophetes, to whom he had bene shadowed with so many figures, of whom he had ben loked for so many hundreth yeares before which saw him do miracles & heard his teaching yet they wer so far from receiuing of him, that with fierce mindes they wente about his destruccion, whiche came specially
to saue them. And procured that innocentes death, who frely brought life to his enemies. They sawe & did not see, heard and did not heare, & hauing intelligence did not vnderstand: whiche thorow a froward study of the lawe, did rise against him whom the law had promised. Therfore by their malice it came to passe y⁴ the light whiche brought eternall lyfe to the beleuers therof, was to them occasion of greater blyndnes. But their frowardnes could not hinder the health of theym that beleued in it, but rather the blindnes of the lawes made open way for the Gentiles to the lyght of the gospell. They which vnto that time were taken for the people of God, which onely did boaste theimselfes in the wurshipping of the true God, in the religion of the lawe, in the kynred of the fathers, and in the promises of Gods testament, turned theimselfes from the sonne of god, when he came to theim. And therefore the lawes being righteously caste out as rebels to the gospell, the grace of the gospell removed thence to the Gentiles: that the course of thinges being altered, they whiche before swelled in pride thorowe the false colour of religion, shoulde openly declare their wickednes rejecting the sonne of him, whom they wurshipped for God. And on the other parte, thei which before were utterly contrary to true religion and dyd wurship beastes, and stockes for their goddes, shoulde enbrace the holynes of the gospell by faith: howebeit vpon this occasion the Gentyles were so admitted to bee saued by the gospell, that neyther the lawes nor any other nacions at all, shoulde be excluded from hauing entry therunto, so they woulde put away their stub∣bernes, and shewe theymselfes obedience to faith, which is the principall and onely gate to eternall saluacion.

[ The texte.] But as many as receyued hym, to theim gaue he power to be the sonnes of God, euen them that beleued on his name.

And albeit many both of the lawes and the Gentiles whiche loued the worlde more then God, withdrewre themselfes from this lighte, yet the cum|mining thereof was not in vayne. Firste of all, it did maniﬂeste their infelicitie, whiche thorowre their owne faulte did deprue themselfes of so greate goodnes frely offered vnto them: Neyther coulde any man doubte, but that by the iuste iudge mente of God they shoulde be reserued to eternall deathe. Furthermore it caused that of the contrary parte it shoulde more eudently appeare, howe notable the liberalitie of God was to them which with a simple & redy faith would receiue the woord of the gospell. And for that cause, he that was bothe the sonne of God and God, did humble himselfe to our lowe estate, to thintente y⁴ thorowre faith he might exalte vs to his highnes. Therfore he toke vpon him the rebukefull misery of our mortalitie, to make vs partakers of his godly glory. Therefore also he woulde be borne a corporal man of the vir∣gin, to thintente we should be borne again
spiritual of God: and for that purpose he came downe into the earth to carry vs vp into heauen. The stately scribes and pharisees, the proud kings and powers of the worlde, the stoute and hau• philosopher•s, were reiect•d because they woulde not beleue. But to this high dignitie were admitted men of lowe degré, of little estimacion, without renoume, vnlearned persons, bondemen, barbarous men, and sinners, whom the worlde hath in no estimacion at all, of whom nothing is required but pure faythe, neither cunninge, nor noblenes of bloode, nor yet the professyon of Moses lawe: but all that did receyue this worde, of what nacion or condicicion so euer they were, of his behalfe, he gaue to theim this dignitie, that they beinge graffed in Christ thorow faith and baptisme, and hauing professed his name, should be made euen the children of God, that they mighte bee made by adopcion the same thinge, whiche Christe was by nature. And what can bee higher then this honour, that they whiche before were the children of the deliull & inheritours of hell, shoulde thorowe faithe onely be made the children of God, the brethren of Iesu Christie, and coinheritours of the kingdome of heauen? As touching the flesh we were all borne the children of wrath of our firste father Adam, but by the worde of God we be released from that sinfull kin|red: & touching the spirite, we be happily borne again of God by Iesu Christ.

[ The texte.] Which wer borne not of blood, nor of the will of the fleshe, nor yet of the will of man, but of God.

For finally God takethe for his children, not suche as bee borne the children of Abraham by mans sede, or actuall luste in generacion, but those that be borne of God by faith. Our first father Adam had begotten vs after an vnfortu•nate and miserable sorte, for he begate vs to deathe and hell. Moreouer they whiche are borne touchinge the carnal birthe, bee not all borne to one estate, for some he borne to a kingdome, & some to bondage: But Christe Iesus the auctor of our newe generacion doth regenerate al men without difference to like dignitie, that the bondage of sinne and the misery of mortalitie put awaye thorow faith and grace, they may be made children of the lyuyng God.

[ The texte.] And the same woorde became fleshe and dwell emong 〈◊〉.

Neyther is it any meruail though man be transformed after a sorte, into the felowship of the godly nature, seyng the woord of God did submit it selfe for this cause to take our fleshe, that is to say a mortall body of the virgine, ioyning together in himselfe two thynges mo•e vnlyke, God and manne: what thing is more frayle or more vile then mans fleash? and what thing is
more mighty or more excellente then God? Neuer meruaill that these
things were knit to gither. It was God that did it. Neither mistrust that men
may be made the children of God, seynge he loued vs so, that for our sake
he himselfe would be made the sonne of man: doubtles he toke vpon him
no fantastical body, for who coulde loue a vain vision, or a disceitful
illusion? but truely he toke vpon him the body of a manne, that is to say, the
full and perfect nature of man, abhorring not so muche as that parte,
wherby we be subject to death, and doe very litle diffre from the kinde of
brute beastes. And he bacame not man for a small time redy by and by to
put awaye that thinge, whiche he had taken: but to proue assuredly that he
toke his manhed not deceitfully or vnder a colour, he was long conuersaunt
in earth, he was hungrie, thirstie, diuers waies punished, suffred death, was
seen with iyes, hearde with eares, and touched with handes. And to thintent
this dignitie should alwaye remaine with mankinde, the godhed, hauing the
manhed with it, and in it being glorified, sittinge on the righte hande of the
father allmighty, dooeth stil dwell in vs.

[ The texte.] And we sawe the glory of it, as the glory of the onely begotten sonne
of the father, full of grace and trueth.

Neuertheles he lacked not his godly maiestie, when he in his manhed walked
here in earth: for we whiche liued familiarlye with him, are witnes, that he
was both God and man: we haue seen him hungry, athirst, slepinge,
weepinge, vexed and dyinge. We haue hearde him speake with the voice of a
man, we haue touched him with our handes, and by all profes, and tokenes
we haue founde him to be very man: yea and also we haue seen his godly
glory in very dede mete for the onely sonne of God, the like whereof was
ne|uer shewed to any of the angels, Prophetes, or Patriarches, but it was
suche as God the father woulde haue his onely sonne to be honoured with.
And this glory we haue seen in the workinge of his miracles, in the vtttringe
of his heauenly doctrine, and in the vision vpon the mounte Thabor, when
he was transfigured before our iyes, when also the very voice of his father
cum|ming downe from heauen, professed him to be his dearly beloued
sonne, as the saied father did notably set him furth in his baptisme, both
with his voice and with the holy goste, vnder the figure and similitude of a
doo•e. And algaine when the sonne before his death desired hym to glorify
hym with that glorye whiche he had before the worlde was made, a voyce
came downe from heauen and knowledge|ed him to bee his sonne, saying:
Bothe I haue and will glorifye the. In conclusion we haue seen hym in his
resurreccion, both when he already bee|ng risen from death to lyfe, did
shewe furthe to vs his body, whiche we mighte touche and handle, but yet
was it subiecte to no euill, and also when before oure iyes he was carried vp
into heauen. And his glory did appeare and shine vnto vs not onely by these
things, but al|so his very death did aproue his godly power and strengthe,
when as the vaile of the temple was deuided, the earth quaked, the stones
braste in soundre, the graves and monumentes did open, the dead bodies
did rise againe, the sunne losinge his lighte, broughte sodaine darkenes into
the worlde: And whiles immediatly after a vehement criye, he yelded vp his
goste, as who sayleth he forsoke his life wylyngly and not for lacke of
strengthe. By thys so wonderfull a death he did so glorify the father, that
both the thefe whiche did hange by him, and also the Centurion, did
acknowledge him to bee the

[The texte.] ¶Iohn beareth witnes of hym, and crieth, saying: This was he, of
whom I spake, whiche though he came after me, went before me: for he was
before me.

Let vs now proceade and declare how he was first knowne vnto the world,*
wheras vntil this time not so muche as his owne brethren beleued hym to
be any other but man, for he woulde be knowne lytle by lytte, lest so
strange a thing shoulde not haue been beleued emonges men, if it had
risen sodainly. And truly many thinges went before, whiche might some
maner of way haue prepared mens mindes to faithfull believe: as the
auctoritie of the prophetes, the shadowes of the lawe, the agreeable song of
the Angels at his natuittie, the godly deuocion of the shephardes, the guiding
starre, the deuout behauialour of the three wise men, the vnquietnes of kyng
Herode with all Ierusalem for the birth of this new kyng, the prophecies of
Simeon and Anna, and also certain thinges that he did, beyond the reche &
course of mans nature, wherat his mother and Ioseph meruailed with theim
selfe what those thinges should meane: yet neuertheles, when the tyme was
come, wherein it was deereed eternally that he should openly take in hande
the busynes of preaching the kingdome of heauen, it pleased hym (as I
sayd before) to be commended and set furth by the witnes of Iohn also for
a tyme: not that he neded mans witnes, but because so it was expedient,
eyther to allure the Iewes to beleue, of whom euery one had Iohn in hye
estimacion, or els to rebuke the vnbeliefe of the wicked, when they woulde
not beleue, no not hym bearing witnes of Christ, to whom in other things
did attribute so much, that they toke him to be Messias, which was
promysed by the prophecies of the prophetes to deliuer the people of
Israel. Therfore when Iohn preaching ye kyngdom of God to bee at hand,
had alredy gathered together many disciples, dyd dayly baptise many & was
had in great auctoritie emong al men (but in very dede men had an ill
opinion of Iesu) the said Iohn doth openly beate into the heades of the
multitude, and eftsons reherseth that thing whiche diuers times before he
had witnessed of him: And accordinyng to Esaies prophecy whiche dyd tell
before hand that he shoulde in wildernes say with a loud voice, make redy
the way of the lorde, he nowe not priuely vnto his owne disciples, but to all
people in[differenly], which euery day resorted to him accustomably because
of his baptisme and doctrine, yea and came purposely to heare the very
certaintie what opinion so notable a man had of Iesu, he, I say, spake out
with a plain and a cleare voice, saying: This is he of whom heretofore I haue
often spoken vnto you, before whome thorow errour you do prefer me,
when that I tolde you there shoulde be one which should folowe me in age
and time of preaching, and shoulde also be rekened inferiour to me in the
opinion of the multitude, he hath nowe ouertaken me: and whereas he
semed to bee after me, he hath begun to

be before me. And no meruaile, seing that euens then also he did excell me in
all giftes, although in the iudgemente of men he semed inferiour vnto me.

[ The texte. ] ¶And of his fulnes haue all we receiued, euen grace for grace: for the
law was giuen by Moses, but grace and trueth came by Iesus Christe.

He is the fountain of all truth and grace. All we whom ye haue in so great
admiration bee nothing els but as it were litle brookes or furth cumming
streames: for the litle that we haue every man according to his porcion, is
drawn furth out of the fulnes of this fountain, frō whence, whatsoever
aplpriteineth to everlasting saluacion springeth vnto all men. All the vertue
that was in the patriarches, in the prophetes, and in Moses, dyd come from
this fountain. I am nothing els but the goer before of hym that is cumming,
he is both the very publisher, and also the auctour of the grace of the
ghospell, whiche geueth true and everlasting saluacion to all men thorow
faieth. We are bounde to thanke hym for that by the voyce of the Prophetes
we haue been enstructed to godlinesse: by the prescript and appointmente
of the lawe we haue been forbidden to doe euill, and for that we haue
receiued as it were the shadowe of true religion. Nowe doeth euen very he
offre to all men more plenteous grace, who thorowe the faythe of the
ghospell, pardoneth freely all synnes, and geueth everlasting life to theim
that deserued death. For Moses whose auctoritie is had emong you as a thing halowed or consecrate, is no manier of waye to bee compared to hym. * Moses was onely the pronouncer and setter furth of the lawe but not the auctor, and he brought a lawe vnneffectuall, sharpe, and hard, the whiche with figures and shadowes might bee, as it were a preparacion to the light of the ghospell, that should come after: and thesaied Moses lawe, should rather make synnes to bee knownen, then take them awaye: * yea and to say trueth, shoulde rather make a waye to health then geue health, or allure vs with promises. But nowe in stead of the straytnesse of the lawe, grace is geuen by Iesu Christe, whiche thorowe faith of the ghospell, frely and wholly forgeueth all men their synnes. He hath geuen the lawe of trueth in stead of shadowes, wherof he hymselfe is not onely the decla•••, but also the auctor, as he vnto whom God the father hath geuen all power.

[ The texte.] No man hath seen God at any time: the onely begotten sonne, whiche is in the bosome of the father, he hath declared him.

And truely these be the secretes of God the father, these bee the hidde coun|sai|es of the diuine mynde, by the whiche it hath pleased hym that god shoulde become manne, and after a sorte to make menne Godlike, to mixe moste highe thinges with the lowest, and to exalt the lowest vnto the hiest. He dyd neuer fully open these thinges to any of our forefathers, although he dyd sometyme shewfurth to them certain lytel sparkes of his lyght, by Angels, by dreames, and by visions. For no mortall man (were he neuer so great) did euer see God as he is in dede: but couertly as it were in shadowe. And although he dyd vtter in some parte to Moses, to the Patriarkes and Prophetes a litell por|cion of his secretes, yet none but his onely begotten sonne dyd receyue this fulnes of grace and trueth: who being made man, did so come down to vs, that neuertheless by his godly nature he doeth alway remaine in the bosome of God the father, and as touchyng all things that pertyne to the obtayning of euerlastyng saluacion, he hath declared vnto vs more familirly and plainly, without wrappyng, or coueryng the thyng whiche he dyd signify to

the other but partely, or vnder a cloud, and as it were in a slepe.

[ The texte.] ¶And this is the recorde of Iohn: When the Iewes sente priestes and leuites from Hierusalem to aske him, what art thou? And he confessed and denied not, and saied plainly: I am not Christe.
When Iohn had often times priuely commended Christe by this maner of witnes, then did he openly declare, what maner of man he was, doing the duttie of a pure honeste seruaunte, whiche neither woulde wrongfully take vpon him the honour of his maister, whē the lewes woulde haue geuen it to him, neither yet woulde deprie his saied maister thereof, although he knewe well enouogh that he shouled not onely by that meanes leese the estimacion and auctoritie, which alredy he had emong the lewes, but also it should cause them to enuy him muche, because they had rather haue geuen that auctoritie to Iohn, whose birthe also was famous & notable emong the lewes, who for the dignitie that his father was of, being a head prieeste, was the more highly estemed of theim: who for the straungenes of his diet, his wearinge of Camell skinnes, his beinge in wildernes, his baptisme, and the greate nurnbe of his disciples, caused ye people to haue him in admiracion, whereas Christe for the basenes of his kinred, & by reason of his trade of liuing and apparell, nothinge differing from the cōmon vse of people, at that time was litel set by: therefore seing that poore Christ himselfe did not contente the proud Pharisees, yea and they began sum what to enuy Iohn, only because he had commended Christe in his preaching, the said Pharisees sent from Ierusalem priestes and leuites being men of great auctoritie, to enquire of Iohn before the multitude who he was, of whom the judgemente of the people did somuche vary. For some said that he was Christ that shoulde deliuer the whole nacion of the lewes from seruitude. Some supposed him to be Helye, whom according to Mālachies prophecie, they thought was come again to be ye goer before of Messias to come. As touching Christe very fewe regarded hym, because both his parentes, & himselfe liued barely and poorely, yet neuertheles some began to enuy hym. And so the crafte of the Pharisees did then goe aboute this thyng to thintent they might frame Christ to their euill desires. Whiche thing they thought shoulde be brought to passe, if he had not been alowed but by theyr auctoritie & profe: for if he had taught thinges repugnaunte to theyr affecc|ons and vices, they woulde haue disallowed and taken away his auctoritie e|mong the people, whose doctrine they had perceyued shoulde hinder theyr commodities. This is the folishe policie of worldely wisdom. But Christe whose doctrine is all heauenly, woulde not haue any part of theyr humain auctoritie to be mixe with his euangeliall doctrine. Some of the lewes also did trust it should come to passe, that Iohn although he wer not Christ, yet would accept so honorable a name that was willingly offred him. They being bondmen most addict & geuen to glory, did know wel enouogh that moste holye men be soone deceiued with this pestilence of vainglorye: they were not ignoraunt how muche all that nacion woulde haue reioyced, if Iohn woulde haue taken vpon him the name of Messias• which already a good part of the lewes did willingly attribute to him. If he had taken it vpon him emonge the people, they had occassion wherby they might exclude Christe, whom they hated for his poore estate:* if he had taken it vpon him they woulde furth|with haue falsely accused him.
Therefore they ask John before the people by the auctoritie they had of ye Priestes & Phariseis, saying: Who art thou?

for alredy they had begunne both to be greued with his auctoritie, and sum\what to enuy his good renoume. He beinge well assured that they asked him these questions for the hatred they had to Christ, did not byanby open vnto them his owne opinion as concerning Christ, but did repell the false suspici\on that they had touchinge himselfe, whiche mighte haue hindred the glory of Christ among the people: & boldly contemning the glory of an vnrightful title, did confesse that he was not Messias (as many thought he had ben) neither did he deny himselfe to bee that thinge he was in dede, beinge redy to declare who he was, to whom the glory of that name was due. Of whiche two aunswers, the one, that is to saye the confessing what he was himself, endaugh\tered him to lose his owne estimacion: & the other (whiche declared him redy to confesse Christe) put him in ieopardy to be hated of the Pharisees. But the manne being perfeicte without corrupcion passing nothing of either of bothe these daungers, did openly confesse that he was not Messias, whiche was promised by the prophecies of the Prophetes, and by the voyce of Moses: not denying Messias to be alredi come, but I am not he (saith he). He shewed the\ that this surname was due to an other that excelled him, who nevertheless was lesse regarded after their opinion. And so this maliciouse diligent serche of the Pharisees came to none other effecte, but to stablishe the faythe of the gospell.

¶And they asked him, what then? Arte thou Helias? And he saieth: I am not. Arte thou that Prophet? And he aunswered, no.

Therfore after they wer disapointed in this first question, they did pro\cede to demaunde futher, sayinge: If thou be not the cheefest of all, and that which many attribute vnto the, seing thou doest vsurpe a new dignitie wyth\out the auctoritie of the Scribes & Pharisees, & causeste the people wonder\fully to fauour the, not without ye\ decay of the common auctoritie of the pr\estes & Pharisees, at the leaste thou muste be one very nie vnto Messias, & not much vnder him. And we reade in the prophet Malachie that before Messias cummeth, Elias the Thesbite shal cum: who shall repaire again all thinges. Art not thou therfore that Elias?* John denied that he was Elias, not but that he was Elias in sum respecte, because he was the goer before Christe in the spirite of Ely, but that he was not that Elias the Thesbite whiche was rapte & sodainly caried vp into the aier in a fiery chariots, whom the Prophet iudged to be reserued for this purpose, that he
maye be the goer before of the second cumminge of Iesu Christe. The Iewes
had read the prophecy, but they understood it not, neither were thei wurthy
to learne this mistery, for so much as they enquired it of an hatefull minde,
and because they knewe that Moses had promised, that a certaine Prophete
shoule come of the Iewes kinred. whom he commaunded thei should geue
eare vnto. And some of them knewe right well that this Prophete shoule be
Messias himselfe, moreouer some other bru•ed abrode, that one of the
aunciente Prophetes was rysen agayne, and they suspected Iohn to bee
thesame: therefore they asked him whether he was that Prophete promised
of Moses, or at leaste some other of the Pro•phetes, whiche beeynge rysen
from deathе to lyfe, shoulde take vpon him that auctoritie. * He did frankly
and playnly confesse, that he was no suche thynge as many toke him to be.

[ The texte. ] ¶Then sayed they vnto him: What art thou, that we may geue an
aunswerе to them that sente vs, what saie••e thou of thy selfe? He sayed: I am
the voyce of a cryer in the wilдernes,

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[ The texte. ] make streight the way of the lorde, as sayed the Prophete Esaias.

But now when they had no more matier to question with hym of, seeing
mens coniectures touching lohn, were at a full pointe, they moued hym
er•nestly to tell openly what he hymselfe was: and because he shoulde no
longer make any delay or excuse, they prouoked him by the auctoritie of the
priestes to thintent that euen for very feare of power, he should confesse
who he was. We do perceyue (say they) that thou takest vpon thee more
then the Pharisees, priestes, * and scribes do. We can no ferther diuine or
conjecture therof, and yet we must bring some aunswer to them which haue
sent vs hither: I fall the people bee deceiued in their so diuers and soundrie
opinions of thee, tell thou thyselfe who thou art for vndoubtedly thou arte
knowen to thyselfe wel ynough. Therfore whom doest thou professe thy
selfe to bee? Here now Iohn because he spake to theim that were learned in
the lawe, lest he shoulde seme to take vpon him of mans presumpcion that
thing whiche he was in dede, he taught them out of the very prophecie of
Esay, whiche was righte well knowen to the Pharisees, both howe he was
none other but the goer before Christe, * and that the lorde hymselfe was
already come, whom they ought to receyue with cleane hertes, whom also
they being blinded with enuie, ambiciō, and pride, shoulde crucifie. I (sayeth
he) am neyther Messias, nor Elias, nor any of the prophets reised vp
agayne to this lyfe, neyther yet haue I taken vpon me this office by myne
owne autoritie, forasmuche as many yeres herefole, I was appointed to
the busynes of this office, by the auctoritie of God. For I am euеn he of
whom Esay did write. The voice of the criar in desert, make right the way of
the Lorde. You see the deserte, you heare the voice of the crier: nowe there lacketh no more, but that you cast away worldely desire, and prepare your mindes againste his cumming, that he maye come to you a very sauiour. Moses did set him furth vnto you as it wer in a shadowe and the Prophetes did long agone prophesy that he shoulde come: But I doe shew him vnto you nowe already cumming.

[ The texte.] And they, whiche were sent, were of the Pharisees.

And you shall vnderstande that they which were sent to Iohn, were of the Pharisees secte, for the Pharisees in those daies did excell all other bothe in knowlege of the lawe, in opinion of holines, and also in auctoritie. And they were not fare of from the doctrine of the gospel, forsomuche as they did beleue the immortalitie of soules, and that there was an other life to cum after this. But ambicion, couetousenes, and enuy, had corrupted their mindes. Howbeit at that time their malice as yet was not so farre inflamed, that they woulde o\penly shewe themselves aduersaries to Christ, but within a while after when they perceiued his doctrine to bee contrary to their ren\ume, aduantage, and auctoritie, being utterly caste into an extreme rage, they went about to crucify their Messias, whom they had promised to the people by the prophecies, and in the knowlege of whom they had muche bosted themselves. So hurtful and pestilent a thing it is, yea the knowlege euene of holy scripture, excepte a mans minde be free & voide from yearthly desires. But the prudence of God being far wiser then mans inuencions, can clerely turne the malice of the wicked men to the welth of the good. For this so enuious and so craftie enquiring of the Pharisees hath stablished our believe.

[ The texte.] And they asked him, and saied vnto him: Why baptiseste thou then, yf thou be not Christ nor Helyas\• neyther that Prophet? Iohn aanswered theim, saying: I baptise with water, but there standeth one among you, whom ye know not.

Therefore they nowe being more stired and prouoked, and not onely enuiyng Christe, whom alway they had in contempte, but also Iohn whom heretofore they had in reuerence, goe aboute further to charge hym, and fynde faulte with him, sayinge: What is the cause, that thou takeste vpon thee, the power to baptise the people if thou be neither Christe, who (as the prophecies do declare) shal put away the sinnes of the people, nor Elias the goer before Mes\sias, nor that notable Prophete, whom Moses did promise, neither yet any other of all the Prophetes, whie then dooeste thou
enterprise to putte awaye sinnes by thyme owne auctoritie, whiche thou
neither hast of God, nor by alny decree of the Priestes, whose auctoritie
thou darkeneste with thy newe customes? To this slaundreous demaunde
Iohn did aunswere mekelye: but yet in suche sorte, that he did both frely
knowlage his owne lowe estate, and did openly declare the dignitie of
Christe. My baptisme (saieth he) is euen suche like as my preaching is.* For
as my preaching is not perfitt but onely prepareth your mindes to the
wisedom of the gospel, so my baptisme whiche consisteth onely in the water
doth not washe a way the filthynes of mindes, but in a certaine
resemblaunce of true baptisme, frameth the ignoraunte: that they being
prepared with repentaunce of their former life, maye bee ha\ soluble to receyue
that baptisme by the whiche Messias thorow his spirite shall washe away all
at once, the vniuersall vnclennes and vices of all theim that shall credite his
heauenly doctrine. And now he is not farre hence, but is al\ redy present in
this same great noumbre of people, and as one of the multitu\ de is
conversaunte eu\ in the middest of you. And he is therfore either
despised, or not known of you, because after the worldes estimacion he is
but poore and of small regarde, vaunting himselfe with no pompe of those
things, by the whiche they that honour the worlde doe exteeme a manne. It
hath not pleased him as yet to put furth his power and greatnesse, but in
vleraye dede he is an other maner of persone, then you take hym to bee.

* The texte. ¶He it is whiche though he came after me, was before me; whose
shoot latchet I am not wurthie to vnlose.

I who in the peoples iudgement seme to bee sumwhat notable, in
compar\ison of his highnes am nothing at all. This is veray he of whome I
told you before that men toke him to be mine inferiour, and to come after
me, but in dignitie he did preuent and excel me, to whose wurthines I am so
v\ wurthy to be compared, that I know my selfe v\ wurthy to serue him as a
bondman in the lowest kind of service, yea to leuse the buckles of his shoes.

¶These thinges wer done in Bethabara beyonde Iordan, where Iohn
did baptise.

Iohn did pronounce this so full and so honorable witnes of Christe to the
Phariseis, Priestes and Leuites, in the presence of a great noumbre of
people, and that in a famous place, that is to saye, in Bethabara, which is not
farre from Ierusalem beyonde Iordane a place very conueniente for him that
was a baptiser and preacher of penaunce, by reason that plentie of water
was nigh to it, and also the deserte, to whiche place a great preace of people
out of diuerse coastes of lurie, did resort dayly to be baptised. For Iohn did
bothe preach and baptise there.
The next day Iohn seeth Iesus cumming vnto him, and saieth:
Behold the lambe of God, whiche taketh away the sinnes of the worlde.

And hitherto he did so beare witnesse of Iesus, that he did neyther name hym, nor poynte hym with his fynger, when he stoode emong the multitude, because he would not styre vp the enuie of the Phariseis against hym: And also because he would set on fier the mindes of simple folkes the more to haue a desyre to know him, whom the sayd Iohn being so notable a mā, had so highlj commended in his preaching, and for as muche as at that tyme many of the people did make diligent serche to knowe, who shoulde be that great man, to whose dignitie, euen Iohn beeing in all mens judgement taken for an excellēt persone, did so much geue place to. Iesus therfore came thither agayn the day folowing, and did not then kepe hymselfe close emong the multitude, but went to Iohn seuerally and alone, partely for good manier sake to salute his cosin, partely to knowledge his baptiser, but specially to geue him occasion to testifie more playnely and liuely of Christ emong the people, lest he being yet not knownen should seme to goe to Iohn for that purpose, that other did: that is to saye, to be baptised or taughte, or els to confesse his sinnes, for in that he was baptised of Iohn, was to geue vs exaumple of humilitie: but because no body shoulde suspecte that he had nede of baptisme, or that he had any spot in hym, whiche the water of Iordane could washe away, he separating himselfe from the multitude wente to Iohn aposte. Iohn being warned by the holy ghoste what he shoulde doe, beholding Iesus cumming towards hym, turned himselfe to the people, and poynted Iesus to them with his fynger: that after they knewe him by sight, they shoulde accustome themselues both to lyke hym and loue him the better, and should rather folow hym then Iohn himselfe, yea and rather couet to be baptised of hym then of Iohn. For the purenesse of Iesus mynde being ful of the holy ghost did shine in his very iyes and countenaunce. And did shew it selfe furth both in his goyng and all other behauiours of hys bodye: as of the contrarye parte, a furyouse mynde and ouerwhelmed with vices, dooeth expresse it selfe in the very countenaunce of the bodye. Beholde (sayth Iohn) this is he whom many of you did see me baptise, wheras in dede the water of Iordane did not purifye him, but he did rather halowe it. For he alone and none other is free from al kinde and spotte of sinne. And verely he is that most pure lambe, whome God (accordyng to Esaies prophecie) had cholsen and appoynted to bee a sacrifice moste acceptable to hym, for to purge the sinnes of the whole worlde, whiche was defiled with all manner of vices. This is he whome the lambe in Moses lawe did signifie, whose vnharneefull bloud defended the children of Israel from the reuenging sword of the Angel. This lambe (I saye) is so fer from being subject to any kynde of sinne, that he alone is hable to take away all the
sinnes of the whole worlde. He is so well beloued of God, that he onely may
turne his wrath into mercie: he is also so gentle and so desirous of mans
saluacion, that he is redy to suffer paynes for the sinnes of all men, and to
take vpon hym our euils, because he woulde bestowe vpon vs his good
thynges.

[ The texte.] This is he of whome I sayd, after me cummeth a man, which went
before me: for he was before me, and I knew him not, but that he shoulde be
declared to Israell, therfore am I come baptising with water.

Yea thys is very he of whome I haue tolde you diuers tymes, though it wer
sumwhat derkely, that one should come after me, who going before me in
dignitie, and power, did ouerreche me: for because although he semed to
come after me both in byrth of hys manhed, in the tyme of hys preaching, and also
in auctoritie,* yet in godly gyftes he was far before me. In so much that I
my∣selfe did not certainly knowe at the fyrst howe great he was, or what he
was. For he is so great that I (whome ye haue in suche reuerence) am no
maner of way to be compared vnto him. He is the lorde and auctour of all
health. I am none other but his seruaunte and goer before, neyther is my
baptisme or prea∣ching any other thing but an introducciō to the heauenly
document and vertue, whiche he shall bryng vnto you. Neyther yet am I sent
for any other purpose by the commaundemente of God, but to preache
repentaunce of your former sinnes, to shewe you that the kyngdome of
heauen is at hande, and to washe you with water, to thintent that after he
should be shewed to me of his father by sure tokens, he might at his coming
be the better conceiued in your mindes, being already prepared with these
principles. His conversacyon and life was simple and pure, and beyng in no
poyncte notable emong men, he ioyned hym∣selfe to the multitude as one of
the common sorte of the people, and came to be baptised as though he had
bene subiect to sinne.

[ The texte.] ¶And Iohn bare recorde, saying: I sawe the spirite descende from
heauen lyke vnto a dooue, and abode vpon him. And I knew him not.

Therfore I coulde not knowe surely by the disposicion of hys body, nor by
mans coniecture that he was the onely sonne of God, and that moste pure
lambe whiche through faythe the shoulde put awaye all the sinnes of the
worlde, but that I was taught by a notable sygne from heauen that thys was
he, to whome I was appoynted to bee the goer before. And what this sygne was, Iohn did openly declare to the multitude. When Christe (sayeth he) willynge to shewe to the worlde an exaumple of humilitie,* and ioynyng hymselfe to the company of sinners, came to be baptised, the father of heauen did honour hym with an heauenly token. For I my selfe sawe the holy ghost cummyng downe vpon his head in the likenesse of a dooue and there remayning. Until that time I did not certaynly knowe hym, whose goer before I was: by reason that his corporall estate, did hyde hys celestial excellencie.

[ The texte.] But he that sent me to baptise in water, the same sayed vnto me: Upon whom thou shalt see the spirite descende, and •••y stil on him, the same is he which baptiseth with the holy goste: and I sawe, and bare recorde that he is the sonne of God.

For as yet the tyme was not come in the whiche the father of heauen woulde haue him to be openly knowē to the people. Therfore when I knew by the in∣spiracion of the sayde father that Messias was alreadye come, then to take awaye the erour and mistakying of hys persone, or leste mannes coniecture should haue any doubt therin, he, by whose commaundement I toke vpon me the office baptise you with water, taught me by a sure token: by the shewing wherof I might assuredly knowe who he was, that shoulde baptise you with an effectuall baptisme, and should by the holy gost, wherwith he was repleni∣shed, freely geue to all them that trusted in hym, remyssyon of all theyr synnes. For before Iesus came to me to be baptised, the father of heauen did aduertise me before hande, saying: By thys token thou shalt surely know my sonne. Emonges many whom thou shalt wash with water, vpō whomsoeuer thou shalt see the holy ghost in the lykenesse of a dooue descending, and remaynyng,

be wel assured, that thesame is he which hath power to baptise with the holy gost. For man washeth w† water, but he onely by his heauenly power, taketh away sinnes,* and gueeth righteousnesse. I saw this token according to the fa∣thers promyse in hym when he was baptised. And for thys cause, he gaue me grace to see him, that you also through my preaching, should know the autour of your saluaciō. Wherfore like as heretofore I haue witnessed, so doe I now also openly testifie, that this is the sonne of god, from whence, as frō the hea|uenly fountayn, ye must require all thynge whiche pertyne to righteousnes and eternall felicitie. For I will suffer you no longer to suspecte greater thinlges of me then I deserue,* nor yet to be ignoraunte of hym, whome to knowe is saluacion. By these manier of
witnesses, Iohn did often commend Iesus (belynge as yet vnknowne) to the multitude, and gaue ouer his owne auctoritie to hym as to his better: to the entent that from that time furth, the people should leaue hym and cleaue to the gouernaunce of Iesu: Goddes prouydence in the meane tyme procuring this, to thentent that they both might be to vs an hollisome exemple of a true preacher of the Ghospell. For truely Iohn neyther with the encisme of so great renoume beeing willingly offered vnto hym, was so much corrupt that he would take vpon hym an other mannes praise, nor yet so afrayed of the enuie of the Priestes and Phariseis, (whose ambcious enuie, and enuious ambbcyon woulde suffer no bodye to bee exalted but themselves) that therefore he dyd ceasse to speake of the glory of Chryst: neyther did he regarde his owne commoditie, but what was expedient for the people: hereby teachyng how a preacher of the ghospel ought to haue a constaunt and sure stayed mynde, yea, euen to the auenturyng of hys lyfe, not onely agaynste excesse & couetousnes, but also against al ambcion. And as for Iesus Christ, when he came as one of the common sorte of the people to be baptised, and aliso when he behaued himselfe amongst Iohns disciples, as if he had bene one of them, wheras he was lorde of all, he taught vs how we must come to true glorye, by great humilitie and modestie of mynde, and that none is mete to be a mayster, vnlesse he haue played the parte of a good scoller, neyther that anye ought to take rashely in hande the office of preachyng, excepte he hath bene all manier of wayes well tryed and approued: and in manier appointed therunto of God.

[ The texte.] The next day after, Iohn stode agayn, and two of his disciples, and he beheld Iesus as he walked by and sayeth: Beholde the lambe of God. And the two disciples heard him speake, and they folowed Iesus.

Now to thentent that Iohns most excellent purenes and honestie might more clerely appere, he thought it not inough to turne thaffeccions of ye people from him to Christ, but he laboureth also to despatch from himselfe his owne peculier disciples whome he had, and to put them to Christ. For the day after these thinges, which I haue already rehearsed vnto you, were doen in the presence of the people, Iohn stoode there agayne, and twoo of hys discyples with hym. And Iesus walked vp and downe not farre from thence (whiche thyng indede was doen to signifie a misterye thereby.) For Iohn was a fygure of Moses lawe, and Christe was the auctour of the profession of the ghospell. Therefore the law, whiche was now come to the uttermost poynct, stayed, as though it coulde goe no further, but shoulde ceasse byanby, and giue place to Christ at hys comming, and commit his disciples to hym, but neuertheless in
the meane while constauntly bearing witnesse of Christ: and as it were deliue\|ring the Sinagogue to the true spouse, to be his churche. Christe walketh vp and downe to declare that he should alway growe greater and greater, and every where gathereth disciples to heare his heauenly doctrine. Therefore whiles Iohn stoode and behelde Iesus as he walked, knowyng righte well that the sayde Iesus dyd desire and long for the saluacon of mankynde, and also did couet to geat disciples mete for his heauenly doctryne, Iohn turning him to the twoe disciples whiche stooode by hym, beeyng thyre maister, be\|cause he would put them to Iesu, that was a better maister then hymselfe, he poynhted him to them with his finger, as he was walking, and sayde: Beholde yonder is the lambe of God of whome I haue so often testyfied, who alone doeth take away all the sinnes of the whole worlde. I haue prepared you for him, whosoeuer desyreth true and effectuall baptisme, whosoeuer loueth true innocēcie, and whosoeuer coueteth true and perfit health, must nedes commit himself to his rule and ordre. For they that were the true obseruers of Moses lawe, (as the lawe it selfe doeth witnesse) did profit and goe forwarde thereby to the perfeccion of the ghospell, that is to say, from fayth to fayth: wheras the Phariseis through their peruerse and ouerthwart loue of the lawe, did perse\|cuthe him whō the law had cómended to thē. Now Iohns disciples made their maister no aunswere, but geuing credite to his worde, they left the sayd Iohn that was the goer before the ghospell, and folowed Iesus the auctour of the euangelicall health. And they sayde neuer a worde, but folowed hym, beeyng set on fyer with the loue of hys hye doctrine, the hope wherof they had concey\|ued by the testimonie of Iohn. But they dare not be bolde to moue anye com\|municacion to him with whome they had not bene acquaynted.

[ The texte. ] And Iesus turned about, and saw them folow him, and sayeth vnto them: what seke you\· They said vnto him: Rabbi (which is to say, if one enterprete it, Maister) where dwelle\·\· thou? He sayeth vnto them: Come and see. They came and saw where he dwelte, and abode with him that daye, for it was about the tenth houre.

Therefore Iesus perceiuing for what purpose they did folow him, to de\|clare how ready he woulde be to mete and ioyne with them whiche with pure mindes doe thirste and couet the doctrine of the ghospel: he (I say) not tarying for theyr calling vpon hym, of hys owne good will doeth encourage and allure their bashefulnes, & turning himselfe towarde them, did beholde them as they folowed him, not y\· he was ignoraunt wom they folowed, or of what minde they folowed him, but because he would shewe to other theyr woorth ye and mete affecció for the gospel. He speaketh to them and asketh what they woulde haue, to the intent that theyr desyre beeing knownen, might also kindle and styre vp the myndes of other. But they furth
with declared themselves to bee verye desyrous to learne of him, euē by yᵉ very name they called him by, saying: * Rabbi (which worde in the Siryans tongue is as much to say as Maister) wheris your abyding? And undoubtedly in that they called him Maister, they confessse themselves to be his disciples. And whereas they enquire of him, where his dwelling place is, by that they doe declare, that they have a will to learne of him certayn secret thinges more familiarely, which (peraduēture) he would not speake openly before euery body. Here now our lorde Iesus taking pleasūre in theuyr deuoute feruentnesse to learne, maketh no excuse by reason of the nynesse of the night, nor commaundeth them to come againe the day folowing.

neyther yet signifieth to them where his house is, in case they woulde at theuyr conuenyente leysure visite hym: But he ientlye and courteously requireth them to come talke with him at his lodgeing, * saying: Come ye and se. For he perceiued that any delay shoulde haue bene paynful to theuyr earneste desyre. They rejoicing in that aunswer, * beyng euen suche as they woulde haue wished for, came thither, and did not onely see the little house, where then Iesus had hys abidyng, but also taried with him all that day: and were so enflamed with his holy communificacion, that not onelye they rejoixed in theuyr owne behalfe, but mocioned and procured other also to come to the company of that felicitie. And when they came to Iesus house, it was almost the tēth houre of the day, that is to say, nye vpon the goyng downe of the sunne. For there is no tyme nor place uṇit or vnconueniente for to learne those thynges whiche pertayne to euerlasting welthe. And the presence of the preacher of the ghospell oughte alwaye to bee in a redinesse: For suche an one oughte he to be that taketh vpon hym to teache Christen philosophie and wisedome, whiche is onely the philo{sophie that can no skill of any pryde or statelynesse.

[ The texte. ] One of the two which heard Iohn speake and folowed him, was Andrew, Simon Peters brother. The same found his brother Simon first, & sayeth vnto him: we haue found Mes|sias (which is by interpretacion anoynted) and brought him to Iesus. And Iesus beheld him, and sayd: Thou art Simon the sonne of Ionas, thou shalte bee called Cephas, which is by interpretacion a stone.

As concerning these two, whiche had folowed Iesus by the counsayl of Iohn, the one of them was Andrew, Simon Peters elder brother: to whiche Peter, although he were the younger, yet for the excellēt feruencie of his faith, Iesus afterwarde did promise him the keyes of the kyngdome of heauen:
and committed his shepe to be fedde of hym, after he had thryse professed hys loue towards lesu. The godly loue of the ghospell hath thys difference from that which man of himselfe is inclined vnto, that if it haue gotten any notable treasurse, it hydeth it not, or enuieth other: for manye thynke that they doe not pos|sesse that thyng, which is common to other aswel as to themselues: but thys godly loue reioyceth that the commoditie therof shoulde be common to many. Andrew being much comforted with so great felicitie, for asmuche as by the report of Iohn, but much more by the familiar communicacion of lesu hymselfe, he found it true that lesus was ye heauenly Lambe, which onely should take away the sinnes of the world, that he was the sonne of GOD, the onely redeemer of mankynde: and that also he was Christe whiche was promised of the Prophetes, and looked for so manye hundred yeres beeefore: the sayde An|drew (I say) as soone as he had found Simon Peter his brother, whose presence he desyred greately, for thys purpose, that Peter whom he knewe dyd looke for Christe with greate feruencie, myghte be made partaker of the feliciteitie of that assured knowledge whiche Andrewe hymselfe had of Christe: We haue founde (sayeth he) that Messias, whome the Prophetes had promysed shoulde bee redeemer of the worlde. And Messias in the Sirians tounge is as muche to say as Christe, that is to vnderstande anoyn|ting perteineth to kynges and priestes. But Christe was the onelye anoyned of God, to hym onely all power was geuen both in heauen and yearth, and he onely was ye priest eternally after Melchisedechs ordre, which hath reconciled God to mankynde with the sacrifice of hys bodye. Symon beeing glad of so pleasaunte and welcome a message, and not satisfyed onely to haue heardest, ioyfully preaseth hymselfe also to see lesu. Andrew who had already proued the gentlenes and graciousnesse of lesu, furthwith broughte Simon to hym. And when lesus behelde Peter, he did not onely vewe his face, wherin neuer|thelesse did shine a purenes of hert, but he rather loked vpon his minde which was endued with doouelyke simplicitie: and thereby apte to receyue the grace of the ghospell. The sayde lesus takyng pleasure in hys pure affecion, dooeth tell the name of Peters father (by that declaryng how nothyng was hydden from hym) and therewithall prayseth the godly simplicitie of Peters minde, gathering an argument thereof, by the propertiie of hys fathers name: and by the darke sence of the chaungeing of Peters owne name, he telleth befoor that in time to come, there shall be in hym stablenesse of inuyncible faythe. For Ionas is asmuch to saye, as a dooue or grace. Simon, by interpretacion, signifieth obedient, for out of the obedience of Moses law, is had some furthe|raunce to the fayth of the gospell. Therefore after that lesus had loked vpon hym, he doeth lyke both...
hys present simplicitie, and also doeth sum what open, as you woulde saye
darkely, his stedfastnesse to come, saying: Thou arte that Simon the sonne
of Ioanna, right aptly agreyng both to thyne owne name, and thy fathers:
But hereafter when this fayth shall haue gathered strength, that it may be
able to stand stable and vnshaken against al temptacions of the deiuill,
* thou
shalte be called Cephas, whiche in Greke is as muche to saye as Peter, in
Latine• saxum, and in Englishe a stone. And this was the firste instruc\|cion
and principle of Christes church: this was also the first beginning of the
schole of the ghospell.

[ The texte.] The day folowing, Iesus would goe into Galile, and found Philip, and
saieth vnto him: folow me, Philip was of Bethsaida, the citie of Andrew and
Peter. Philip founde Na\|thanael and saieth vnto him: We haue found him of
whom Moses in the law and in the prophetes did write. Iesus the sonne of
Joseph of Nazareth. And Nathanael said vnto him: Can there any good thing
come out of Nazareth? Philip sayeth to him: Come & see.

The day after, it pleased Iesus to goe into Galile, whche was least set by of al
the prouinces of lewrie, because no man of any great renoume or fame, had
at any tyme come from thence: and yet neuetherlesse Esay dyd prophesie
before that the light of the ghospell should first appeare and haue hys
begyn\|ning about ye\^pleace. Also the diuine counsayl thought it good so to be,
because he woulde beginne his churche of meane persones, vntaught and
vnlearned, borne and come out of a countrey that was barayne, and of no
regarde. For both Peter and Andrew, whiche without calling folowed
Christe, were men of Galile: and that the one brother did perswade and
drawe the other to Iesu, was a fortunate pronosticacion of the churche
nowe newly beginning, whiche consisteth in brotherly charitie and mutual
concorde. Therfore when Iesus should goe his way into Galile, hauing
alreadie two disciples of Ga\|lile to wayte vpon hym, because he myghte
come sum what the better accom\|panied, he taketh to hym two other also of
the same countrey, and of lyke no\|bilitie. For Iesus founde one called Philip
borne in Bethsaida a citie of Ga\|lile, whiche is nye vnto the lake of
Genazareth being the countrey of Andrew and Simon, * to whome the name
of Peter was added. Furthermore in that they were all of one countrey, it
betokeneth the concorde and agreement of the

ghospell: And that the diuersities of all maner of people, should be ioyned
and brought together into one churche, as it wer into one citie. Philip semed
to haue met with Christe by chaunce, but the very thyng in dede was doen
al\|tgether by the prouidence of God, whiche had eternallye decreed and
appointed, whom he would have to be ye first rulers and beginners of his churche. Therefore Iesus sayed to Philip when he met with him: folow me. He taried nothyng at all, but byan by folowed Iesus of whome alredy he had known many things, both by the witnesse of Iohn, and also by the common rumour of the people. The woord of the speaker was of so great effect, and the mind of the hearer was ready of his owne good will. It chaunced verely, that as Andrew had allured and drawen hys brother Simon, so Philip nowe reioy\textsuperscript{t}sing that he was in the seruice of Iesu,\textsuperscript{*} when he had found Nathanell, whom he knew to be wondrefully desyrous of Messias cummyng, for whiche cause he was woont very diligentlye to marke and obserue in the prophecies of the lawe and the Prophetes, from whence and when the same Messias shoulde come, Philip (I say) because he would make Nathanaell partaker of that ioye wherein he did reioyce withall his hert, sayeth vnto hym: We haue found that true Messias of whome Moses hath written, that there should a Prophet rise out of the kinred of Israel, & of whome the prophecies of the Prophetes hath vttered and declared so many thynges: Thys is Iesus the sonne of Ioseph of Nazareth, for al that time euery man toke Iesus to be Iosephs sonne, and he was better known by that name then by the name of Marie hys mother. Moreouer he was called emong the c\textsuperscript{o}mon sorte a Nazarean, not that he was borne there, for Bethleem was halowed with hys birth and infancie, but be\textsuperscript{cause} he was conuersaunt and brought vp there of a childe, with his parentes. When Nathanael hearde this, truely he lyketh wel the most ioyfull tydinges: but he is off\textsuperscript{e}ded with yt doubt, wherwith he was secretly troubled, through the prophecie, whiche (as euery man knew) doeth promise that Christ shoulde come furth out of Bethleem: therfore he desyring to be taught more certainly, sayeth vnto Philip: Can any good thing come out of Nazareth? of the whiche towne the prophecies of the Prophetes hath made no mencion? When Philip himselfe being yet vntaught, and hauing no ferther knowledge but hys plaine simple faith,\textsuperscript{*} could not discusse this hard matier, he aduiseth and allureth Nathanaell to goe to Iesu the fountayn it selfe, not doubtyng but that he woulde beleue as soone as he had seene and heard him. If you doubt (sayeth he) to cre\textsuperscript{d}ite me, come your selfe and see.

\begin{footnotes}
\item [The tex\textsuperscript{t}e.] Iesus, sawe Nathanael cumming to him and sayeth of him: beholde a right Israelite, in whome is no guile. Nathanael saieth vnto him: Whence knowest thou me: Iesus aun\textsuperscript{swered}, and said vnto him: Before that Philip called the, when thou wast vnder the figge tree, I saw the. Nathanael a\textsuperscript{s}wered and saide vnto him: Rabbi, thou art euen the very sonne of God, thou art the king of Israel.

And Iesus who as yet was of no fame or renoume by working any mi\textsuperscript{r}acles, sumwhat to open his godlye power by the knowlage he had of secrete things,\textsuperscript{*} wh\textsuperscript{e} he behelde Nathanael c\textsuperscript{üm}yng toward hym, turned to his dys\textsuperscript{c}iples, before Philip gaue hym any warning of hym, & before he named
hym, and shewed Nathanaell to them, saying: Behold a verye Israelite in
dede, in whome there is no guile. In these wordes Iesus did both prayse the
true meaning belif of Nathanael, and also his pure desyre to haue
knowlage, where\as

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they which vntruely doe boast themselues to be Israelites, are wont to be
busy and curious of a desyre they haue to lay matters to mennes charge.
Nathanaell perceiuing that Iesus shewed by these wordes,\ how that he
knewe well inough the Communicacion which was betwene Philip and him
concer\ning Iesus hymselfe, & meruaylyng how this came to his knowledge,
for as ye toke Iesus to be none other but m\, sayth vnto him: how
knowest thou me? But Iesus yet declaring more euidently how he knew the
thoughtes of men, were they neuer so secret, sayth: before Philip called the
when thou wast Vnder the figtree, I had already sene the. The comunicacio\nwas but betwene them two, and there was no witnes by, that could make any
relacion thereof. The place was expressed, and the figtree was noted and
spoken of by ye\e way in a mistery, as a thing priuie and of counsel to his
firste fault (that is to saye, of his vnbeliefe) whiche faute they must nedes
leuae, that will knowe Christ. It was manifest by these argumentes that Iesus
knewe the matter of theyr whole comminication, wherof neuerthelesse he
maketh no great rehersal, lest he should seeme to vp braide hym with his
lacke of fayth, which was sham fast, and asked the question of a good
symple mynde. Assone as Nathanaell hearde these thinges, who was
perswaded, that the secretes of the hearte was open to god onely, and that
the thing which he heard was more than man could do, nowe beeyng
nothyng offended with the doubte concernyng the name of the place of
Christes birth,\ he gaue his verdit of hym, saying: maister. Thou arte the very
sonne of god, by whom the father hath determined to deliuer his peo\ple.
Thou art that king of Israel whiche was long a goe promised by the
prophesies of the Prophetes.

[ The texte.] Iesus aunswered and said vnto him: because I saye de vnto thee, I saw
thee vnder the figtree, thou beleuest. Thou shalt see greater thinges than
these. And he sayeth vnto him: Uerely, verely, I say vnto you, herafter shall ye
see heauen open, and the aungels of god ascending and descending ouer the
sonne of man.

Iesus gladly embracing the mannes so ready and chereful fayth, and his so
euangelicall profession, doeth stablishe also the opynyon that Nathanaell
had of him. And now more euidently declaring his godly nature, sayth: Thou
hast hereby conceiued a belif that I am the very Messias & king of Israel,
which was promised, because I tolde thee howe I sawe thee euene then when
thou waste with Philip vnder the figtree, and therefore thou hast a very
good opinion of me: In tyme to come thou shalt see more apparaunte
sygnes, whereby thyne opinion of me may encrease.*And foorthewithall
Iesus turned hym to his other discipes, (of whome as yet, neuer a one did
udge of hym according to hys dignitie) and he sayde vnto them. Take thys
for a suretie, hereafter ye shall see the heauens open and the aungels of
God ascendyng and descendyng ouer the sonne of manne. By thys derke
saying, our Lorde Iesus did styrre vp the fayth of his discipes, which
although it were simple and vncorrupted, yet was it not fully enstructed,*
and besyde that far from the perfect knowledge of the excellencie of Christ:
He did styrre vp their faith (I say) to the lookyng for of greater miracles,
and therby to haue higher knowledge. For although the discipes did
fantasie, as it were in a dreame, some thing to be in Christ passing mannnes
nature, whereat they maruelled: neuerthelesse they dyd not as yet vterly
beleue that the fulnesse of the Godhead was in hym. Nathanaell dyd
confesse the selfesame thinges whiche Peter dyd after confesse: But
because hys

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meaning was not lyke Peters, he had not therefore lyke aunswere that Peter
had, whiche was: Upon this stone I will buylde my churche. And to thee wyl I
geue the keyes of the kingdome of heauen. And in very dede for because
some that were very mē, are called the sonnes of god in holy scripture, for
their great holines, and other besides Christ also did many times se before,
thinges which shoulde folowe, by the inspiracyon of the holy ghoste:
therefore it is not to bee marueiled at, if Christe knewe without relacion of
any other, what was doen secretly betwene the two discipes. Furthermore
in that he called hym kyng of Israell, intending thereby to honour Iesus, as it
were with an hye and glorylous tytle, it declareth that euene as yet he
dreamed of a worldelye kyngdome. And to haue a kingdome in thys worlde
is but a very base & an earthly thing: But it is a thynge of far more honour to
bee kyng of all the whole worlde, and also of aungels. This thing mente
Christe when he sayde that the aungels as ministers diligent to doe seruice,
should ascende, and descende ouer the sonne of man. And although the
discipes did not yet vnderstande at that tyme this sayling of Iesu,
neuerthelesse he dyd hyde it and layed it vp in theyr myndes, as a seede
whiche shoulde bryng foorth the fruicte in due tyme: For afterwarde we knew
how the aungels dyd often knowledge hym to bee kyng of all thynges by
theyr obedient seruice, as whan Gabriel brought tidinges of his concepctioun,
when they song at hys natuittie: Glory be to god that is aboue: when at
dijuerse tymes they appearing to Ioseph, did procure the safegarde of the
childe, when they dyd hym seruice after he was tempted of the deuyll, when
they dyd coumfort hym in his conflict at the tyme he swe• water and bloud:
and whiles they did often appeare in the tyme of hys resurreccion: Agayne also, when in all mens sight he was taken vp into heauen, the aungels wer present, as suerties of the promise of his returne. And that in dede shalbe doen most specially, whē he shal come in the cloudes with the maiestie of his father, and with the whole hoste and company of aun•gels, to judge bothe quicke and dead: and to deliuer a kingdome to god the father.

¶ The .ii Chapter.

[ The texte.] And the third day there was a mariage in Cana a citie of Galile: and the mother of Iesus was there. and Iesus was called and his disciples vnto the mariage. And when the wine fayled, the mother of Iesus saith vnto him: they haue no wine. Iesus sayth vnto her: wo•man what haue I to doe with thee? myne houre is not yet come.

And Iesus had not taryed long in Galile, but thoroue working of a miracle he begā to declare y•e lohns wit•nes of him was not vntrue. In dede Iesus was better known in Galile then in other countreys of Iewrie, but yet they had no notable opiniō of him, when as at y•e time also euen his brethren and kinsfolkes had no right judgement of him. Therfore the third day after he came to Galile, there was a solemne mariage made in Ca•na, which is a toune of y•e countrey. Iesus mother was biddē to this wedding, because she was of alyaūce to thē. And by this occasiō Iesus hīselfe also was biddē, & his fower disciples wt hī, which he had gathe•red together a little before. Now then when y•e feast was at the hottest, and the bridgrome for lacke of wyne was lyke to be abashed, as if he had made but a nygardely feast: And besides that it was to be feared lest hys geastes carefulnes for lacke of wyne shoulde make the feaste the lesse cherefull: Marie the mother of Iesu of a certain womanly carefulnes desyring to haue this discō•moditie remedied, seing that already by manye tokens and also by the witnes•ses of lohn she was not ignorant of the power of her sonne, she is bold to cal vpō him, saying: Sonne, they haue no wine. In that she dare speake to him, it declared her motherly auctoritie: And in that she dooeth not prescribe nor ap•poynte any thyng to him, what she would haue doen, it sheweth her reuerence towarde her sonne. But Iesus intendency noe to take in hande the heauenly busines of the ghospell, whereof he would haue hys father to be the onely auc•tour, suffereth not mans auctoritie to be mixte therewith. For he dyd not myracles for this purpose to please the
affeccions of hys kynsfolkes, but to cause his spiritual doctrine to be the better beleued through corporal sygnes and tolkens, amongst the unfaithfull people of that countrey. Therfore he aunswereth his mother sumwhat roughly, not that he did not loue her entierely being suche a one as she was, consyderynge he loued all mankynde so muche, but to thentent yt he would kepe his auctoritie of working miracles fre from worldly affeccions, and to cause the whole glory thereof to be ascribed to the power of God. For this was a thing expediente for mans saluacion, whiche Iesus dyd greatly thyrst for and couet. Therfore not utterly denying hys mother, but declaring that she had little to doe with ye busines he went about, he aunswereth her: woman what haue I to doe with the? I haue a time appoynted me of my father, when and after what sorte I should worke the saluacion of mankind, that time is not yet come. Hitherto I haue shewed my self obedient to thy wil, from hens forth I must doe all things according to my fathers will, and not after mans prescript and appoyntmente. In other things thou hast bene my mother, herafter I wil take thee but as a woman, as often as I am occupied about my fathers businesse. Whensoeuer his glorie shal be to be serued, I shal not nede thy calling vpon. I wil doe of mine own good wil, yt which ye thing it selfe shal require. I haue a time appoynted me of my father. So before yt time also, whē he was but a childe, he tolde his mother of yt she did interrupt hym, when he was disputing in ye tēple. And of the like thing againe he warned her, whē she bad one cal him furth to her, whiles he was preaching emōg ye people.

[ The Texte.] His mother sayeth vnto the ministers. Whatsoever he sayeth vnto you doe it. And there were standing there si•e waterpottes of stone, after ye maner of the purifying of ye Iewes, conteyning two or thre irkius a piece. Iesus sayth vnto them: fill the waterpottes with water. And they filled them vp to the brimme. And he sayeth vnto them: drawe out nowe and beare vnto the gouernour of the feast. And they bare it.

But Marie the mother of Iesu, beyng neither offended with her sonnes aunswere, although it were sumwat roughe, nor in the meane tyme mystrustyng either his goodnes or hys power, maketh no aunswere agayn, but calleth the seruauntes of the house to her, and secretly in theyr eares sayeth thus vnto thē: Doe ye, whatsoever he shall bid you doe. Undoubtedly the godly pitifull carefulness of his mother, did procure that, lest ye seruauntes lacke of belefe, or their vnready seruice, should be a let wherby that whiche lacked at the feast should not be amended. But how and what time ye thing should be dooen, she holding her peace leaueth it secretly to hir sonnes wil and appointment. These things
wer not done by chaunce, but Jesus deferred the miracle for ye nonest, because the lack of wine should be the better perceived of every body, and should be well seen to be seen for necessitie, and not for any vayne boasting or glorye: For so our Lord wrought all his miracles, that he seemed not to do them for the affection of any worldly praise, but to succour & relieve men of their euilles and griefes: he did them so temperatly & in so due order, that they could not be done more faithfully nor with more truth. Therefore now whiles the geastes tarried and were careful for lacke of wine, Jesus perceuyng the tyme to be come that he should be known to his own, commandeth the seruauntes to fyll with water sixe pottes of stone, which stode there for this purpose, that if any, according to ye custome of the Iewes, would clese himself with washing, he might have plenty of water ready, forasmuch as that countrey was very drye, & in fewe places well watered with fountaynes & running riuers. Thys truely did cause the miracle also to be rather beleued, because ye use of those waterpottes was a solemne thyng among the Iewes. And the sayd pottes neuer receyued any other licour but water. Moreover the greatnesse of ye vessels setforth the belefe of the miracle, for they conteined two or three firkins a piece, so that they could not easily bee removed out of their place. The seruaūtes did obey him and filled the waterpottes with water, as they were commanded even to the brimme. Whē that was done, because he would have no witnesses of the miracle, he commanded them to drawe out of the waterpottes and to offer that which they had drawn, to hym that was the chiefe ruler & had the ordreyng of the feast. And this Jesus did, partly because the ruler was sober, for he that hath the charge committed to hym to see all thinges wel furnished, is euer wont to abstayn from wyne, whiles other folkes doe drinke: And par[tely because he being well skilled in tast, and haung a fyne judgement therein, myght more trewely geue verdite of the wyne the the rest of ye geastes, whose tastes myght seme to bee dulled with drynking of mutche wyne before.

[The texte.] ¶When the ruler of the feaste had tasted the water that was turned into wyne, & knew not whence it was (but the ministers which drew the water knew) he calleth the brydelgrome and sayeth vnto hym. Euery man at the beginning doeth set furthe good wine, & when men be drunke, then that whiche is wurse: but thou hast kept the good wyne vntill now. This beginning of miracles did Jesus in Cana of Galile, and shewed his glorie; and his disciples beleued on hym.

But as soone as the ruler of the feast had tasted of the wine, that was turned out of water, & knew not where they drewe it, suspecting the fame to be in the seruauntes, that contrary to the custome of other, they deferred to bring in such wine vntil the latter end of the feast, he calleth the bridgrome to hym, desyring to know of him by what occasion ye geastes chaunced. Others
(sayeth he) which make a solemn feast, at the beginning thereof, bryng to the table of the beste sortes of wine, afterward whē their geastes being already drunke haue their mouthes out of tast, & powre in drinke vntemperatly, thē they bring & serue of the wurst sort. But thou cōtrariwise hast reserued vnto the end of yᵉ feast, this wine which is better & more pleasaunt than any yt was serued yet. And by this o•casiō yᵉ miracle of yᵉ thing yt was doē, spred abrod litle by litle emonges ma••. And afterward by examining the seruauntes of this thing, it was knowen that the water was not onely turned into wyne, but also into very good wine. And as forthe waterpottes they had no mistrust, but that they were onely de|dicate

and ordeyned for water. The seruauntes put water to water, and filled them vp to the brimme, & after they had drawn of the same which they pow|red into the vessels, they offered it to the gouernour of yᵉ feast, who was sobre. The bridgrome knoweth well inough that there was no such wine prouyded nor prepared. They wente to the waterpots and found them ful of yᵉ selfesame good wyne. * With this dede our Lorde Iesus began the working and setting foorth of his miracles in Cana a towne of Galile, intending by litle and little to shew furth tokens of his godly power to the worlde. For first of all this thing was doen in a matier not very weightie & also priuaty, yea & almost to please his mother and kinsfolkes withal: whiche had him in lesse admiracion because they were his familiars & of his kinne. And this miracle was not much noted of very manye, but afterwarde it grewe to bee hadde in greater credite with moe: yet in the meane while yᵉfayth of his disciples yt were present was stabli∫ed concerning Iesu, who hauing promised greater thinges, perfourmed that whiche he had promised. And besides that, this miracle (wherby he framed as it were a beginning to yᵉ rest that he should do afterward) was not in vain. For firste of all he woulde honour the mariage with his presence, knowing beforehand that in tyme to come there should be some which would condemne it as an vnpure & filthye thing, whereas an honourable mariage and vndefiled bed, is a thynge most acceptable to God. Moreouer Iesus dyd as it were shadowe vnto vs by a certayn figure, that thing, whiche he then chieflē went aboute. For now was the tyme come yt in stead of the vnsauery & waterishe lettre of Moses lawe, we should drinke the pleasaunt wyne of the spirite of the gospel, by reasō that Christ turned into our more welth that thing which was without strength & vnprofitable. For the law was not only vnsauery to yᵉ Iewes without Christ, but also hurtfull & deadly. They which haue not beleued in the gospell, doe stil drinke of the water of Moses law, but they, which haue beleued Christe doe happily waxe warme, & growe liuely toward the loue of hea∫enly lyfe, through the moyst & swete licour of his heauenly doctrine.
And this was not done before that Christ had joined unto him the church his spouse. Also the mother of Jesus was present there, representing the forme of the sainagogue, whose autoritie is diminished, yet she telleth the lacke of the wyne, but she her selfe doeth not remedy it. Neuertheles she was for our behoufe mother vnto him, which doth rejoynce and coumforte our mindes with the sweete wine of his spirite. The names of the places also do agree to the mistery of ye thing. For Cana of Galile betokeneth possessio of a ready passage from one place to another. For now was ye original beginning of a new people gathered together, which should remoue from the letter of the lawe, to the spirite of the gospell, from the world, to heauen.

After this he went downe to Capernaum, he and his mother, and his brethren, and his disciples: and there continued not many dayes.

After Iesus by thys miracle had begonne to declare his mightie power e monges his kinsfolkes in a towne of smal renoume, he went downe to Caper-naum. That citie is in the selfesame Galile of the Gentiles, all ryottouse and swelling in pryde, by reason of the plentie of richesse therin: beyng also nye vn to the lake of Genazareth and in the coastes of zabulon and Neptalim. But according to the wisedome of the gospell, that thing which is highely estemed in the world, is abiect, and little set by afore God. Iesus mother with his brethren and disciples went down thither with him, but they taryed there very fewe dayes. Neyther was there any miracle done in that place. But this benefite semed to be done in the meane time, for his mothers & kinsfolkes pleasure: whō now he would no longer cary about with him, forasmuch as he would take in hand greater thynges, because that worldly affecion and loue should chalenge vnto it no parte of those thinges which were done for the glorye of the heauenly father.

And the Iewes Easter was euen at hande: and Iesus went vp to Hierusalem, and found sitting in the tēple those that solde oxen & shepe, & doues, & changers of money. And when he had made as it were a scourge of small coardes, he droue them al out of the tēple, with the shepe and oxen, and powred out the changethers money, and ouerthrew the tables. And sayd vnto the that solde doues: haue these thinges hence, and make not my fathers house a house of marchaundies. And his disciples remembred it that is written: the zele of thine house hath euen eaten me.
Therefore Iesus leauyng his kynsfolkes behynde at Capernaum, seeketh time and place mete to declare openly hys power and auctoritie, which he had receiued of his heauenly father, & not of men. For euen then the most high and solemne feast of the lewes was at hand, which is called Easter, and after the Hebrewe toungue, is as much to say as a passing ouer. They did kepe this day as an holy feast every eyer in the remembraunce of the olde story: because their elders had safelye passed ouer oute of Egipte: when they wente into the lande whiche God had promised them. But now that thing whiche they did honour but in figure, was doen in dede by Christ, y† is to say, he now brought to passe that men hauing forsaken the darkenes of erreurs, and cloude of sinne, should be remoued, and brought, through the fayth of the gospel•, •o innocencie, light and immortalitie: forasmuch therfore as at that time there was at Ierusalem a great number of people which out of al the partes of Sirya did assēble there againste that feastful day, Iesus wente thither nowe going vp towardes hys fathers busines,* wheras before he went down to Capernaū to obey & please his kinsfolks withal. And furthwith he goeth into the temple, which place is wont to be ofte gone to of a religiouse minde, to serue god therin: And verelye Christ was the maister of true religion, who when he entered into the temple which was ordeyned for deuout religion & wurshipping of god, founde there thapparaunce not of a tēple, but rather of a market place. For he founde verye many there which in y‡ holy place did exercise themselues about filthie,* yea & sinful gaine, & so turned into robbery that which was ordered to geue occasiō of godly religion. For to thintēt that straungiers might haue somewhat to offer, they solde to them of an hye pryce, shepe, oxen dooues, & other suche lyke thinges, whiche (according to the custome of ye†lewes) were woonte to be of∑r or geuen to the priestes: but in the meane while ye*e sellers bargained with the priestes and leuites that the sayd priestes & leuites should sel agayne to the by a lesse pryce, the selfesame beastes that the priestes had receyued of them which had offered, whiche thing the sellers did, because they myghte sell those beastes agayn to other straungiers with a double gaine. So it was brought to passe that by powling the straungers, the filthie gayne whiche rose double by selling one thing twyse, shoulde be deuyded betwene the marchauntes and the ministers of the temple. And to haue more quicke and readye marchaundise, ther was presente, according to the custome of their cōmon market, chaungers of money and bankers, such as did chaunge the greater coynes for

money of smaller coyne, or golde for siluer, or els did exchaunge strange coyne for coyne of that place. And thereby also they had shamefull gayne, litle dyfferyng from vsurie. Iesus then declaryng by hys very acte how great a pestilence corrupt desyre of lucre is to the church, and howe far al they
ought to be from thy disease, which professe themelves rulers of religyon
of the gospell, made him (as it wer) a scourge of smal cordes, as though he
would drieue doglges out of goddes temple. And both with great indignacion
and auctoritie, he droue them all out of the temple, displacyng and
throwyng downe bothe the merchautes and their wares: And did not onely
put out the men, but also the shepe, and oxen, that there shoulde remayne
behynde no suche filthie baggage.

Yea and besydes that, he scattered abrode the chaungers money vpon the
ground, and ouerthrew also their boardes, teaching how these things
ought utterly to be troden vnder foote of the wurshippers of true religiō.
Moreouer as if he had bene moued with indignacion therat, he sayd to them
which sould the doues: haue these things hence: and make not my fathers
house an house of marchaundise. And hys disciples when they sawe Iesus,
beuyng at all other times quiete and meke, here now how earnestly he
chased out those which did vnsemely vse and deffyle the godly religion of
the temple with theyr howle and sinnefull gayne, the disciples, I say,
remembred the prophecie whiche is in the three score and eyght psalme.
The zele of thy house hath euen eaten me.

[The texte.] Then aunswered the Iewes and sayd vnto him: what token shewest
thou vnto vs, seeing that thou doest these thinges? Iesus aunswered and sayed
vnto them: destroy this tēple, and in three daies I will reare it vp.

But as for the Iewes when they had hearde that he namyng his fathers
house, did as it were by a certayne peculier and singular way, declare
himselfe to be the sonne of god, and saw hym also so hyely take vpon hym
openlye and in apparaunce to be so very angrye with them, whiche semed
to further bothe the priestes profite, & also the religiouse seruice of god,
they crie out vpon hym and saye: If god be thy father, and if thou wilt
reuenge the contempte and injurie of thy father, doe sōe miracle y\textsuperscript{t} we may
perceyue thou doest these things by the auctoritie of thy father. If thou
doest these things by thyme owne auc\textsuperscript{t}oritie it is presumpcion: And if thou
dost them by goddes auctoritie, what to\textsuperscript{t}ken she west thou that we may
beleue thee? But Iesus knowing y\textsuperscript{t} they would slaunder him in case he had
wrought any miracle to shew himselfe therby, see\textsuperscript{y}ng he neuer yet did any
miracle but onely to succoure them that lacked helpe in theyr nede, to
thintente y\textsuperscript{t} the same thyng whiche was a proufe of hys godly power, should
be also a benefite & helpe vnto the necessitie of man, he promised thē a tokē
vnder a parable, which tokē if he had thē opēly declared, they would not
haue beleued, in so much as they did not beleue it whē it was doe in dede.
The tokē was cōcerning his death & resurrecciō. The same was also signified
by Ionas, which tokē Iesus had promised after he had doen many miracles,
& also at such time as they required him to shew sū tokē y\textsuperscript{t} should cū frō
heauē. But now he promiseth (although more darkely) y\textsuperscript{t} selfesame token to
thē, who as yet were but ignoraū•: The tēple wherin they were at that time, occasioned him to say as he did: of the which tēple y• lewes dyd boast thēselues beyond measure.* Breake down this temple, sayth he, & in three dayes I wil set it vp algayn. This parable not so much as his Apostles did vnderstand. But at lēgh thē they had knowē & sene his resurrecciō, they perceiued the meaning of his

saying, by theeffect of the thing it selfe: For Iesus ment it by the temple of hys owne body, whiche they through their malice should pul downe, by putting it to death: & he by his godly power, should raise it vp again within thre daies. The Iewes thought thys saying not onely to fonde and without reason, but also vngodly and wi•ked. For it was an vngodly thyng to commaund a tem∣ple of so great religion to bee broken: and to set vp agayne within three dayes so laboriouse a building, semed to be a saying contrarye to all reason.

[ The texte.] Then sayde the Iewes: xlvi, yeres was this temple a building, and wilt thou reare it vp in three dayes! But he spake of the temple of hys bodye. Assone therefore as he was risen from deathe agayn, his disciples remembred that he had thus sayd: And they beleued the scripture and the woordes whiche Iesus had sayde.

And as they vnderstode the thing, so they answered accordingly, saying:
Men labored very sore y⁶ space of xlvi. yeres after that the Babiloniās had brought Iewry into captiuitie to repayre this temple, and wilt thou set it vp again in thre daies? Our lord Iesus made no aunswer to that obieccion, knowing that he should haue doen no good, in case he had made playne his darke saying, whē not so much as his owne disciples, yea, after they were instructed by his doing of so many miracles, & his so manifolde preachinges, could abide to heare hys death spoken of, nor beleue the mistery of his resurreccion. Yet this saying did cleue and remayne still, as a certayne seede in the myndes of the hearers: but it brought furth sundry fruites in soondry persones. For the Iewes kepyng the same still in theyr remembraunce, did lay thys saying to hys charge before the wicked priestes, as a cryine worthye of deathe. The disciples in as muche as at that time they could not vnderstande it, yet bearing it in theyr mindes, dyd meruayl what it should meane vnty! the tyme that after hys resurreccion the holy ghost taught them how Christ by the name of the temple,* ment his own bodye that was muche more holy then the temple, whiche the lewes dydde honour so religiously: for so muche as the fulnesse of the godheade dyd dwell therin. And yet emongeste them it was sacrilege to defile and violate that tem∣ple of stone: but they were nothing afrayed synfully to throw downe the most holy
temple of his moste holy and precious bodye. Howbeit Iesus the verye Salomon who had builded this temple for his owne selfe, of the virgin Ma\rie, did restore it agayne within three dayes after they had pulled it downe, according to the prophecies of the prophets. Therefor the disciples conferring the scryptures with lesus saying at thys tyme, dyd perceyue thys hys resurre\ction to be the greatest token wherby he declared to the lewes his godhed. For albeit we haue red that some men haue risen againe from death to life, yet no man did raise vp himselfe to life but onely our lord Iesus. For he onely had power in himselfe to leaue his life and to reuiue it agayn, when he would. And so by these principles & beginnings, Iesus did sti\re vp al the lewes mindes to loke for greater things in hym against the\yr hye feast, which was nowe at hande.

[ The texte.] When he was in Ierusalē at Ester, in the feast day, many beleued on his name whē they saw his miracles which he did: but Iesus did not commit himselfe vnto them because he knew al men, & neded not that any mā should testify of him: for he knew what was in mā.

But after y⁷ he had taried at Ierusalem certayn dayes of the feaste of Ester, & by his miracles and doctrine had, as it were, sown some sedes of the faythe of the ghospel, many being moused rather with the miracles whiche he did thē with his woordes, did credite his saying: and beleued him to bee the sonne of god, whome he preached himselfe to be. For the lewes be not so much moused with reason as with the sight of miracles: but Iesus then shewyng to vs the very forme and fashion of a teacher of the gospel, to whose wisedome it apper\ante persones all the misteries of his hye doctrine, whose gētlenesse it behoueth to beare with, and to suffer them that be yet but weake and vnperfit vntill they may attayne to hier thinges: Iesus, I say, because he knewe theyr fayth was yet but wa\u0152uerer and vnperfite, and theyr myndes not hable to receyue the mysteryes of the wisedome of the gospel, he dyd not auenture himselfe emong the common sort, lest the peoples affeccions should be sodainly altered, where by some com\mocion were like to rise. For there were many that were sore vexed with this auctoritie of lesus, specially thē whiche dyd suppose that hys doctryne and glory should hinder theyr lucre and auctoritie. The enuie of the Phariseis and Scribes had not yet brast foorth into open slaundering of hym, but neverthe\lesse they kep\e enuie and malice close in theyr heartes, deceitfully seyng oc\asion to hurte hym. And therfore because at this time lesus could de dooe litle good emong them, lest he should geue euil persones occasyon of greater euyll, he withdrewe himselfe from them,
forasmuch as he knew the secret thoughtes of them all, neither neded he to
bee tolde any thyng of any manne. For he, who was ignoraunte in nothing,
knewe euen of hymselfe the verye secrecie of euery man there. Neyther yet
in the meane whyle dyd Iesus make any prouisyon to saue himselfe, who
willyngly came of veraye purpose to suffer deathe for the saluacion of
the world, but he toke away from theyr malice occasyon wherby they shoulde
eis haue sinned.

¶ The .iii. Chapter.

[ The texte.] ¶There was a man of the phariseis named Nicodemus a ruler of the
lewes. Thesame came to Iesus by night and said vnto him: Rabbi, we know that
thou art a teacher come from god, for no man coulde doe suche miracles, as
thou doest, except god were with him.

A

Mongest many whiche had conceiued some good opi∫nion of Iesu by
seing him do his miracles, there was a certain man called Nicodemus, who
was of ye phari∫seis secte: and one of the noumber of them whiche were
taken emong the lewes for chiefe rulers. Thys Nicodemus knowing right
wel that there were many of his ordre and secte, which did enuie Iesu, and
lay in waite to doe hym displeasure, went vnto Iesu, but it was in the night
tyme: declaring by that dede how he was as yet but weake & wauering in
hys loue toward Iesu: whome although here∫torefore he had in great
admiracion, * neuertheles he woulde not for hys sake sus∫tayne anye losse of
hys own renoume & glory emong men: nor yet for his loue would he be
brought to be hated & enuied of his own cumpany: but this came rather of
feare then of vngodlines, and surely more of worldly shamefastnes, then of
frowardnesse: and of trueth this maner of shamefastnes hath so great
power in some folkes myndes, that they whiche can litle regarde bothe theyr
goodes and their lyfe, cannot overcome this kinde of affeccion, which is
spe∫cially graffed in those hertes that be naturally disposed to gentlenes.
For he which was the chiefest emong the rulers of the lewes, was ashamed
to bee taken for poore Iesus disciple. And he who was placed in ye hiest
seate of the Synagogue, feared to be put out of that place. But Iesus the
moste milde and gentle teacher, who doeth not breake the broused reede,
nor quenche the smokyng flaxe, did not repel or refuse the saied
Nicodemus, that came to sallute hym, though he were both fearfull and
came out of due tyme, but doeth curteously receiue hym who was
doubtlesse a weake spirited manne, but yet without malyce, and for that
cause worthy to be promoted lytly by lytly, to higher thinges. Now byanby Nicodemus declaring how much he had profited by seyng Iesus doe his miracles, maketh suite to gette his good will with this preface. Maister, saieth he, we doe already evidently perceiue this thy doctrine not to be suche as the Pharia is, for the thynge it selfe dooth shewe that thine au torque of preaching is geuen the not of man but of God. For no manne coulde doe these miracles, which thou doest except God were present with hym and did helpe hym. Nicodemus dyd set forth this opinion concernyng Iesus, as an hye and great estimacion, howbeit it was farre vnnder his dignitie: for Nicodemus supposed him to be none other, but summe Prophete whom God dyd fauour, and was present with in the doing of his miracles, as though he had not wrought them by his owne power.

[The texte.] Iesus answered and sayed vnto him: verily verily I saye vnto the: except a manne bee borne frō aboue, he cannot see the kyngdome of God Nicodemus sayeth vnto hym: howe can a man be borne, when he is olde? can he entre into his mothers wombe and be borne againe?

But Iesus doeth neither reproue Nicodemus vnperfit opinion concerning him, neither doeth he fortheith boast of his owne greatnes: but with gentle and frēdly behauiour, little by little bringeth him that is so apte, & easy to be taught, vnto further knowledge of more secrete misteries of the euāgelical doctrine. The Iewes which had as yet drūke but only of ye water of Moses lawe, whiche had knowen nothing els but the baptisme of Iohn, neither had they yet tasted the wyne of the euangelical doctrine, nor had been baptysed by the spirite and fyer: The Iewes (I say) vnderstode all thynges carnally, and for that cause were very rude & vnfit for the Philosophie of the gospel, whiche *s all spiritual. Therfore our lorde did not cast him in the teeth with his ignoraunce, nor with his halting minde on both sides, in that he did par|tely apply himselfe to the worlde, & partely to God, nor yet spake that thing to him which afterwarde he required of his disciples, when they were come to more knowledge, saying to them: whosoeuer shalbe ashamed of me afore men, I will be also ashamed of hym before my father. Our lorde, I say, did lay none of these forsaied thynges to his charge, but by his darke sayinges he causeth Nicodemus to vtter his ignoraūce, to the entent that litle by litle he may instruct him, and bring him from carnal affeccion to spirituall vnder|standing. Nicodemus (sayth he) take this for a very suertie, * except a man be borne again new, & as it were chaūged into a new man, he cānot see the kingdome of God: So very new is this doctrine which thou desierest to learne of me. Forasmuche as Nicodemus thought that saying to be to no purpose, he aunswereth in dede ignorauntly and grossely, but neuerthelesse simply and plainly, saying: how is it possible that a man beyng already of so many yeres
as I am, can be borne again? Canne it any waye be brought to passe that he
should entre into his mothers wombe, and come thence again and so be
borne a newe?

[The texte.] Jesus answereth: verily verily I saye vnto the, except a man be borne
of water and of the spirite, he cannot entre into the kyngdome of God. That
whiche is borne of the flesh is flesh, and that whiche is borne of the spirite is
spirite.

Jesus beyng not offended euuen with this so grosse an aunswere,
vouchesaueth getelly to enterprete and declare what it is to be borne a
new, or from aboue. Nicodemus (sayth he) the thing that I haue saied to the
is most true. He that hath a will and desire to be hable to receiue the
euangelical doctrine, must be borne again: but the maner of byrthe that I
speake of, is after an other sorte: for it is not carnall but spirituall, and it
doeth not consist in multiplying of bodyes by generacion, but in turnyng of
sowles into a new forme: neither by this byrth be we made again the
children of mē, but yᵉ children of God. Therfore be wel assured (as I toulde
you euē now) that excepte a man be borne again by water & the holy gost, &
of a carnall mā become spirituall, he cannot entre into the kingdom of
God which is altogether spiritual. Lyke is borne of the lyke. That which is
borne of the flesh, is none other thyng thē flesh: but that which is borne of
the spirite is spirite. And verily as much differeence as is betwene the flesh,
& the spirite, betwene yᵉ body & God, so much is this generaciō (wherof I
speake) more excellent then that which bringeth forth one body out of an
other. They which be borne after yᵉ flesh, doe sauer none other thing but
the flesh, nor beleue any thing to be, but yᵗ which they fele and perceiue
wᵗ their senses. But those thinges which be not seen, be moste excel lent,
and of greatest strength, where as the flesh is weake and impotente.

[The texte.] Meruayle not thou that I sayed to the, ye must be borne from aboue:
The wynde bloweth where it li•teth, and thou hearest the sounde therof, but
canst not tell whence it cummeth or whyther it goeth. So is every one that is
borne of the spirite.

Wherfore seying that there be two sundry wayes how to be borne: there is
no cause why thou shouldest meruaile that the same veray man, which is
once borne naturally after the flesh, wherby he might be the child of a man,
should be borne again of the spirite invisible, that thereby he maye be the
childe of God, who is a spirite, & also might be made apte for the kyngdome
of heauen whiche is spirituall and not carnal. But if thou doest not yet
vnderstand me, take vnto the a similitude of suche thynges as be sumwhat
agreeable to spirituall thynges, and yet may be perceiued with our bodily senses. God in very deed is a moste sincere and pure spirite, and very far of, from all bodily senses: but this ayre, wherby we be cosuered in life, & wherof we fele so great strength and profit, is called a spirite or wynde, bycause in coparison of our bodies it is right subtile and fyne: but this kinde of spirite the wynde, is not stayed at mannes wil and pleasure, but of his owne violence is caryed wherther soeuer he list: spreading it selve ouer all thynges, and putting into corpos rall thynges a meruailous force and strength. Sumtyme it bryngeth lyfe, sumtyme death: it is otherwhyle calme and still, and otherwhile more boysteous & violent: sumtyme it bloweth out of the East, sumtyme out of the West, sumtyme out of one part of the world, sumtyme out of another, shewing himselfe by theeffect therof: & so thou hearest the soude of it whē thou seest no body at all, nor any thyng whiche thou canst catche or lay hand vpon: thou perceyst

that it is present, yet doest thou not see it when it cummeth, nor to what place it conueyeth it selve when it goeth from the. This spiritual birth is of lyke sorte. The spirite of God doth rauishe & transforme the myndes of men by secrete inspiracioes: Therfore there is felt an vneffable strength & efficacie, and yet the thyng whiche is doen is not perceyued with our iyes. And they whiche be thus borne again, be not now led with a worldly & carnal spirite, but with the spirite of God, whiche geueth life to all thinges and gouerneth thesame.

[ The texte.] Nicodemus answered and sayed vnto him: How can these thinges be? Iesus answered and sayed vnto hym: Art thou a maister in Israel and knowest not these thinges?

Nicodemus being as yet rude and grosse, did not repugne against Iesus, but not perceyuing the meanyng of his woordes, and desirouse also to haue those thynges, which he had heard, more plainly declared, sayeth to Iesus: By what meanes can these thinges be brought to passe that a man of bodily substaunce should be turned into a spirite by a newe byrthe, and of God bee borne godlyke? Nowe Iesus to declare that those thinges which pertaine to the heauenly doctrine are not perceiued with mans reason, but rather are cõprehended with fayth, and shewyng lykewyse that the philosophiers of the world being proude of their naturall wytte, were vnapte to be taught these thinges, yea & the Phariseis also whiche stoutly professed the litterall sence of the lawe, when in dede they knewe not the spiritual meanyng therof: but to declare therfore that this his doctrine is thesame wisedom which the father of heauen would hyde from worldly persones, & open to
them which as touchying the world, are simple witted, & taken for fooles: Iesus (I say) maketh this answer to Nicodemus saying: thou art taken for a maister in Israel, and professest thy selfe to be a teacher of the people, & art thou ignoraunt in these things which thou oughtest most chiefly to knowe? how farre of then are the common sorte of people from spirituall doctrine, if thou being so great a teaccher of the people, doest not vnderstād these things? but in the meane while it shal profit thee to beleue that thing which thou canst not vnderstād. Faith shall cause the to feele and perceiue these things although thou seest thē not: for if thy witte cannot serue thee, to come to the full knowledge of the nature and violence of this worldly ayre, when thou felest it with thy sences, howe shalt thou attaine to the knowledge of these things which are farre hier and further of from al bodily senses? For truly in as much as they be godly, they doe farre passe and surmounte the capacitie of mennes myndes, except theyr myndes be inspired with the holy ghoste.

[ The texte.] Uerily verily we speake as we doe knowe, and testifie that we haue seen, and ye receyue not our witnes. If I haue toulde you yearthly thinges, and ye beleue not, how shall ye beleue yf I tell you of heauenly thynges?

But thou mayest surely and safely beleue me whiche doe not onely by in|spiracion feele these thynges that be heauenly, or haue only heard them after such sorte as the Prophetes did (of whose numbre thou takest me to be one) but we speake thinges wherof we haue full proufe & sure knowledge, yea & we beare witnes to you in earthe of yᵉ thing which we haue seen in hea|uen. But ye which be not yet borne again by the spirite, doe not beleue these spirituall things. Ye beleue a man when he heareth witnes of those things which he hath seen wᵗ his bodely iyes, & yet ye doe not credit him, who being heauenly himselfe, hath seen heauenly thinges with his spirituall iyes. As heauenly thinges be of more certaintie then earthly thinges: so they be more assuredly perceyued of hym which hath heauenly iyes. Uerily our Lord Ie|sus spake these thynges couerely and darkely, signifying that he was natu|rally God, although he caryed about a mortall body: and to shewe also that this witnes which Nicodemus did attribute to hym as an hye thing (that is to say that he was sent from God) was farre vnder Iesus dignitie, after his sorte of meanyng whiche he spake it: for Nicodemus as yet judged no higher thing of Iesu, but that he was sent from God as we reade other Prophetes haue been, and in suche wyse as Iohn also was sent from God. But the sonne of God was after an higher sorte sent from God, who alwaie had been with God the father, before he was sent: yea and euē then was
with the father as touching his godhead: by reason wherof, he neuer departed from the father. And for because those thinges which hertofore Iesus had spoken concerning how to be borne a new by water & spirite, might appere to grosse or rude for the highnes of this misterie, that is to say how Gods nature & mans should be united together in one person, that thesame person should lyue in earth a very mortall man, and be so immortall God still remaynyng with his father in heauen: Therfore (I say) Iesus spake further, saying: If you, by reasō of your carnal and fleshly minde, doe not beleue me speakyng to you as yet but of earthly thinges, how will ye beleue me, if I shal tel you those thinges that be altogether heauenly? which neuertheles both I my selfe haue seen, & kno|wen more assuredly then ye knowe these thynges which ye see with your boldly ıyes.

[ The texte.] And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of manne whiche is in heauen. And as Moses lifted vp the serpente in the wil|dernes, euen so must the sunne of manne be lifte vp: that whosoeuer beleueth in hym, peryshe not but haue e|ternall lyfe.

For who emong eyther menne or angels was euer able to ascende vp to heauen, there to beholde celestiall thynges, and presently to looke vpon the diuuine nature as it is in dede? No mā at al ascendeth vp into this heauen, but the sonne of man, who came downe from heauen into the earth: and the very same doeth yet still remaine in heauen, beyng neuer seperate from the perfite beholding of the godhead, albeit in the meane while he semeth here in earth, to be base & litle regarded. But thus it was thought mete to ye determinaciō of God, to declare his glory to ye world by worldly reproche, & lowe estate: to theintent ye by the very same way, men after they haue forsakē false glory: should make haste to the true and eternall glory. And if any manne aske what necessitie compelled the sonne of God to come downe from heauen, & to lyue here in earth as a poore abiecte persō: truly none other thing was cause ther|of, but the moste hye and excellent loue of God the father toward mankynd, for whose saluaciō he hath geuen his only begotten sonne to suffer death, yea and suche a death as is moste shameful after the worldes estimaciō, his will was to bestow & geue one for the saluaciō of al men.∗ Nicodemus (sayth he) let not this thyng seme to thee to be suddayne and straunge, this is the very thyng which Moses by a figure did signifie should come, when, at such time as the people did perishe thorow the vehement inuasion of serpentes, he did hang vp a brasen serpent vpon a stake: that whosoeuer had loked therupon, should be safe from the deadly biting of the serpētes. Therfore as that bra|sen

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serpent haung in dede the likenes of a venemous beaste, but yet beyng so voyde of all venome, that it did also helpe others whiche were poysioned, was hanged vp in the desert, that all men might see it, for their safetie: so muste the sonne of man be exalted, to thentent that all, which thorowe faith shall lifte vp thyer iyes vnto hym, maye be deliuered frō the deadly poyson of synne, that not onely the people of Israel, but generally what manne so euer with a pure herte putteth his full truste in hym, should not perishe, as subiect to sinne which bringeth euerlastyng death: but thorow the death of one innocent, shoulde obtayne eternall lyfe. Trulye our lorde lesus by this maner of darke sayinges opened to Nicodemus the mysterie of his manhed, and of reddyng the worlde by the crosse: albeit he was not yet able to receyue and vnderstande these thynges. In the meane while declaryng therewithall, howe great difference was betwene them whiche did reade the lawe after a carnall sense consideryng nothyng but the plaine story therof, and them, whiche by inspircation of the holye ghoste (of whom heretofore we haue spoken) did perceyue the mistical sence that l eth hid, couered ouer with the texte. But nevertheles our lorde Iesus did then, as it wer, sowe seedes of fayth into Nicodemus minde: that hereafter he might perceive this thyng to haue been doen not by casualtie or chaunce, but by the appoyntment of God: and so the good seede beyng receyued into apte grounde, might bryng furth in due tyme, the fruite of faith, not only in Nicodemus hert, whiche did heare these thynges, but also in all theyr myndes, vnto whom these thynges should be declared by his reporte.

[The texte.] For God so loued the worlde, that he gaue his onely begotten sonne, that whosoeuer beleueth in hym, should not perishe, but haue euerlastyng life. For God sent not his sonne into the worlde, to condemne the worlde, but that the worlde thorow him might be saued. He that beleueth in hym is not condemned. But he that beleueth not is condemned alreadye, because he hath not beleued in the name of the onely begotten sonne of god.

For who would haue beleued the charitie of God to haue been so greate towards the worlde beyng rebell to hym, and gilte of so many great faultes, that not onely he did not reuenge the vngraciouse actes that had been committed therin, but also sent downe his onely sonne from heauen into earth, and deliuered hym to suffre death: yea euen the moste shamefull death of the crosse, to thintente that what man soeuer would beleue in him, wer he lewe, Grecian, or neuer so barbarouse, should not perishe, but obtaine eternall lyfe, thorowe the fayth of the ghospel. For albeit that in tyme to come the father should iudge the uiiuersall worlde by his sonne at his last cummyng, yet at this tyme, whiche is appoynted for mercie, God hath not sente his sonne to condemne the worlde for the wicked dedes therof, but by his death to geue free saluacion to the worlde thorow faith. And leste any body perishing wilfully, should haue wherby to excuse their owne malice, there is geuen to al folkes an easie entrie to
saluacion. For satisfaccion of the faultes committed before, is not required: neither yet ob|seruacion of the law, nor circumcision: only he that beleueth in hym shall not be condemned: forasmuche as he hath embracethat thing, by the whiche eternal saluacion is geuen to all folkes, be they neuer so muche burdened with synnes, so that the same person after he hath professed the gospell, dooe abstayne from the euil dedes of his former life, and laboure to go forward, to perfect godlines according to the doctrine of him, whose name he hath professed: but whosoeuer contemnyng so great charitie of God towardes hym, and putting from himselfe the saluacion that was freely offered hym, doeth not beleue the gospell: he hath no neede to be iudged of any body, forasmuche as he doeth openly condéne himselfe, and reiectyng the thyng, wherby he mighte attaine eternall lyfe, malketh himselyf giltye of eternall payne. God hath offered saluacion to all folkes by his onely begottē sonne, and yt thorthough faith, to thynent we maie knowlege and wurshyp hym as the auctour of saluacion, and put the hope of all oure fellicitie in hym. Whosoeuer refuseth thus to do and despiseth the goodnes of god beyng so readie to be had, and dishonoreth his sonne, whom the father would haue to be honored, and also estemeth as nothyng his death that he suffred for vs, that person (I saye) doeth declare himselfe even in very dede to be woorthy of euerlastyng punishment. For who perceyueth not hym to perishe of good right, and thorow his owne faute, whiche willingly & wittyngly doeth embrace that thing, by the which he perisheth, and resisteth that thyng, wherby he might haue recovered health?

And this is the condemnacion, that light is come into the worlde, and men loued darkenes more then lighte, because their dedes were euill: for every man that euill dooeth, hateth the light, neither cummeth he to the light lest his dedes should be reproued: but he that dooeth trueth, cūmeth to the light that his dedes maye be knowē how that they are wrought in god.

Errour and synnes be the darkenes of myndes, and synnes doe ingender euerlastyng death. The sonne of God is the lighte of the worlde: for the lighte is trueth, to beleue him is euerlastyng health. Therefore when thorow the bountifull goodnes of God, light came into the worlde, whiche was blyncyd thorowake of knowledge of the trueth, and with innumerable vices, to thin|tent that the trueth beyng known, it should be converted and saued: yet men loued theiwr owne darkenes, more then the light that was sente from heauen. If the sicke man perishe, whiche hideth his disease from the phisician, because he would not be holpen, dooeth not
he geue iudgemente of hymselfe that he pe|risheth thorowe his owne faute? So menne that were altogether geuen to the worlde, did refuse the light when it was offred them because their workes were euill. For as he whiche committeth a shamefull acte, dooeth loue the darke nighte* and shunneth the light of the sunne, lest his deedes should be knowne, so thei whiche know themselues gilte, hate the light of the euangelical trueth, by the whiche all foule and naughtie doings are bewrayed, because thei might be amended: for he cannot be holpen that loueth his disease. The sinner must m•slyke himself, that he may please God. But he whose workes be good, loueth the light of the sunne, that he maye be commended for his well doyng. So he that hath a good cōscience, or at least he whiche desyreth to be healed, and doeth not dissemble or colour his synnes:* (for this is also a kynde of trueth to know||lege the euill that is in thee, and to couet the good thyng which thou lackest) he, I saye, doeth willyngly offer hymselfe to the light of the gospell, that his wor||kes maye be made manyst: and those dedes which be good maye be praysed, bycause they procede not from the spirite of the worlde, but from God: and those whiche be euill maye be corrected and amended. But they whiche doe presumptuously attribute to themselues perfit righteousnes by the obseruaci||on of the lawe, when inwardly their myndes swimme in vices, they also which sette their felicitie in the defenses of worldly wisedome, and in the commodities of this worlde, eyther they lyue in great darkenes in case they believe this in their herte, or els they liue in greate|er darkenes, yf they being blinded with

their naughtie affeccions, doe stifly vphold and mainteine that thyng, which they perceyue to be euill; and obstinately refuse that thyng which they see to be helthfull. Our lorde lesus dyd (as it were) lay vp in store certain seedes of suche like misteries, in Nicodemus harte. And verily this is that Nicodemus, which afterwarde did defende and aunswer for Iesu, against the false surmises of the Phariseis by meane of his autoritie, saying, howe no manne ought to be condēned, but vpō due prose of his actes. This is he also which dyd honour his buriall with his servuice, when he was dead.

[ The texte.] After these things came lesus and his disciples into the lande of Iewry, & there he taried with them, and baptised, and Iohn also baptised in Enon besides Salim, because there was muche water there: and they came & were baptised, for Ihon was not yet cast in pryson. And there arose a question betwene Iohns disciples and the Iewes about purifying. And they came vnto Iohn, & sayed vnto him: Rabbi, he that was with the beyonde Iordan (to whom thou barest witnes) beholde thesame baptiseth, and all men come to hym.
Jesus then, after he had laid these foundations of the glory of the gospel in Galilee, * and Jerusalem, to thintent he might more and more be known abroad, went into the lande of lewry, which countrey had his proper name of ludas the autor of that tribe, of the which Iesus lineally descended. And there he taried a lytle whyle with his disciples, beginnyng his euangelicall preaching with thesame principles wherwith Iohn had begun. For he dyd allure them to penaunce, & did baptise them. And at that tyme also Iohn dyd stil baptise, for Herode had not yet put him in prisō. But now he did not baptise in Iordan as he was wounte to doe, but in a place lesse notable, whiche was called Enon, * not farre from Salim, (whiche signifieth in the Syrians tongue, guishyng streames of water) by the reason wherof, there was plëtie of water to baptise the people withal. Many did come to that place, & were baptised of Iohn: Sum went to Iesus, and were baptised of his disciples. And by this occasiō certain Iohns disciples did enuy Iesu, forasmuch as concerning he himselfe was lately baptised of Iohn: & had behaued himselfe as though he had been his disciple, & also had been cómēded & set furth to the people by his witnes, he would now sodainly make himselfe equall to him: yea & moreouer preferre himselfe before hym, in that his disciples did take vpon them the thyng, * which hitherto none but Iohn had done. And first of al they labourd to withdraw the people frō the baptisme of Iesus disciples, & went about to perswade them that Iohns baptisme was of more effecte, in washyng awaye of synnes, * then the baptisme of Iesu. When they coulde not perswade the people to beleue this, they wente to Iohn, makyng their com∫playnt to him, thinking that he would be miscontented therwith, and by sum meanes stay this their griefe & grudge. But this worldly affecciō of Iohns disciples, did yë more set furth Christes glory, & caused Iohn to testifie more manifestly of Christ. And they doe cóplaine of the matter wë these woordes. Maister (say they) he that was lately wë you, * when you did baptise besydes Iordan, & was baptised of you himselfe, yea & euen he whom ye did cómend with your witnes emonges the multitude, when he was vnknowē to al fol∫kes, now taketh vpon him to doe as you did, that is to say, to baptise opēly: and all menne runne on heapes to him, by which thyng it must nedes come to passe, that by hym thyne autoritie shall be darkened. Iohns disciples spake

these thynges of a certaine carnall affeccion, desiryng to haue their maisters glory and renoume to be dayly increased, and for this cause they dyd enuy Christe, whose autoritie semed to hynder Iohns estimacion.

[ The texte.] Iohn aunswered and sayed: A man can receyue nothyng excepte it be geuen hym from hea∫uen. Ye your selues are witnesses, howe that I sayed: I am
not Christe, but am sente before hym. He that hath the bryde, is the bridegrome, but the frende of the bridegrome which standeth, and heareth hym, reioyseth greatly, because of the bridegromes voyce. This my ioy therfore is fulfilled: he must encrease, but I must decrease.

When Iohn had heard these thinges, he did so goe about to remedie the evil desire of his disciples, that he dyd not onely shewe hiselffe not to take greuously that the dayly increase of Iesus glory should darken his, but also did greatly reioyce therat. He shewed that he had fully accomplisshed the office that he was charged withall, & that now Christes tyme was come, who should performe thinges far more excellent. Therefore he answereth on this wise. Why will ye glory in me, of a carnall and worldly affeccon? doe ye desire that I should make my selfe greater then I am? Man can haue nothyng except it be geuen hym from aboue. For these thinges be not doen by mannes helpe and strength, but by the autoritie of God: that office which he hath assigned to me, according to my habilitie, thesame haue I perfourmed faythfully. I haue doen the office of a goer before: I haue allured and prouoked men to penaunce, warnyng them that the kyngdome of heauen was at hande. With the baptisme of water I haue prepared many to the baptisme of the spirite and fier: I haue shewed you whom ye ought to folowe from hence forth, & of whom ye must aske perfecte health. If ye regard myne autoritie, why doe ye not geue credite to my woordes? your selves can beare recorde, that I haue diuerse times openly confessed my selfe not to be Christe, whom many toke me to be: neyther yt I was sente for any other purpose but that I going before, should make redy the waye for him against he came. I am his seruaunt, he is Lord of all thynge. But if he now begin to be knowne to the worlde, & that his fame and renowne doeth derken myne, I reioyce that my witnes was true. For I did only wish & desire, that my seruice myght growe to that ende and effecte. For as the bryde is his by right, whiche is the very bridegrome in dede, and yet he whiche is not the bridegrome but onely his frende, doeth not enuy the bridegromes felicitie, nor taketh his spouse from him, but reioyseth on his behalfe, whom he loueth in his herte: and holdyng his peace standeth by him, & also with great ioy of mynde heareth the voice of the bridegrome whiles he talketh with his spouse: so I, who haue wished for nothing more, then that he should knowne to be so great a man, as of trueth he is, & that I should be no more taken for a greater man than I am in dede, doe greatly reioyce, in that I perceiue this matter to haue so good successe. Of right he must encrease, which hitherto hath been reputed to be much lesse, then he is in dede. And it is mere that I should decrease, who haue alwaye been taken to be greater then I was. Thus it is expedient for mans saluacion, both that myne estimacion should be darkened, and his glory should dayly growe greater: and that my disciples should leaue me, & goe to him: in comparison of whose power, myne is but weake and of none effecte. And my baptisme is as farre vnderneth his, as fire is of more might then water.
that he testifieth, & no mā receiueth his testimonie. He that hath receiued his testimonie, hath set to his scale, that God is true: for he whom God hath sent speaketh the woordes of God.

It is mete that yearthly thinges should geue place to heauenly, worldely to Godly, vnperite to thynges perfite. He that cummeth from the earth, is earthly, and speaketh thinges that be earthly and base. For what other thing can man speake but thynges pertayning to man?* but he whiche is come from heauē excelleth al men, be they neuer so great. We haue receyued but a small knowledge of heauenly thinges, & as we are able, so we testifie: but he doeth beare witnes moste faithfully emong men, of that thyng whiche he hath seen and heard in heauen with his father. And men haue me in admiracion, who am muche his inferiour, but no man almooste receiueth his witnes: they doe require me that am but a seruaunt, to beare recorde of hym. And they refuse the witnes that he beareth of his father. And in dede yf any bodie doe not trust me, he doeth but mistrust a man: yf any doe not beleue hym, which is the only sonne, as the father hath witnessed with his owne voice, that person maketh God a lier. The Iewes doe wurship the father, and they contemne and dishonor his sonne whom he sent: howbeit euerie reproche & injury doen to the sonne redoūdeth to the father. Therfore whosoeuer receiued the witnes of the sonne, he geuing credit to the sonne, doeth certainly affirme God to be true, whiche speaketh in the sonne. For the sonne which is sent from the fa|ther, speaketh not the woordes of a mā, but the woordes of God. God hath spoken bothe by the Prophetes, and also hath made euyery man partaker of his spirite, accordyng as they haue been able to receyue it. But God hath geļuen his spirite to this his onely sonne, not after any certaine measure, but he hath powred vpō him, the whole fulnes of his spirite, so that the father hath nothyng, but the sonne hath thesame.

The father loueth the sonne, and hath geuen all thynges into his hande. He that beleueth on the sonne hath euerlastyng lyfe. He that beleueth not the sonne, shall not see lyfe, but the wrath of God abideth on hym. And whatsoeuer the incredulitie of men would take from the sonne, the fa|ther imputeth it to be taken from himselfe: for the father loueth his only sōne most intierly,* and hath put in his hande, the whole summe of all thynges, not depreuiung himselfe of his owne power, but maketh that vertue
and power which he hath, common to both. And what thing soever God
hath willed to geue and bestowe vpon mankynde, his pleasure was to geue
it by his sonne. And verily he offreth to all men no small or meane thyng, for
he offreth euerlastyng lyfe, but by hym whiche is the only fountayne of
eternall lyfe: howbeit that person maketh hymselfe vnapte to receyue this
so excellent a gyfte, whiche refuseth to take it. And surely he refuseth it,
whiche doeth not beleue that the sonne can geue and perfourme that
whiche he promiseth. Moreouer he doeth charge the father with vntrueth,
as who sayeth he should promise by his sonne vaine & vntrue thinges.
Therfore the rewarde of belefe is great: and the punishment of vnbelefe is
fierce and terrible. For of trueth, whosoeuer putteth his hope and trust in
the sonne, hath already the sonne, and whoso hath the sonne, hath
eternall lyfe. Contrariwyse he that trusteth not in the sonne, forasmuch as
he hath, as it were closed vp his owne iyes, that he can not behold the light,
he shall not see lyfe, because this lyght is the lyfe of men: but he
continewyng in his sinnes, remaineth bounde, and gyltie of the ven|geaunce
and wrath of God, that is to say, euerlastyng death.

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The .iiii. Chapter.

[ The texte.] As soone as the Lorde knewe howe the Phariseis had heard that
Iesus made and baptysed moe disciples then Iohn (though that Iesus himselfe
baptised not, but his disciples) he leaft Iewry, and departed againe into Galile.

A

Nd so Iohn with these woordes corrected the vmesurable loue and
affecion of his disciples toward hymselfe, and their euill and wicked opinion
concernyng Iesus: secretely prouokyng them, that they should leaue him,
and now folowe Iesus, of whom all men ought to aske al thynges. Therfore
when Iesus (frō whom nothyng at all was hid) dyd perceiue the like thing to
haue chaunced to him, which is wonte to happen emongest men, that is to
saye, that enuy foloweth praye and renoume, and also that now already the
Phariseis took in euyll parte, that he should allure and drawe to hym many
disciples, and that more people had recourse to his baptism thē to Iohns,
although in dede not Iesus himselfe, but his disciples did baptise. (Euen thē
declaring y† to preache the gospel was a more excellent office, then to
baptise.) And the Phariseis were so muche the more greued & displeased,
because his disciples dyd take so muche vpon them as they scantly would
haue suffred Iohn to haue doen, to whom they dyd attribute very muche:
Iesus, I saye, partly because he would not prouoke, sharpen, and stiere vp
theyr enuy, in case he should haue longer taried there and therby should
semble to haue contented them, partly because at that tyme he would as it
were shewe before, that in the tyme to come, after the lewes had refused and repelled the grace of the ghospell, it should be brought and geuen to the Gentiles, he leaueth lewry, hauyng be|gunne there already the principles of the euangelicall doctrine, and prepar|eth hymselfe to returne into Galile, from whence he came.

[ The texte.] For it was so that he must nedes goe through Samaria: then came he to a citie of Sama|ria (which is called Sichar) besydes the possession that Iacob gaue to his sonne Ioseph. And there was Iacobs well. Iesus then beyng wery of this iourney, sate downe on the well. And it was about the sixte houre. And there came a woman of Samaria to drawe water. Ie|sus sayeth vnto hir: Geue me drinke. For his disciples were go• awaye vnto the towne to bye meate. Then sayeth the woman of Samaria vnto hym: howe is it, that thou beyng a lewe, askest drinke of me which am a Samaritane? for the lewes medle not w† the Samaritanes. Iesus aunswered & sayed vnto her, if thou knewest the gifte of God, & who is it that sayeth to the, geue me drink, thou wouldest haue asked of him, & he would haue the water of life.

But in the meane while his waye was to goe through Samaria, whiche countrey the Gentiles did in old time inhabite, after they had expulsed y­ e Is|raelites from thence, and brought thither straungers assēbled out of diuere places to dwel there. * The Samaritanes being at last taught of God by ma|ny troubles & affliccions, did partely enbrace the religion of the lewes, for they began to wurship one God, although after a contrary sorte, & also they referred their petigrew vnto Iacob, Abrahams sonnes sonne, because he the sayed Iacob dwelled in times past emōges the Caldeis. The Samaritanes did receiue Moses bokes only, but the Prophetes they did not allowe. And that people toke their name of the mount Samor. * Therfore the lewes dyd beare cruell and common hatred agaynst them, remembryng howe once they wonne theyr countrey by violence, and had put the inhabitauntes therof out of theyr dwellyng places. And also forbecause of theyr contrary rites and customes, in most parte of thinges. For they had so receyued Moses lawe, y† yet there did remayne many tokēs of their old supersticiō. Therfore whē le|sus

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was cum to a citie of Samaria called Sichar, and he lacked meate (for the disciples dyd so muche attende vpon theyr maister, that they had made no pro|uision for any vitels) Iesus himselfe went not into the myddes of the citie, be|cause he would not geue a iuste occasion to the lewes to laie to his charge, that hauyng forsaken the Israelites, he dyd goe to the heathen and wicked Gētiles, as afterwarde in great despite they called hym Samaritane,
and a man possessed with a devil, but he suffered his disciples to go into the citie to bye meate. He himselfe taryed there alone, partly to looke for and abide the returne of his disciples, and partely because he would not be absente when occasion should seerve him to do a miracle. For he knewe afores what should happen after: and there was that porcion of ground whiche Iacob had geuen Ioseph his sone to possesse. The place was holy and famous emoges the Samaritanes for the memoriall of the olde storie, because Leui and Simeon hadde reuenged in that place the vilanye of the rauiishynge of Dina with a great slaughter and destruc|c|ion of the inhabitauntes there. There was also a wel very notable emong the people, euen for because Iacob had digged it, in whom, as I sayde before, the Samaritanes do glory as in theyr first progenitor & auctour of their linage. Then Iesus beying weary of his long iourney, whiche he had gone all on fore, and not on horse backe or in a wagon (euen then geuing vs an exaumple what maner a man a preacher of the gospel ought to be) sat hym downe there, as the place serued nigh vnto the well,* and (as it were) refreshed hymselfe with the ayre therof. And it was then about sixe of the clocke after the lewes comptu|c|ion, when the sonne alreadye drawyng towarde nonetyde, dooeth with heate double the paynfulnes of Iesus labour. And by these tokens Iesus didde declare hymselfe to be a very man in dede, subiecte euen to the selfe same passions wherunto the bodyes of other men be subiect. In the meane whyle in came a certain woman of Samaria thither to drawe water out of the same well, nighe vnto whiche Iesus did sit. To whom Iesus, because furthwith he woulde my|nister to her matter of communica|c|ion, & would go about to bring her to salua|c|ion vpon the occasion of that thing whiche she did hersel|f|e, saieth in this ma|n|ier: Womâ geue me drinke. And it chaunced well y\(^1\) the Apostles in the meane while wer absent, because Iesus would speake certayne secrete thynges to her, which if he had spoken in presence of others, it might haue been thought a point of lightnes. In the whiche thyng cer|tes the Lorde Iesus shewed and gaue to the teachers of the gospel an example of sobre behaueour and gentlenes,* who doeth so litle disdayn to talke with a sinful woman, & one that had naughtely & vn chastely misused her body with diuerse, that also by the meanes of his being with her alone, he did prouided for the bashefulnes of the vn chast woman. The woman perceiuing by Iesus t\(\text{otherapy}\) apparell also that he was a lewe, & kno\(\text{ferent}\) right welt how muche the lewes are wont to abhorre the cumpanye of the Samaritanes, insomuch that they thought themselues also to be defiled when they do euyter mete or speake with any of them, she hauyng great mer\(\text{urature}\) that he of his owne good will called to her, and asked drynke of her aun\(\text{pact}\) in this wyse: How commeth this to passe, that thou beyng a lewe (as I maye well conjecture by thy speache and garment) doest contrarie to the cu\(\text{stomy}\) of the lewes, aske drinke of me that am a Samaritane, consydering that ye lewes are wont to abhorre to haue any thyng to do with the Samaritanes, accomptyng it a thyng detestable to haue any familiarie or convier\(\text{acion}\)
with vs. But Iesu who did not so muche thriste for that kynde of water
(albeit as concernyng his manhede he was a thrist in dede) as he did couete
the health of the soules, litte by litte dooth allure the poore woman to the
knowledge of the grace of the gospell: aunsweryng her after this sorte by
a darke saying: to the entent he might the more kindle in her a desire to
learne. If thou diddest knowe, saith he, how excellent that gifte is whiche
now God doeth offre vnto you, and in case thou knewest hym also whiche
at this presente asketh water to drinke of thee thou wouldest rather aske
drinke of hym, and he coulde geue vnto thee ferre better water then this is,
that is to saye, the water of lyfe.

[ The texte.] The woman saieth vnto him: Sir thou hast nothyng to drawe with,
and the wel is diepe, from whence then hast thou that water of lyfe? Arte thou
greater the our father Iacob, which gaue vs the well, and he himselfe dranke
therof, and his children, and his cattell? Iesus aunswered and saied vnto her:
Whosoeuer drynketh of this water, shall thriste againe: but whosoeuer
drinketh of the water that I shall geue hym, shall neuer be more athirste: But
the water that I shall geue hym shall be in hym a well of water springing vp
into euerlastyng lyfe. The woman sayeth vnto hym: Sir geue me of that water
that I thriste not, neither come hither to drawe.

Forasmuche as this was spoken of the spirite whiche the beleuers in the
gospel should receiue, it is no meruaill thoghe a poore selie woman of
Samaria did not vnderstand it, seing that Nicodemus beyng both a Iewe and
a maister could not perceive that thing, whiche Iesus had spoken sumwhat
more plainly, concernyng being borne agayne from aboue, yea and yet did
he aunswere more grossely then this woman. For he sayed: can a man when
he is olde enter again into his mothers wombe, and so be borne a newe?
But this woman after she had conceiued a certayn great high thynge of this
sayeing of Iesus, (If thou knewest the gifte of God, and if thou knewest who
he were, and he coulde geue thee water of life,) she was not miscontët that
he semed litle to regarde Iacobs well, whiche she had in great reuerence,
neither yet did she mocke the bolde saylinges of him, which was to her both
a straunger vnknowen and also a Iewe, but she desyryng to learne what this
was whiche he did so set furth as a thyng straunge and notable, in token of
honour calleth him Lord, as who saieth, she had alreadie conceiued no
small opinion of him. But in the meane while this examaple of the woman of
Samaria was thus deuised and brought to passe by the ordynaunce of gods
counsel, to rebuke and declare thereby the peruerse frowardnes of the
lewes, whiche were so ferre from shewyng themselues easie to be taught of
our lord Iesus, that thei did wickeledly despise his benefites, and finde fault
with his holsome doctrine, wheras this poore woman hauing a de|syre to be
taught, did curteously and gently aunswere to al thynges, insomuche that
she tarying styl in the heate, and hauyng forgotten the thyng for whiche she came, gaue hede to his wordes, who was to her both vnknowen & a straunlger, and of whome as yet she had heard no notable reporte. Sir, saieth she, thou doest promise vnto me water farre more excellēt then this, but thou hast no ves∣sell wherewith to drawe thesame, and the well is diepe. Therfore, how shouldest thou come by this liuely water, which thou doest promise? Art thou greater thē our father Iacob, whome ye Iewes also haue in reuerence? He gaue this well vnto vs as a notable gift, & did so muche set by this water, that he himself was wont to drinke therof with al his familie, and also his cattel. Iesus perceyuing that the woman was apt to be taught, which did not suspect hym to be a south∣sayer or an enchaunter, but some notable great man whom she thought worthy to be compared with iacob (a man highly estemed of her) lesus, I say, doeth not disdeyne to allure her by litle and litle to haue him in higher and greater estimacion, shewyng how the water wherof he did speake is spirituall, whiche should not refreshe beastes, but soules. Whoso drynketh (sayeth he) of this walter whiche the Patriarche iacob gaue vnto you, dooeth but onely for a shorte time slake the bodily thirst, whiche within a while after will returne agayne. But to thintente that thou maiest vnderstande howe muche this gyfte of God (wherof I haue spoken) is more excellent then the gift of iacob, & how muche the water (which I promise) is better then this water which floweth furth oute of the veines of the yearth: if any man drinke of this water which I shall geue him (if he desyre it,) he shall not thirste eternally, neyther shall any thriste euer after put hym in any ieoperdye, nor yet shall he nede from tyme to tyme anye where els to aske water; but after he hath once drunken this water, it shall re∣mayne in hym which hath druncke it, and shall bryng furth in thesame a foun|taine perpetually springing vp euen vnto life euerlastyng. Iesus spake these thynges by a darke similitude, knowyng that the woman was not yet hable to receyue the ministrie of faith, by the whiche the holy ghost is geuen, who beyng once receyued, neuer failleth, but doeth styll goe forwarde whilest it bryngeth man vp to eternall life. But the simplicitie of this woman was so great, that whereas the Iewes are wont ouerthwartly and wrongfully to interprete suche maner of parables, she not understanding what he saied, but yet both beleuing and louyng hym, sayed: Lord I praye the geue me parte of this water, that I be not compelled by beyng often and sundrie times a thrist, to go vnto this wel, and drawe therof. Albeit this aunswere was grosse, yet neuertheles it did de|clare that her mynde was enclined and readie to beleue.
[The texte.] Iesus saieth vnto her, goe call thy husbande and come hither. The woman aunswered and sayed vnto hym: I haue no husbande. Iesus sayed vnto her, thou hast well saied: I haue no husbande, for thou hast had fiue husbandes, and he whom thou now hast is not thy husbād. In that sayedst thou truely.

Therfore because she had alreadie conceyued no small opinion of Iesus, he doeth inuite and moue her further with greater tokens and proues of his godhead to thynke yet more highly of hym. Iesus then, as though he woulde not open so secrete a matier to her, vnles her husbande wer present, commaundeth her to call her husbande, and bryngyng hym with her, to returne agayn to hym by and by. When the woman had heard this, thinkyng that she spake but to a man, and by the reason of womanly shamefastnes, desirynge to dissemble & hide her vicious liuyng, and with deniall of matrimoni to kepe secret her ad\joutrie, she saieth: Sir I haue no husbande. Here Iesus both declaryng his godhed and gently reprouyng the womans lyfe, saieth vnto her: In that thou sayest thou hast no husbande, thou hast tolde the trueth, for although thou hast had fyue husbandes to satisfy thy filthy luste, yet neuer a one of them was law\full, yea and euen very he whom thou now hast, is not thy lawfull husbande. Therefore in this poynete thou hast spoken nothyng but trueth.

[The texte.] The woman sayeth vnto hym: sir I perceyue that thou arte a Prophete. Our fathers wurshipped in this mountaine, and ye saye that in Hierusalem is the p•ace where menne oughte to wurshippe. Iesus sayeth vnto her• woman beleue me, the houre commeth when ye shall neither in this mountayne, nor yet at Hierusalem wurshippe the father. Ye wurshippe ye wotte not what, we knowe what we wurshippe, for saluacion cummeth of the Iewes. But the houre cummeth, and nowe it is, when the true wurshippers shall wurshyppe the father in spirite, and in the trueth: For suche the father also requireth to wurship hym. God is a spirite; and they that wurship him must wurship hym in spirite and in the trueth.

The woman when she perceyued the rebukeful synnes of her life, committed at home, not to be hidden from Iesu, beyng a straungier and also a Iewe, who could not know by the reporte of menne, that thing whiche he did disclose, she shrynketh not awaye from hym, as one confounded with shame, neither is she with anger moued to answer him agayn spitefully, but so muchoe the more she is inflamed to haue hym in great admiracion:
wheras if Iesus had spoken any suche thyng vnto the Pharisieis, they would haue cried out & saied: he is an enchaunter & possessed with a deuill.* But what aunswere made this godly sin|ner the Samaritane? Sir saieth she (as I perceiue) thou arte a prophete. The feith of the woman was come to this poynete. At the firste she calleth him but a lewe: and meruaileth that he did no more earnestly obserue the leues religiōn, because that contrarie to the custome of other leues he did aske drynke of a Samaritane. Anon after she calleth him Lorde. Here nowe she attributeth vnto him the name of a Prophete, because euen of himself he knew the secretes of other. * And at last she desyryng to learne certayne higher thynges of this prophete, ceassed to speake of lowe and meane matters, and propoundeth to him a question, (as a thyng) to her thynkyng, impossible to be assoyled concernyng the waie and manner how to wurship God, because in this poynyt the leues and the Samaritanes did very muche disagree. For albeit bothe those kyndes of people did wurship one god, yet the leues had an opinion that God should be wurshipped in no place but onely at Ierusalem in the temple, as though God did no where heare the desires of them that did praye. Côtrariwyse the Salmaritanes with like supersticion (but after another sorte) denied that God should be wurshipped in any place but in the mounte Garizim, because that place was appoynted by Moses where the Patriarkes should blesse the people that kepe the commandementes of God. And forasmuche as both these na|cions, beyng wel pleased with their owne seuerall rites and customes, did the one of them conteyme the religion of the other, the woman desyred to learne of Iesus (as of a Prophete not ignoraunt in suche thynges) whiche of those two nacions had the holyest waye in seruyng of God, as one that would folow that waye whiche she should knowe to be best.

*Therfore she sayeth: Our elders wer wont to wurship God in this mount, and they thinke it not lawfull to wurship hym in any other place, where as you leues contrariewyse accoumpt it abominaible to do sacrificies in high places & groues, & that it is not lawfull to wurship God any other where then at Hie|rusalem in the temple: wherof they do glorie, as though God were shut vp in a house builded with mans hand. Because this question of the womā did apper|teine to the learnyng of true godlynes, Iesus openeth & declareth to her howe that after the true and spirituall wurshippyng of god should be sette foorth by the doctrine of the ghospel, the supersticious religion of the goddes and deuils of the Gentiles should be vterly extinguished: yea and also that the maner of the Samaritanes wurshippyng of God, should be abolyshed, whiche had no suche iudgement of god as they ought to haue: but toke hym to be as a certain special deuell, and did mixe the wurshippyng of hym with the wurshippyng of deuils, mingling and confounding together the wicked supersticion of the Gē|tiles with the wurshippyng of God, as a man should put fyer to water: and
following the saied Gentiles example, did their sacrifices in hye groues and
mountaines. And furthermore he shewed her that the Iewes religion which
(as the time required) had been hitherto grosse and carnal: and did rather
represent certain shadowes of true godlines the very godlines it selfe,
should encrease vnto more perfection, & that God being afterward more
fully known through the sonne and the holy gost, should be worshipped
not onely in Iurie, but through the whole worlde: yea & that in more holy
temples then the temple of Hierusalē was, that is to say, in the pure myndes
of men which God had dedicate vnto himselfe with his spirite, and is not
nowe to be pacified with the saoure of burt offreynges of beastes, but
with holy prayers, godly desires, and chaste affections. But before Jesus
would open this misterye of the godlines of the gospel: he speaketh first of
feith, without which none is mete to be a hearer of the euangelicall
doctrine, neyther fitte to be a wurshipper of Christes religion: for faith only
doeth purifie the hertes and maketh them apt to be put in trust with the
secretes of heauenly wysedome. Woman (sayth he) beleue me (if thou take
me for a Prophete in dede) the time is come now, when both the vnpure
wurshipping of the Samaritanes shallbe abolyshed: and also the carnall
religion of the Iewes shall be turned into better, neither shal ye herafter
wurship the father in this mountayne (who is not only the God of this
mountayne, but also of the whole worlde) ne yet at Ierusalem: but
wheresoeuer shalbe the congregation of good & godly people, there shall
hereafter be Ierusalem. In the meane whyle, we Iewes doe excell you in this
behalfe, that we wurship God whom we know by the lawe, & whom we doe
confesse to be the Lord of all thinges & all people: nor we doe not defile the
wurshipping of him, who is only to be honoured, with the wurshipping of
other Gods. You wurship you cannot tell what, supposing God to be no
bodies God but the Iewes & your owne, yea and ye take hym to be suche a
one as would suffer hymselfe to be matched with deuyls: wheras all godly
honoure is due to hym alone. The lawe hath taught the Iewes these thynges.
And by Gods commaundement there was a temple builded at Ierusalem to
wurship one God therin, which should be a fygure of the spirituall temple.
There were priestes ordayne, & also rytes and ceremones of sacrifices as
it were with certain shadowes betokening the holynes of the gospell.
Therefore the Iewes doe excell you herin, that both we haue a better
judgement of God then you haue, & also that we doe not pollute or defile
yé wurshipping of him with any prophane wurshippings of other Gods. And
moreouer we doe excell you in that we doe wurshippe hym in a place
appointed of God himselfe, & with rytes & ceremonies of his own teachinge.
Howbeit in yé meane while this our religion although it be not perfit, yet it is
(as it were) a step or furtheraunce toward perfit honouryng of God. Therfore
eternall health came firste of the Iewes, to whom the Prophetes haue
promised Messias to come, whiche by the meanes of the lawe haue the
figures and shadowes of the religion of the gospell. Now the tyme is come
that the false religion of the Gentiles must geue place, and that both the
carnall wurshipping must geue glace to the spirituall wurshipping of God,
and also the shadowes of the lawe to the light of the gospel. For now I tell you the tyme is at hande, yea it is alreadie presente, when true wurshippers, shall wurshippe the father not in temples, not with beastes, nor with bodily thynges, but in the spirite: not with shadowes, but with trueth. For God selyng he is a spirite, is not delyted with the purenes of the body, nor with the walles of the temple, neyther yet to haue beastes offered in sacrifices, but he loueth spiritual wurshippers, of whom he may be wurshipped according to the spirite and trueth. For there hath been hitherto enough attributed to the shadowes and figures of Moses lawe: Hereafter whersoever there shalbe a mynde pure from synne through the faith of the gospel, there shalbe a worthy tēple for God. Whersoever there shalbe heauenly desiers, pure praiers, and holy thoughtes, there shalbe sacrifices wherewith God is pleased.

[ The texte. ] The woman sayeth vnto hym: I wote that Messias shall come, which is called Christe. When he is come, he wyll tell vs all thynges. Iesus sayeth vnto her: I that speake vnto the am he. And immediately came his disciples, and meruayled that he talked with the woman, yet n•· manne sayed: what meanest thou? Or why talkest thou with her? The woman then left her waterpot, and went her waye vnto the citie, and sayeth vnto the men. Come see a man whiche tolde me all thynges that euer I dyd. Is not he Christe? Then they wente out of the citie and came vnto hym.

The simple and pacient belefe of this woman of Samaria dyd so muche profite by the forsaid communicacion of Iesu, that she nowe supposeth hym (whom irst she had called a Iewe, then a Lorde, and after a Prophete) to be Messias himselfe. For the Samaritanes also by the promyse of Moses, dyd loke for that excellent Prophete to aryse & come of the Iewes. Therfore she aunswered after this sorte: I knowe that Messias shall come whom the Iewes doe loke for,* of whom already there is a rumoure emong the Iewes. Therfore when he shall come, he shall declare vnto vs all these thynges whiche thou haste spoken concernyng the newe maner of the wurshippyng of God, neither shall he suffre vs to be ignoraunte in any thyng. Iesus perceyling the belefe of the woman apte to be taught, and suche feruente desyre to knowe the trueth, as he had not founde the like among his countrie men the Iewes, he vouchesalueth therfore to opē and declare vnto her who he was. Thou lokest (sayeth he) for Messias to come, be thou assured he is come, and even nowe thou seest hym, for I that doe talke with the am he in dede. And as soone as these thynges were spoken, his disciples returnyng from the toune came thyster, and before they came at hym, perceyued that he taltked with a woman of Samaria, and dyd meruaile at his
so great gentlenes. Yet no manne durst aske hym what thyng he required of the woman, or for what cause he had talked with her. But the woman beyng amased with the saying of the Lorde Iesus, did aunswer nothing at all: but leauing her waterpotte at the well (for nowe the thirsting for that water was clearely gon and forgotten, after she had tasted of the water which Christe had promised) she maketh haste towards the citie, and of a synful Samaritane sodenly became a messenger, & as it were an Apostle in that she doeth declare this thing openly to all folkes, to thintent that the knowledge of many should confirm her feith: Come, saieth she, and see a manne to be meruailed at, & one that knoweth all secretes, who although he be a straunger and one that I neuer sawe before, yet hath he tolde me all the secretes that I haue doen, it is possible that thesame is Messias. Trust not my woordes, proue the thyng your selues and ye shall fynde me no lyar.

In the meane while his disciples prayed him, saying: Maister eate. He sayed vnto them: I haue meate to eate that you knowe not of. Therfore sayed the disciples emongst themselues: hath any man broughte him oughte to eate? Iesus sayeth vnto them: my meate is to do the wyll of hym that hath sent me, and to finishe his worke. Saye not ye there are yet fower monethes and than cummeth haruest? Beholde I saye vnto you, lifte vp your iyes and looke on the regions for they are all white alredy vnto ha•uest, and he that reapeth receyueth re•warde, and gathereth fruite vnto life eternall, that bothe he that soweth and he that reapeth might reioyce together. And herein is the saying true that one soweth and another reapeth. I sende you to reape that, wheron you bestowed no labour. Other men laboured and yeare entred into theyr labours.

While the woman did bruite abrode this rumour emonges the citizens of Sychar, in the meane tyme Iesus disciples supposyng hym to bee payned with houngre, moued hym to take suche meates as they had brought. But Iesus euery where takyng occasion to drawe men vp from the care of bodiye thinges, to the desire of spirituall thynge: lyke as he had allured and drawen the woman to the knowlage of the fayth of the gospell by his speakyng of the water, so by the occasion of meates he prouoketh his disciples that were as yet but ignoraunt, to be diligent in preachyng the gospell: yea and peraduenture at that time he did not so muche thyrste for the water of the well, and although he did so, yet did he more desyre and thirst for mans saluacion: neuertheles the affeccion of the woman whiche came to drawe water, gaue him occasion of this godly cômunicacion: In lyke maner although he was then hungrie in that he was a very man, he was muche more hungrie to saue mankynde, for which cause he descended
from heauen. Therfore he sayed vnto his disciples whiche moued hym to take his bodiye refeccion: I haue other meate to eate (sayeth he) and suche meate as I delite more in, then in that whiche you bryng me. His disciples meruaillyng what this saying mente, and yet not bolde to aske their maister for reuerence they bare vnto hym, leste he shoulde bee any thyng offended therewith, talked thus emong themselues: what meaneth he by this? hath any other body whiles we were absent brought him any meate? But Iesus because he would nowe imprint in theyr myndes the thyng whiche he had spoken before darkely, sayeth nowe openly: I passe very litle (sayeth he) vpō this bodely meate. There is an other kynde of meate which I do specially care for: that is to saye, to accomplishe that thyng for whiche cause my heauenly fa∣ther hath sent me hither. This is my houngre, this is my thirst to go about the thyng which he hath cōmaunded me. Both the time prouoketh, & the prompte∣nes of mens mindes to the faith of the ghospell, do also require the diligence of preachers. If you whiche doe so mucche care for the welth and commoditie of ye bodies, know that haruest is at hande fower monethes after that seede tyme is past, how muche more ought we to regarde the tyme of our spirituall harueste? And as when the corne beginneth to grow yealowe, it dooeth (as it were) re|quire a fyckle, and the diligence of reapers: so yf you wyll lyfte vp your iyes and behold the corne that groweth in mens mindes, yea euen in them emonges the Samaritanes and Heathen, which make haste to the doctrine of the ghos|pell, ye shall perceyue the regions and countreyes on euery syde to be as it wer reapyng rype to the haruest of the ghospell and to require our labour and di|lygence. But yf the hope of yearthly fruite dooeth soone prouoke the reaper to his labour, howe mucche more ought we to be forwarde to gather this harueste to our father, whiche bothe shall obteyne for the reaper a ryghte large rewarde in heauen, and shall gather for God, not wheate into the barnes, but the soules of men into euerlastyng lyfe? And so it shall come to passe that bothe the sowier and the reaper shall reioyce together. For that thyng happeneth to you whiche is woont to be spoken, in a common prouerbe, one soweth and another reapeth: there is more payne and laboure aboute the tilling and sowing, then in the har|uest and reapyng. The grounde muste be plowed, the cloddes muste be broken with the harowe, the fielde muste be dunged, the sede muste bee sowen, couered with earth, attended and kept, the colke also muste be weedede out, but after whē the corne is ripe, there is not so great a do about the reapyng therof: and the fruite beyng ripe and ready doeth mitigate the tediousnesse of the laboure, but in this spirituall haruest it happeneth mucche otherwyse then in the bodily har|uest: for there (accordyng to the common prouerbe) as often as the fruite and commoditie of the harvest, cūmeth to another then to hym that
soweth, the reaper in deed reioyceth but the sowier is grieuosly vexed. In this spirittuall har|uest it is otherwyse, for both the sowier and the reaper reioyseth, and neyther of them lacketh theyr fruite and commoditie. I haue sent you to reape the corne, in sowyng wherof ye bestowed no labour. The prophetes haue tilled the groūd with their trauaile, and haue with theyr doctrine prepared to the ghsopell, the world beyng as at that time vntractable: ye nowe succede and entre vpon their labour, and goe about a thyng prepared to your hāde, by reason that the world nowe applyeth it selfe to receyue willyngly heauenly doctrine, and men goeth about to prease into the kyngdome of heauen, in manner by violence.

[ The texte.] ¶Many of the Samaritanes of that citie, beleued on hym for the saying of the woman, whiche testifyed that he tolde her all that euer she dyd. So whē the Samaritanes were come vnto hym, they besought hym that he woulde tary with them, and he abode there two dayes. And many menne beleued because of his owne woordes, and sayed vnto the woman. Now we beleue, not because of thy saying, for we haue heard him our selues, and knowe that this is eluen Christe, the sauiour of the worlde.

Whiles our Lorde with the sayinges doeth exhorte his disciples towards the bus•ines of the ghsopell, the thing it selfe doeth declare that to be true which he had spoken of the corne waxing white and rype towards the haruest. For in the citie many Samaritanes dyd beleue that Messias was come: whereas that woman had testifed nothyng els of Iesu, but that he had opened and declared vnto her the secreet shamefull deedes of her life time. As yet they had neyther heard him speake, nor seen him doe any miracle. So reade ye was yea euen their beliefe which semed to be farre from the promises of the Prophetes. Therfore a multitude of the Samaritanes came renning out of the citie to see him, whom the foresayed woman had so earnestly commended and sette furthe vnto them. Neither doeth his presence diminishes their opinion of hym, neither be they offended with his homely and course apparell, ne yet with his slendre trayne of his simple and vnlearned disciples: whereas the lewes after that they had seen so many of his miracles, hearde so many of his sermons, and re|cayed so many commodities and benefites at his hande, did eyther falsely ac|cuse hym, openly rebuke hym, or els chased him awaye with castyng stones at hym. In conclusion the Samaritanes vpon a womans reporte and witnesse, goe foorth to mete with a manne whiche was not of theyr owne nacion, whome

as yet they had neuer heard speake, of whom they had neuer seen any notable thyng doen," and yet do they require and desire him to bee contented to take a lodging in theyr citie. But what did moste gentle Iesus?
he knew the enuie of the Iewes, he knewe what hatered they bare to the Samaritanes, and yet the tyme was not come that the ghospell should be taken from them beeyng reiected for theyr inuincible lacke of beliefe, and shoulde be preached to the Gentiles. Therfore he so tempered the matter, that he neyther gaue by appa∣raunt profe, any occasion to his owne countrie men the Iewes to complaine that they were despised of him, and the Samaritanes preferred before thē: consideryng the Prophecie promised that Messias should come to them: nei\th\er yet would he vtterly disapointe the godly beliefe of the Samaritanes. For in that he went through Samaria, he did euen of very necessitie. And at theyr request, to tary there but two dayes, was good maner and gentlenes, wherewith no manne of right coulde fynde faulte. And nowe when they had heard Iesus, many moe there dyd beleue, and theyr beliefe was stablished, which vpon the reporte of one woman, had conceyued a notable opinion of Iesu. And nowe they beare a full witnesse of Iesu: and suche a testimonie as was ryght semyng for a very true Iewe, saying to the woman: Thou haste reported lesse of him then the thing requireth. For we nowe doe beleue hym to be Messias, not by the perswasiō of thy woordes, but we our selfes doe assuredly knowe by his woounderful communicacion that he is the very true Messias which was lok\ed for of the Iewes: who shall bryng saluacion not only to them but to the whole worlde. With this so cherefull, and so full a witnesse, the Samaritanes did both declare theyr owne beliefe, and there\withall reproved the wicked vnbelefe of the Iewes.

[ The texte.] After two dayes he departed thence, and wente awaye into Galile. For Iesus hymselfe testiied that a Prophete hath none honour in his owne countrey. Than assone as he was come into Galile, the Galileans receyued hym, when they had seen all thynges that he did at Ierusalem at the daye of the feast, for they went also vnto the feast daye.

Therfore Iesus because he would geue no occasion to the Iewes of grea\ter hatred and enuy: wrought no miracle emong the Samaritanes neyther tourned he in to them but by the waye, and at theyr desire, nor yet dyd not he lodge emong them lenger then two dayes, but forthwith he maketh an ende of his purposed iourney, and so goeth forth on his waye into Galile. Moreouer albeit his owne countrey lay in his waye here in this iourney, yet would he not turne into it: not that he did despise it, but that by reasō of the contempte and lacke of belefe of his owne countreymenne, to whom he was knowen and also of kindered, as concerning his māhood, he had no hope that the gospell should bring forth any fruite there, and than his preaching should haue doubled the faulte of theyr vnbelefe. For by this meanes theyr faulte was the lesse in not beleuing Iesus doctrine. And whē our Lord was asked the questiō why he did not goe to his owne nacion to shewe of what power he was: in his aunswer he vsed that auncient prouerbe whiche the common people vseth, that is to saye: a Prophete is nowhere contemned but in hys owne countrey and emong his owne kinsfolkes. For such are the
affecciōs of men, that familiaritie bringeth contempt. And they exteme many things for none other cause, but that they come frō farre & straunge countreys. Furthermore

forasmuche as in Galile by reason of Iohns testimonie and the miracle which Iesus hymselfe had doen there of late, a ryght honest brute and fame was spred of him, they of Galile receiued him when he came thither, specially because at Ierusalem they had seen hym dryue the byers & sellers out of the Temple, and other thynges which he had doen there with great autho\ritie in the presence of the people: for at that tyme they also of Galile were assembled at Ierusalem to kepe the holy and feastfull day. All these thynges verily doe condemne the incredulitie of the Phariseis, and betoken that the grace of the ghospell shall remoue from them to the Gentiles. The Samari\tanes doe beleue at the reporte of one symple woman: They doe in maner force hym beyng a straunger to lodge with them: They confesse hym to bee Messias and the redemer of the worlde, when as yet he had not vouchsaued to worke any myracle emong them. The people of Galile (beyng but a grosse naciō and vnlearned in the lawe) who neuer had any Prophete emong them, after they had seen his miracles, began to beleue. They of Ierusalem both priestes, Phariseis, and Scribes, which seemed to kepe moste perfectly the religion of the Iewes, and also were excellently learned in the lawe: did ob\stinately fynde faulte both with lesus doinges and sayinges. Therfore the more iust and religious euery man thought himselfe to be, so muche the far\ther was he from the godlines of the ghospell: and agayne the further of he semed in mannes iudgement from the knowledge of the Prophetes and the lawe, whiche dyd promyse Christe, and the more contrariouse to the Iewes religion, so muche the nerer he was vnto Christe: whom the lawe had pro\mysed to come, and more apte to receyue the doctryne of the ghospell.

[ The texte.] So Iesus came agayne into Cana of Galile, where he turned the water into wyne. And there was a certayne ruler whose sonne was sicke at Capernaum: as thesame heard that le|sus was come out of Iewry into Galile, he went vnto him, and besought hym that he would come downe and heale his sonne, for he was euen at the poynte of death. Then sayed Iesus vnto him: excepte ye see signes and woonders ye will not beleue. The ruler sayeth vnto him: Sir come downe or euer that my sonne die. Iesus sayed vnto him: Goe thy waye, thy sonne liueth. The man beleued the woorde that Iesus had spoken vnto him. And he went his waye, and as he was nowe goyng downe, the seruauntes met hym, and tolde him saying: thy sonne liueth. Then required he of them the houre when he began to amende. And they sayed vnto hym. Yesterdays at the seventh houre the feuer lefte hym. So the father knewe that it was thesame houre in the which Iesus sayed vnto him: Thy sonne liueth?
And he beleued and al his housholde. This is agayne the seconde miracle, that Iesus dyd when he was come out of Iewry into Galile.

Therfore Iesus beyng entred into Galile, wente againe to Cana a toune of the saied Galile: where not long before he had turned water into wyne. That miracle at the first being known but to a few, when afterward it was commony bruted abrode: caused the people to haue some good opinion of Iesu, but yet not suche as was worthy for his dignitie, for very fewe dyd beleue that he was Messias, & many toke him to be but a prophete. Therfore Iesus went againe to Cana not to get any prayse for the miracle which he had doen there, but now at this time to reape some corne of that sede which he had solwen secretly: for this was the thing that he thirsted for & coueted, that is to say, the faith of men worthy of the ghospell: and here againe an occasion rose to lay to y[e] Iewes charge their vnbelefe: for at that time there was in Galile a certaine ruler which was the Emperours deputie in prophane and temporall causes, who was neither Iewe nor Samaritane, but an heathen manne, and clene contrary from the Iewes, religion: he had a sonne whom he loued entierly, whiche lay very sore sicke and in great daunger of life in the citie of Capernaum: when he heard that Iesus had left Iewry and was come into Galile, he leauing his sonne at home, departed out of the citie of Capernaum & came to Iesus, requiring him very earnestly to go with him to Capernaū and heale his sonne, because the vehemencie of his disease was such, that the sicke man could not be caried to Iesus: for he was euē at the poynte of death when the forsayed ruler departed from hym. Nowe Iesus declaring y[e] faith of this ruler to be as yet vnperit, in that he dyd not rather beleue that his sōne could be healed vnles Iesus himselfe had gon thither, as though he callede vpon a physician, or els as though Iesus could not restore euen the dead vnto life: but Iesus rather rebuking the incredulitie of certain Iewes, which would not beleue, after they had seen his miracles, sayeth vnto the ruler: I doe alowe their belefe (sayeth he) whiche doe credit my woorde alone, without confirmacion of miracles: ye beleue not me vnles you see tokens and miracles. The ruler was so myndful of his sonnes perill and jeopardy, that he made no answer to this saying of our Lorde Iesus, because he thought such cómunicacion was but a wasting of time, wheras the disease required a preɪsent remedie. * Therfore he requireth him more importunately to make haste to come to Capernaum, before his sonne were dead, as though he shoulde come in vayne in case he dyd come after he had geuen vp the ghost, whereas it was as easie to Iesu to call againe the lyfe after it was once past, as to kepe thesame in the body when it was ready to go out therof. * Therfore Iesus without rebukiing the rulers fayth, sheweth by
the deed itself, that he can do much more than the ruler trusted that he could do: I need not (sayth he) for this cause go to Capernaum. Go thy waye, thy sonne whom thou diddest leave at the pointe of death, is now alive and in health. The ruler's faith was somewhat stayed by this saying, for he (trusting to Jesus's word) maketh haste homeward. And as he was going thyther, his servants met them to bring the father good tidings of his child: that is to saye, that he which was a little before at pointe of death was suddenly recovered: & that he should not trouble Jesus, of whose help they had no need: for they supposed that the child had recovered his health but by hap, as men that were ignorant what was done between the ruler and Jesus. In this point verily the rulers lack of full trust, being mixte with some hope, caused the miracle to be better believed. For the ruler desirous to know the truth certainly whether his son was restored to health again by chance, or by the power of Jesus, enquired of his servants at what hour his son began to amend. Yesterday (say they) at the seventh hour, that was about one of the clock after none, the fever suddenly left him, and by and by your son was whole. The father knewe that even at that very hour Jesus said vnto him, go home, thy son lyueth: and than he was well assured that his son was recovered not by chance, but through the power of Jesus. And though this miracle was wrought upon an heathen man, yet much fruit came thereof: for not only the ruler himself believed that Christ was Messiah, but also by his persuasion and example his whole household believed the same, which must

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nedes haue muche people in it, considering that he was ryche, and a manne of high autoritie, whereas Jesus after he had wrought many miracles amongst his owne countreymen and kinsfolkes, had muche a doe to wyn a fewe to the gospell. This is the second miracle that Jesus wrought when he was come out of Jewry into Galile, to the intent that he might confirm agayne the former miracle which he had wrought in Cana, with doing an other that was greater then it, and by the example of a prophane and heathen mannes, might prouoke his owne countreymen vnto fayth: and did euen than by that occasion, as it were, pronosticate and signifie, bothe that the lewes should be repelled for theyr incredulitie, and the Gentiles through faith receyued to the grace of the gospell.

¶The v. Chapter.

[The texte.] ¶After this was there a feast daye of the lewes, and Jesus went vp to Jerusalem. And there is at Jerusalem by the slaughter house, a poole (which is called in the Hebrue tongue Bethsaida,) haung fyue porches, in which lay a great multitude of sicke folke, of blynd, halt, and withered, waiting for the moyung of the water, for an Angell wente downe at a certain season into the
poole, and stired the water: whosoeuer then first (after the stirring of the wa\|ter) stepped in, was made whole, whatsoeuer disease he had.

A
fter that Iesus had in this wyse begunne his matters among the Samaritanes, and the people of Galile, he goeth again to Ierusalem, euen about the feast of Pen\|thechost, intendying there by reason of the great resorte of people, to declare & setforth his autoritie to many, and to reprove y\^e Phariseis of their infidelitie, (whiche swelled in pryde through false perswasion of holines and knowledge) whom nowe the Samaritanes & hea\|then did so muche excell. * At Ierusalm verily there was a poole or a certayne depe lake of water, whiche the Grekes calleth \textit{probatica}, takyng that name of cattell, because the priestes were wonte there to washe the sacrifices that were to be offered: and of a lyke reason it is called in He\|brue Bethsaida, as a m\(\acute{a}\) would say, a slaughter house, or an house of cattel. This lake hath fiue porches ouer it. In these porches lay a great numbre of men that were sicke of diuerse bodily diseases: and besydes that, there was a great multitude of folkes that were blynde, that halted, and were lame, ab\|ding and lokyng for the mouyng of the water: for the Angell of the Lor\(\acute{d}\)e went downe at certaine times into the poole, and therwithall the water was moued: who so than (after the Angell had stiered the water) stepped first into the poole, he was made whole, were he sicke, or whatsoeuer bodily mayme he had. And euen at that tyme was this a figure of baptisme, wherby the fil\|thines and diseases of our soules (be they neuer so deadly) are washed away at once, so often as the office of the baptiser & Gods operacion from aboue, be concurrant with the element of the water. There is no doubte but by this occasion muche people at that time were in that place, either of such as were gathered together there, to beholde and see what was doen, or els of them whiche dyd attende vpon the sicke folkes that lay in the fyue porches.

[ The texte.]

And a certayne man was there, whiche had been diseased .xxxviii. yere: when Iesus sawe hym lye, and knewe that he nowe long time had been diseased, he sayeth vnto hym: wylt thou be made whole? The sicke man aunswered him: Syr I haue no man, when the water is trou|bled, to put me into the poole, but in the meane time while I am aboute to come, an other stepheth downe before me. Iesus sayeth vnto him: ryse, take vp thy bedde, and walke. And imme|diately the man was made whole, and toke vp his bed and walked.
And because the miracle might be the more notable, Jesus did choose out from among all the sick folk, one which was of them all furthest from hope of recovery, whose disease was dangerous and almost incurable, and had also held him a long time: finally the said man most of all lacked the help and succour of other men, and was so poor, that he was not able to provide any man, by whom he might at due time be carried down into the water. Nor any one of the multitude was cured but only he, whose choice was first to go down into the water. This man's great misery must needs set forth the greatness of the miracle, and the same man's faith helped much to the example of others. For the palsy had vexed him xxx. years together: to teach us that there is no disease of the soul so deadly and of so long continuance, but that baptism and faith in Jesus, may easily take it away. Therefore when that most merciful Jesus had beheld this sick man of the palsy, whom everybody pitied, lying with all his members loose and shaking by reason of that disease: and also perceived that sickness so much more to be dispaied of, for that it had held already the miserable creature thirty years together: Jesus, I say, being moved with mercy, said unto him: wilt thou be made whole? willing to declare hereby to the stone by the fayth and sufferance of that man, and also to make them besides this, perceive the violence of that disease, declaring thereby, how no man can be cured of the vices of the soul, unless he hate his own sickness, and have a desire to be made whole. For it is not to be doubted but that he desired health, which so many years had lain besides that poor with a constant hope of health, and being so often disappointed, ceased not from his hope nor dispaired. Therefore the sick man of the palsy made no answer to Jesus question, and yet conceiving some good hope upon his so cheerfully demand, sheweth that he lacketh no will, nor that he mistrusteth for all the greatness and long continuance of his disease, but that he should be healed, in case he were brought into ye pool: howbeit (he saith) he lacketh a man to help to bear him, who might in due season carry him into the pool, as soon as the water should be stirred. For when other perceived that ye pool was stirred, every man made haste for himself to enter first and so to obtain alone the benefite of health: but as for the said sick man, being slow by reason of his disease, and lacking one to bear him, dyed but in vaine crepe forth toward the lake, forasmuch as another had gone into it before him. Truely the sick man's meaning in this his saying was lowly and shamefastly, to desire Jesus that he being a man of strength, and piteous as it seemed by his woordes, would when time were, carry him down into the pool: which thing he durst not require of hym opely: but yet after he had disclosed his necessitie, he shewed what hindered his health, for the sick man knew not Jesus. But Jesus being well pleased with the man's pacient sufferaunce, which did not as the most part of such miserable creatures are wont to doe, that is to say, cry out, wishe himselfe dead, and cursse the daye he was borne in: neyther was he offended with Jesus askyng
him whether he would be made whole or no, and therfore did not saye or
make any clamour that Iesus had him in derision: our Lord being in
like wyse moued with his so constant hope to recouer his helth, and in
conclusiōn willing to shewe, both that they which were healed by the
mouyng of the foresayd poole, were cured by his power, & that it was an
easy & ready thing for hym, euen only with a becke to take awaye all
diseases, both of body and soule, he saied vnto the sicke man: ryse, take vp
thy couche, and goe thy waye. And the woorde was no soner spoken, but
the man was healed, & so healed, that not only he was clere and deliuered frō
his disease, who els should haue been fainte and feble, like as they are wont
to be, which are cured by phisike: but this man (I saye) was so throughly
healed, y* without any stay of mans helpe, he rose vp vpon his fete, caried
awaye his bed vpon his shoulders, & so beyng strong inough to beare his
owne bed, did walke forth, and bare it home in all mennes sight, as a
remembraunce of his long continued disease.

[ The texte.] And thesame daye was the Sabboth. The Iewes therfore sayed vnto
him that was made whole: It is the Sabboth daye, it is not lawfull for the to
carry thy bed. He aunswered them: he that made me whole saied vnto me, take vp
thy bed and walke. Then asked they him: what man is that whiche saied vnto the, take vp thy bed and walke? He that was healed wist not who it was:
for Jesus had gotten himselfe awaye, because that there was prease of people
in that place.

*And it was the Sabboth daye whan the sicke man of the palsey dyd these
things, wherat the Phariseis toke occasion to finde faulte with him: which
Phariseis did supersticiously mainteine suche things of the lawe, as were
carnall & geen but for a time: and contēned those thinges which were
chiefe and should still continue: amonges the it was counted a wicked dede
to doe any busines on the Sabboth daye, but to deceyue their neyghbour
vpon the Sabboth daye, they toke it but for a trile. They would haue it seme
an vn|godly thing that a poore sicke mā should cary away his bed vpon the
Sab|both daye, but to grudge and enuy his helth, they thought it no faulte.
They knew this man which was sicke of the palsey well inough, & that he
had lyen sicke many yeres. They did well perceiue that he was nowe strong,
and had no tokē or apparance of his disease in him. Of so great a miracle,
they ought both to haue glorified God, and to haue reioysed in his behalfe
which was cured, vnles they had been very wicked against god, & enuiouse
toward their neighbour. Therfore these, like peruereters of true religion, fall
in hand and chide with him, which caried awaye his couche. This is the
Sabboth daye (say they) which ought to be kept with rest & quiet. It is not
lawfull for the to cary awaye thy couche: he not dissemiyling the benefite
that he had receyued, & to deliuer hymselfe from their enuy of that faulte, by the autoritie of Iesu, shewyng that he which coulde doe so great a thyng with his woorde, semed to be greater than either man or the Sabbath daye, the poore man (I say) maketh this answer to yᵉ spitefull Iewes: he that made me whole with his very woorde only, commaunded me to cary awaye my couche & walke. When they heard this (wheras they ought by reason of the miracle to haue beleued it) they did not only enuy him that was cured, but also wēt about to devise matter against him by whom he was cured: who is yᵉ man (saye they) whiche badde thee cary awaye thy couche and walke? for they would haue burdened him with the faulte of breaking yᵉ Sabbath day, as they had doen many tymes before. Nowe he that was healed, knewe not Iesus by name,

but onely by sight: howbeit at that tyme he coulde not shewe hym vnto them, because that Iesus after he had spoken to the sicke man of the palsey, immediatly withdrew hymselfe from the multitude: partely lest his presence shoulde more prouoke the Iewes enuy, and partly that he beeyng absente, the miracle should be the better knowen by the reporte of hym whiche had felte the benefite of health.

[ The texte.] Afterwarde Iesus found him in the temple, and sayde vnto hym: behold, thou arte made whole, sinne no more, lest a wurse thyng happen vnto thee. The man departed and tolde the Iewes that it was Iesus whiche had made hym whole. And therfore the Iewes dyd perse∥cute Iesus, and sought the meanes to slee hym, because he had doen these thinges on the Sab∥both daye.

But after the miracle was made manifest and eudently proued, Iesus wIll∥lyng that the autour therof also should be knowen, when he met with the man vpon whome he had bestowed that benefite of health, he sayed vnto hym: beholde, thou hast obteyned health, * and art deliuered from the bodelye sickenes whiche came to the, by reason that thy soule was sicke, I haue cured thee of bothe those diseases. Take thou good hede hereafter that thou fall not agayne into thyne olde former synnes, and therby cause thy selfe to haue some wourse disease. Therfore after the man that was made whole knewe that this was he whiche before had commaunded him to carye awaye his couche, and whiche nowe also hauyng testified himself to be the authour of health, did monish and warne hym to beware leste he shoule fall agayne into some sorer and wurse disease, by committing and renewyng synne: also perceyuyng that his name was Iesus, the sayed manne went to the maliciouse and slanderous Iewes, and tolde them howe it was Iesus whom he might thanke for his health, thin∥kyng that it should be
profitable for manye, to haue hym knowne to all menne, whiche with a woorde could so helpe a desperate disease. And here nowe againe the Iewes peruerse and damnable frowardnes, sheweth it selfe: for wheras the Samaritanes had honourably receyued Iesus, by the reporte of one woman, whereas the people of Galilee beeyng euill spoken of commonlye among the Iewes, for theyr basenes & ignoraunce of the lawe, had geuen credite to Christ: when a great ruler also beyng a gentile, and an heathen man with all his famillie and householde for one onely miracle had confessed Iesus to be the sauioure of the worlde, yet the citizens of Ierusalem beyng proude as well of the noble\nnesse of theyr citie, as also of the wholy religion of theyr temple, and in lykewise auauntyng themselues to bee menne exactly learned in the lawe, picked qual\nel to Iesus,* of suche purposed malice, that albeit the benefite of healthe was so euident that it coulde not be denayed, and so holy that it coulde not be found faul\n with, (for what thyng is more holy then freely to geue healthe of body to a manne miserablye afflicted?) yet dooe they laye to Christes charge as a faul\n, that without regard of the Sabboth daye he hath commaund\ncrye awaye his couche, as who saye man had be made for the Sabboth daye, and not rather the Sabboth \nordneyed for manne, or as though the cere\nmonies of Moses lawe oughte not euer\n where to geue place to more holye preceptes and dueties. But what great bl\nnes was this, to disdayne Iesus because he hadde healed a piteouse creature vpon the Sabboth daye? when they whiche thoughte themselues moste precyse keepers and obseruers of the lawe, were not afrayed to helpe vp theyr asse beyng fallen into the ditche

vpon the Sabboth daye. They falsly say that in helpyng the manne, God was offended, without whose helpe the man coulde not be cured, but in helpyng vp the asse they thought not the religion of the Sabboth daye be bro\nn. This is the overthwart and disordered religion of the Iewes, imbracyng outwarde apparaunce of religion, and therby subuertyng the very perfeccion of true religion: styffely obseruing the shadowes of the lawe, and with obstinate mindes persecuyng hym who was the cause that the lawe was wrytten. For they did not onely slapuer leases but also persecuted him, because he had doen an holy and good dede vpon the Sabboth daye.

[ The texte.] And Iesus a\nswered them: My father worketh hytherto, and I worke. Therfore the Iewes sought the more to kyll hym, not onely because he had broken the Sabboth, but sayed also that God was his father, and made hymselfe equal\n with God.

But Iesus, to shewe that he was maister of the Sabboth daye and not bonde, the verye auctor, and not subiecte to it, therewithall declareth that the thyng
wherof the Iewes slaundred hym, beyng sonne to the father of heauen, and one that did worke whatsoever he did by his fathers auctoritie, dyd also redounde to his fathers dishonour: Iesus (I saye) went about to represse and put awaie the Iewes false reporte of him with these woordes. My heauenly father (saieth he) whose religiouse wurshippers ye would seme to bee, who also made the sab∣both daye for you, when after he had made the whole worlde in sixe daies, he rested the seventh daye and wroughte not: he (I saye) did not so bynde hymself to rest and quiet, but that he maye worke whatsoever he wyl as ofte as it plea|seth him. For althoughe the sabboth daye dooeth yet stil endure, neuerthesse he ceasseth not from his worke wherby he gouerneth all thynges whiche he hath made, wherby also he causeth from tyme to tyme by procreacion, one thyng to succede of another: and finally wherby he restoreth thynges decayed. Ther|fore lyke as he doeth not cease dayly to do good both to men & all other things that he hath create (notwithstanding the religion and obseruaunce of the Sab|both day, wherin as scripture saieth, he ceassed from the creacion of thynges) so I, who am his sonne, hauyng both power and exaumple of hym to worke suche things as perteineth to mans saluacion, am not letted by the religious obser|uacion of the Sabboth day, but I maye perfourme those thynges whiche my father hath commaunded me. But yf ye blame me for breaking of the Sabboth daie, by thesame meanes ye condemne also my father, who geeuth me both exaumple and auctoritie to do these thynges. But yf ye thynke hym faultlesse and glorifie hym for restoryng health to a desperate creature: wherfore do ye laye to my charge the fault of breaking the Sabboth daie? and do not rather acknowledge the vertue and power whiche is greater than the keping of the Sabboth daie. I haue restored lyfe to a miserable man. And you craftely go about to procure my death for doyng so good a dede. These moste sacred wordes which Ie∣sus spake, dyd so litle asswage the fury of the Iewes, that they were thereby the more sharpened and vehemently styred against hym, selkyng occasion to putte him to death, because that nowe he dyd not only breake the Sabboth daie, but also dyd (as they sayed) wrongfullye take god to be his owne father: makyng himselfe equall with god both in his workes and auctoritie to do whatsoever he would.

[ The texte.] ¶Than answered Iesus, and sayed vnto them. Uerely, verely, I say vnto you: the sonne canne do nothyng of hymselfe, but that he seeth the father doe. For what soeuer he doeth that doeth the sonne also. For the father loueth the sonne, and sheweth hym all thynges that hymselfe doeth, and he will shewe hym greater workes then these, bycause you shoulde mer|uayle. • or lykewyse as the father rayseth vp the dead and quickeneth them, euen so the sonne quickeneth whom he wil. Neyther iudgeth
the father any man, but hath cōmitted all judgelmente vnto the sonne, because that all men should honour the sonne, euen as they honour the father. He that honoureth not the sonne, thesame honoureth not the father, whiche hath sent hym.

But after our Lord Iesus had perceiued their malice, he procedeth further with them, and openeth more manifestely vnto them his power which he had receiued of God the father: therby to make them afeardre to proceed in theyr wicked crueltie: and doeth so tempre his communicaciō, that otherwhiles he talketh of certaine hye things, to signifie vnto thē couertyly his diuine nature whiche was all one betwene God the father & hym: And otherwhiles againe in his communicacione he bringeth in lower things, to testifie his māhed therby: that it the affinitie which was betwene him and them in that he was mā, would not stirre them to loue, at the leaste the maiestie of his godly power should let them from their wicked rashenesse: but yet he doeth so chalenge to hymselfe lyke power with his father, that neuertheless he attributeth to him the preeminence of autoritie. And he spake on this wyse: Ye meruayle that I haue taken vpon me to be of equall power with my father in his workyng. This I doe assuredly promyse you, the sonne whiche doeth wholly depēde of the father can doe nothyng of hymselfe: forasmuche as he is not of hymselfe, but doeth that whiche he seeth his father doe. They haue both one will and one power: but the autoritie resteth in the father, from whence procedeth to the sonne whatsoever the sōne is, or may doe. Therfore whatsoever yē father doeth, thesame in likewise worketh the sonne by the equalitie of power communicate to him through his eternall natuitty. Among men oftentymes children be vnlike in maners to theyr parentes, neyther is the fathers wyll and the sonnes all one, nor yet theyr power like: but in this case the thing is farre otherwise. For the father loueth his sonne intierly, and hath begotten hym moste like to hymselfe, pouryng into hym egall power of workyng, and sheweth vnto the sonne howe to doe all thynges whiche he doeth himselfe. The exaumple cummeth from hym, but the workyng is common to both: he hath create the world, and he also gouerneth the world, yea euen vpon the Sabboth dayes. He hath made man, and it is he also that preserueth man vpon the Sabboth dayes. Therfore whosoever doeth slaundre the workes of the sonne, doeth injurie to the father. These thynges whiche ye see me doe on the Sabboth daye, I doe them by the fathers autoritie, & at his appoyntment; but yf ye thinke it a thyng to be merueyled at and aboue mans power, to re|store helth with a woorde to a man sicke of the palsey, the father (at whose commaundement the sonne doeth all thynges whiche he doeth) wyll declare that he hath shewed to his sonne greater workes than these, because ye may she more maruaile. For it is a thyng of farre greater power to raise the dead to life, than to restore helth to the sicke, yet the father hath geuen this power also to the sonne, and he hath geuen him it as his owne for euer: that as the father with his only becke rayseth the dead and calleth them agayne to lyfe, so the sonne also by that selfe power may
call agayne to lyfe, whom he lust: for whatsoever the father doeth, he doeth it by the sonne: whatsoever the sonne doeth, he doeth it after the will of the father: and the father & the sonne haue both one wyl, lyke as they haue both one power. The moste hye and

chiefe auctoritie of God is to iudge the world. For he is king and Lord of all thynges. And yet hath he made his sonne partaker with hym of this whole power;* vnto whom he hath geuē al power to iudge whatsoever is in heauē, in yeart & vnder the earth. Like as the father hath create all thynges by his sonne, gouverneth al thinges by his sonne, and hath restored al thinges by his sonne, so he iudgeth nothing but by his sonne: to the entent that eyther of thē may glorifie and honour the other. The father is knowne by his sonne, by whom he worketh:* the sonne on the other partie declareth the maiestie of his father, from whence he hath whatsoever he worketh: so that eyther of them beyng knowne by the other, all men may honour the sonne as they doe the fath[her. For it is mete that they which be egall in power and will, should be al|so felowes in honour. Thinke not that ye can haue the father mercifull vnto you, if ye be alienate & fallen from the sonne. Whosoever honoreth the father working in the sonne, he honoreth also the sonne working by the power of the father. And whosoever doeth not honour the sonne, which is moste intierly beloued and moste lyke to the father, that person doeth dishonour the father who sent the sonne to thintent he might through hym be honoured: for every thyng is common betwene them, be it honour or dishonour. He that mistrusteth the sonne, mistrusteth also the father which sent hym into the worlde, by whose wyll and appoyntmente, he doeth all thynges that he doeth: and by whom also the father speakevnto the worlde. Lyke as the faithfull shall haue great reward, so the vnfaithfull shall haue no small punishemente.

[ The texte.] Uerily verily I saye vnto you: he that heareth my woorde & beleueth on him that sente me, hath euuerlasting life: and shall not come into damnacion, but is scaped from death vnto life.

For this I tell you for certayne, whoso heareth my woorde and beleueth hym whiche both sent me, and speaketh in me, that persone hath already euerylasting life. For whosoever is justified from his sinnes, and lyueth to God thorowe righteousnes, he hath God and also life eternall: neyther shall he nede to feare the damnacion of eternall death, whiche is redie to receyue the vnfaithfull, yea rather which doeth alreadie possesse the vnfaithfull, but the true beleuer beyng clensed from his olde sinne by faith, passeth thorowe frō death to lyfe. For it is a greater thyng to rayse a soule that is
dead by sinne, from death to life, than to restore a dead body to life: but the father hath given power to the sonne to doe both these thynges.

[The texte.] Verily verily I saye vnto you, the houre shall come, and nowe it is, when the dead shall heare the voyce of the sonne of God. And they that heare, shall lyue. For as the father hath lyfe in hymselfe, so lykewyse hath he geuen to the sonne to haue lyfe in hymselfe, and hath geuen hym power also to iudge, because he is the sonne of manne. Maruayle not at this, for the houre shall come in the whiche all that are in the graues, shall heare his voyce, and shall come forth, they that haue doen good vnto the resurreccion of lyfe, and they that haue doen euil vnto the resurreccion of damnacion.

Be ye well assured of this, the tyme is now at hande, yea it is alreadie presente, that euen the dead also shall heare the voice of the sonne of God: and whoso heareth it, shall liue: for they being as it were raiysed out of their slepe shall come forth out of their graues, and shall declare vnto you (beeyng astonished therwith) that they liue in very dede. In like maner also ye dead soules doe liue againe, if they will heare the voice of the sonne of God: but he doeth not heare it, whiche heareth it without fayth.

In tyme to come all dead bodyes shall ryse agayne at the voyce of the sonne of God, now hauyng shewed a likelyhoode of the resurreccion to come by raylsing of a fewe from death to lyfe: a greater matter is in hāde, to rayse vp soules from death to lyfe at his worde and call. As nothyng is more precious than lyfe, so nothyng is more godlike than to geue lyfe, or to restore thesame. There is no cause why any man should mistrust the power of the sonne, if he beleue in the power of the father. No man doubteth but God is the fountaine of all life, from whence all living thinges eyther in heauen or earth, haue their lyfe: but as the father hath life in himselfe to geue it or restore it to whom he list, so hath he also geuen to his sonne to haue in himselfe ye fōtaine of all lyfe. And besides that, hath geuen him power to iudge both quicke and dead. For by the sentence of the sayed sonne, whiche cannot be exchewed, they that haue o•eyed his doctryne, shall go from hence to eternall lyfe: and contrarye, they that woulde not obey it, shall be appoynted and iudged to eternall punishment. Meruayle not that so great power is geuen to a man, consideryng that thesame is the sonne of God. The selfe thyng is nowe committed to hym, whiche he alwaye had com•mon betwene hym and the father. Endeuour your selues in the meane tyme that thorowe fayth ye maye be wurthy to haue lyfe. For the
tyme shal come that all whiche be dead and buryed, shall heare the almighty voyce of the sonne of God: and furthwith the bodyes shall liue agayne. Then shall they which haue beene dead and buried, come out of theyr graues, to be rewarded in sundry sorte, eyther accordyng to theyr beliefe or vnbeliieve: for they whiche haue doen good workes in this lyfe shall than lyue agayne, to enherite immortall lyfe: on the other syde, those whiche haue doen euill here, shall lyue agayne to suffre paines of eternall death. And lyke as fayth is the well and fountayne of all goodnes, so is infidelitie the spryng of all euill.

[The texte.] I can of myne owne selfe do nothyng. As I heare I iudge, and my iudgemente is iuste, because I see not mine owne will, but the wyll of the father, whiche hath sente me. If I should beare witnes of my selfe, my witnes were not true. There is another that beareth witnes of me, and I am sure that the witnes whiche he beareth of me is true.

Neither is there cause why any man should slaundre the judgement of the sonne as though it were not indifferent. If the fathers iudgement cannot bee but indifferent no more can the sonnes iudgement (whiche is all one with the fathers) be but in like maner indifferent. For the sonne iudgeth none otherwise but as the father hath appoynted and prescribed vnto him. Whoso feareth the fathers iudgement, ought also to feare the sonnes iudgemēt. I can do nothing of my selfe. As I heare of my father, so I iudge, and therfore my iudgement is iust, because I haue no other will but that whiche is my fathers, so that in no wyse there can be a corrupt will, wherof maye procede a corrupte iudgemente. Among men small credite is geuen to him whiche beareth witnes of himselfe, and he is counted arrogant and proude whiche by his owne reporte, attribu∣teth great thynges to hymselfe. If I alone be myne owne witnes, then let my witnes be taken emong you to be but vayne and vntrue: but there is one which hath borne witnes of me, that is to saye lohn, to whom ye dooe attribute very muche in other thynges: but here nowe as vnstedfast men, ye dooe no credite him, whereas I knowe his witnes to be true, forasmuche as he hath not vttered it of hymselfe, but by the inspiracion of my father.

Ye cannot deny but that lohns recorde and witnes is muche set by amonges you: your selues haue sent graue men vnto him, that by trustie men you might knowe of him (as of a moste true auctor) whether he were Messias or no. He did not take vpon hym that false prayse, whiche ye would haue attributed vnto hym, but confessed the trueth, openly testifying himself not to be the manne that he was taken for but sayed that I was the Messias
whiche shoulde take awaye the sinnes of the worlde, and geue lyfe to thesame.

[ The texte.] Ye sent vnto Iohn, and he bare witnes vnto the trueth, but I receiue not the recorde of man. Neuerthelesse this thing I saye that ye maye be safe. He was a burning and a shining light, and ye would for a season haue reioyced in his light: but I haue greater witnes then the witnes of Iohn, for the workes whiche the father hath geuen me to finishe, thesame wor|kes that I do, beare witnes of me, that the father hath sent me. And the father himself which hath sent me• hath borne witnes of me. Ye haue not heard his voyce at any tyme, nor seen his shape, his woorde haue ye not abydyng in you: for whom he hath sent, hym ye beleue not.

At the least his witnes (whom ye did so muche exteeme, that ye dyd beleue hym to be Messias) ought to haue been regarded among you, specially seyng it was not procured on my behalfe,* but brought to light by your owne selues. I as concernyng my selfe haue no nede to bee commended by mannnes witnes, but I do reporte vnto you Ihons witnes of me: not because I (who care no|thyng for worldly glory) would be the more made of among you: but to thin|tent that you, whiche so muche regarde Iohns auctoritie, shoulde credite me, of whom he hath born witnes: whereby ye maye exchewe the condemncacion of infidelitie, * and thorowe faith obtayne saluacion. Iohn doubtles was a greate man, yet was not he that light whiche was promised to the world, but onlye a burnyng candell tynded at our fyre, and geuyng light by our light. And yet whereas ye ought at his tellyng and declaracion to haue made hast to ye true light which doeth alwaie illuminate every man that cummeth into this world, ye had leauer for a shorte tyme to boast and glory in his lighte, than to embrace the true light which geueth euerlastyng glory, & is neuer darkened nor dyeth. Iohn gaue light before the sonne, as one that should immediatelye geue place to thesame, and be derkened thorowe the shining of the true light. You woulde haue taken hym for Messias, which denied hymselfe to be woorthy to vnleuse the latchet of Messias shooes. Why doe you then so litle regarde his witnes that he bare of me, * seing in other thynges ye haue had so good an opinion of hym? I do not depende vpon Iohns witnes, but yet I woulde wishe that ye woulde geue credite vnto it, that ye do not perishe thorowe infidelitie. And though ye do not beleue his witnes, yet haue I a more certaine testimoyne of my selfe, that is to saye my fathers testimonie and witnes, who is greater than Iohn, and whose witnes cannot be reproued.

There is no recorde more sure than the very dedes that a man doeth: yf ye do perceyue those workes to be worthy for God whiche ye haue seen me doo•,* they beare sufficient witnesse of me that I doe nothyng of my selfe, but by hym whiche for your saluacion hath sente me into the worlde, wherfore ye haue no cause whereby to excuse your infidelitie, and
diminishe my credence, as who sayeth I aloneely were myne owne witnesse, and did declare great thynges of my selfe. Ye haue Iohns witnes, whiche among you is mucche regarded and taken to be very weightie, howbeit in dede he rather nedeth my witnesse les•e he seme to haue borne false witnes. Ye haue the testimonie of my workes, so

that nowe ye nede not to beleue any mannes sayinges when ye looke vpon the dedes themselfe. And if all this dooe not satisfie your vnbeliefe, yet haue ye hearde at Iordane the voice of my father from aboue bearing witnes of me. But yet my father (forasmuche as he is a spirite,) neither hathe voice whiche maye be perceuyed with mannes eares, nor fourme or shape that maye bee seen with bodely iyes. For Moses did neyther heare him, nor see hym in the veraye fourme of his owne mere nature, as you suppose he did. Onely his sonne hath seen hym, and heard him after that sorte• yet neuertheles he hath made himselfe knowne to your senses,* by some kynde of voyce, and thorowe some manner of fourme. He spake to the Prophetes, and by the Prophetes hath spoken to you. He hath spoken to Iohn, and by Iohn to you, but vnto me he hath spokene as he is of his owne very nature, and by me he speakeh vnto you. If ye can make no excuse but that Iohn did beare playne & manifest witnesse, why do ye not beleue hym? If ye thinke that God in very dede did speake, and was seen of Moses and the Prophetes, wherfore do ye not credite those thynges which he hath spoken by them?

[Uerely ye beleue that the scriptures are come from God: and albeit you do diligently occupie your selues in searchyng of them, and put the •ope and fellicitie of your lyfe in them, yet euen as ye would not beleue Lohn, (to whom in other thynges ye gaue very great credite,) when he bare witnes of me: so you beleue not the very scriptures in that whiche is the chiefe poynte of all: for they promyse life, but through me.]
The father doeth there beare witnesses of me, and promiseth that he wil send his sonne, by whom men shall be saued. But as ye haue heard Iohn and not beleued hym, and also the voice of the father and not geuen credite vnto it: so neither the witnesse of the lawe nor of the Prophetes sticketh in your myndes. And although ye haue theyr bookes euer in your handes, and their woordes alwaye in your mouthes, yet doe ye reiecte hym whom those scriptures doe promyse: and doe not beleue hym whom the father hath sent accordyng to the promyseyes of the Prophetes: and wheras there is none other entrie into life but by me, who haue been approued to you by so manye testimonies, yet ye wyll not forsake all thing and come to me, wherby ye maie obtain life withoute difficulcie. For the gate and entrie of saluacion is to haue beleued the sonne whô the father sent. There is no cause why I should seke for worldlye glory amon∫ges you by the testimonie of Iohn, or the Prophetes, but I am sory for youre destruccion, whiche through your incredulitie doe in maner enuye your owne saluacion. And besides that I leaue you no maner of excuse to make for your selfe, if you will not beleue: for I haue brought foorth thus manye witnesses,
looke howe peruersely you do discride me, who cummyng in my fathyers name do freely offer lyfe and saluacion: euen so fondely shall ye beleue whosoeuer cummeth in his owne name, presumptuously takyng vpon hym the glory of God, and therewith attendeth his owne busines and not Gods, bringyng suche thyngs vnto you as maye leade you into eternal death. If ye loue God, why do ye murmure and crie out agaynst him that seketh his glory? If ye loue euerlastyng lyfe, why do ye reiecte the autour of lyfe? If ye accompte hym wicked whiche chalengeth the glory of God to hymselfe, wherefore then do ye receyue hym whiche doeth presume falsely to take vpon him the glorye of God? what is then more to be sayed, but that ye must nedes confesse your holynes to wardes God to be but fayned? ye wurship God with woordes, with outwarde abservancies, and ceremonies, but ye hate hym in very dede: ye haue alwaye in your mouth, the temple of the Lord, the temple of the Lord, the temple of the Lorde, but your herte is set vpon rychesse. Ye talke muche of the lawe and the Prophetes, but in your herte ye couet and desire worldly prayse: ye bee euer speaking of these woordes of the lawe, loue thy Lorde God with al thy herte, & thy neighbour as thyselfe, but in your hert remaineth enuy, hatred, and manslaughter. To deserue prayse before God is the true prayse in dede. True godlynes is to geue and ascrible all glory to god. Therfore howe can ye beleue me settyng eueth to you none other thynge but gods glory, when you despsiynge the true glory which procedeth from god, goe about to seke false glorye and prayse amongst men, one of you flatterying another, and enuying that God shoulde haue his owne due prayse and glorye? sekyng also vnder a false pretence, to be thought holy before men, and not regardyng the sincere and pure conscience

whiche God beholdeth, whiles ye trauaile to get the vile lucre of this worlde, ye lose eternall life. Therfore it is no meruail though God be angrie with you whom ye resist so stubbernely. Thynke not that I, or any desire to reuenge the contempte ye haue me in, will accuse you to my father. I nede not to bee youre accuser. Moses hymselfe shall accuse you, whose autoritie you amongste you take to be right holy, & in whô ye put veray great trust, takyng whatsoeuer he wrote as a thynge spoken of Gods owne mouth. But as ye pretended but a feigned reuerence towards lohn, whose witnesse concernyng me ye doe not believe, and as ye doe shew your selfes to regarde the saiynges of the Prophetes but feynedly, in that ye doe nowe persecute hym, whome they haue promiszed, finally as ye do vntruely wurship god, whose workes ye doe not acknowledge, whose sonne ye doe hate: So ye doe honour Moses but after a feigned sort, whose autoritie ye sette little by in yth thyng, wherein ye ought moste to regarde him. And yet euen veray he hath written of me, for when youre elders beeyng agreed with the terrible voyce of God, and with the perillous fyer, made
in\textit{tercession that from thencefoorth they might no more heare the voyce of God, or proue that dreadfull fyer, God dyd graunte their requeste, and promysed Moses that he would rayse an excellente Prophet lyke vnto hymselfe, whiche shoulde cumme of your brethren, whose gentle and pleasant voyce not fearyng men with threatenyng, but allurying theim to saluacion, it shoulde behoue the\textit{h}e to heare. But God did threaten punishmente to him that would not obeye thys Prophetes woordes, saiying:

\textit{Truely I will be reuenged of hym whiche wyll not heare the woordes that he shall speake in my name. And agayn he c\textit{o}maun\textit{d}eth him to be destroied whiche wyll heare a Prophet cummyng in his owne name, and speakyng suche thinges as God hath not commaundedy hym.}

Therefore none other shal more accuse you before god, than Moses your frend, whose writinges ye contemne: he hath promysed that I shoulde bee quiete, gentle, and should speake all thynges accordyng to Goddes will. Such a one am I beeyng here presente, and yet ye refuse me: he also commaundeth that persone to be killed, whiche shall cum in his own name and speake of his own spirite. Such a one doe you embrace & make much of, for the hatred ye beare to me, as one that is more agreeable to your wicked desires. Therefore you be not onely stubberne agaynst me, but also agaynst Moses hymselfe, whose pro\textit{m}yses you do not credite. For truely ye beleued Moses, ye would credite me also, whom he hath promysed, and whose saiying he hath commaundded to bee beleued. Therfore it is no meruaile though ye beleue not my woordes whom ye doe openly contemne as one that is but a meane simple person, when ye geue no credite to Moses writynges, whose autoritie ye woulde seme to haue in so great estimacion, and of whom ye haue so notable an opinion. With these saylinges our Lorde Iesus beyng the light and trueth, did reproue and disclose the feyned religion of the Iewes, a thyng as muche contrarye to the godlinesse of the ghospell as may bee, to the entent he would make it evidently known to all menne, that they through theyr owne faulte and defecte didde perishe, whiche would not be moued with so many recordes and testimonies of hym, nor be alllured by his benefici\textit{es} & gentle woordes, nor feared with his threatenynges, neither prouoked to fayth by the desire of eternall life, nor yet turne from theyr infidelitie for feare of hell. But if Iesus hadde spoken these thinges amon\textit{g}e the Samaritanes or the Gentiles, specially causing his woordes the better to be

\textit{beliued through myracles, they would haue been converted to penaunce. But the Scribs and Priestes of Hierusalem make no aunswere to these thynges which they could not reproue: but yet nevertheles they doe stil remaine in theyr murderouse thoughtes: \& procure his deathe, whiche offreth to them the benefites of eternall life.}
Chapter vi.

After these things, Jesus went his way over the sea of Galilee, which is the sea of Tiberias: and a great multitude followed him, because they saw his miracles, which he did on them that were diseased. And Jesus went up into a mountaine, and there he sate with his disciples. And Easter, • feaste of the Iewes was nye.

Therefore, to give place for a time to their fury, and to withdrawe himselfe from amongst those that swelled in pride through an opinion thei hadde in their false feyned religion, and in theyr vnexperte knowledge of the lawe, Jesus presented hymselfe to more plaine meanyng men: goyng not now again into Cana, but into that Galile whiche lyeth beyonde the great lake Tiberias, takyng that name of the citie Tyberias, whiche citie Tiberius the Emperoure buylded vpon that ryuers syde. And a great noumbre of folke folowed hym goyng thither partely beeyng moued so to doe of the great minde they hadde to his myracles, because they hadde seen him healpe men of theyr diseases by a rare and straunge power, partelye because that they whiche were sicke of vncurable diseases mighte bee holpen of hym, and partely for that they desired to heare his doctrine. But when he sawe the feruencie of that disordred and confused multitude to bee so great, that forgettyng prouision of vitels, they wente farre into the deserte with him: now to make his disciples mete for the myracle (to whome moste specially he would haue the thing that he should woorke to be knowne and imprinted in their hertes, for as yet they were but rude and ignoraunte:) Jesus I saye, gote himselfe secretlye vp into the mountaine, and his disciples with hym: teachyng even by thesame dede, that albeit he whiche professeth hymselfe to be a shepheard of the people, doe accompany hymself often with the meane and lowe sorte to profite them, yet it behoueth suche a one to eleuate and lifte vp his mynde to more high things, so oft as throughhe holye studie or prayes his mynde is to bee stirred and prouoked to the contemplacion of heauenlye thynges. The people abideth benethe vpon the plaine grounde, and onelye Jesus disciples wente vp with hym, for it behoue the bishops to bee withoute all vile care of temporall thynges: and as menne that haue mounted higher, to cō|temne those thynges whiche the ignoraunte people setteth muche by.

Therfore Jesus beyng sumwhat separate from the people, setteth hym down on the hyll, accompaniied with his disciples: but so that he might loke vpon the people: for bishops ought not to goo backe from Christe, although the comon people sticke muche to lower thynges.

And in dede aboue all in the hyll is convenient for men to sitte, that is to saye, in studye of celestiall thynges muste menne take reste, and as for
lower and inferior matters (whiche thynges are to bee handled and gone aboute as charitie,

and tyme requireth) men muste rather walke therin, then sitte downe and reste. Nor our mynde ought not so to be delited in the contemplacion of hye thinges, that we fall to be careles of our common flocke: for the solitarinesse of bishops ought to be to thys ende, that they more liuelye and better enstructed, myght repayre againe to looke to the peoples profite. Neyther doeth it beseme them whiche are in Christes stede to leaue coumpany for bankettyng, wanton|nesse of bodye, dicyng huntyng, or suche lyke inordinate pleasures: but through quietnes to renewe the mynde (whiche before was muche busied and weried with more lowe and meane buisinessse.) And to make thesame by pure desyres, instant praier, by holy studye and deuoute communicacion, mete for the offycye and ministerie of the ghospell. Moreouer whylest these thynges were dooen in Galile, Easter was at hande: A feast which the Iewes kepte verai religiously. Wherfore if he had sought for to haue bene noted of theyr religion, it had been more conuenient for hym now at this tyme, to haue been at Hierusalem, but to shewe sum likelihood that in tyme to cum theyr house should bee leaft desolate, after the lewes wer once becum rebels against God through increduilitie, and also that after the holy ghospell should be openly setfurth, al theyr carnal wur|shippyng of God should ceasse, and there finally the feaste of Easter to be moste specially celebrate, whereas (worldly affeccions renounced and put away) the mynde shoulde be brought vnto the loue of celestiall thynges: vpon these consideracions (I saye) Iesus had rather bee among the people of Galile in deserte solitarily, then at Hierusalem in the temple.

[ The texte.] When Iesus then lift vp his iey•, and saw a great cumpany cum vnto him, he saieth vnto Philip. Whence shal we bye breade, that these maie eate? This he saied to proue him, for he himself knew what he would do. Philip aunswered him. Two hundred penyworth of bread are not suficiente for them that euery manne maie take a litle.

Nowe then when Iesus had opened his iyes and looked vpnon the people, perceiuyng the nombre to bee exceding greate, he so prepared the myndes of his disciples towards true credence of the myracle, that fyrst he woulde haue the lacke of meate well marked and considered of theim, and also that the multitudo whiche stoode beneath in their sight was innumerable: besydes thys that there was but verye fewe loaues whiche they themselfes with their own handes shoulde take vnto Iesus, and from hym distribute thesame among the people. Finallye, howe that there
shoulde bee leafe manye baskettes full of broken meate, whiche thesame disciples should gather together as fragmentes of the feaste: And all this woulde Iesus haue theim to consider, because they should not be ignoraunte in the thyng, neyther afterwarde forget thesame. For he knewe that as yet his disciples wer but of smal vnderstandyng and for|getfull.* Therefore to proue what mynde Philip was of, and little by little to make hym beleue better the myracle, lesus sayeth vn|to hym: where shall we bye breade that this great noumber of people maye haue sumwhat to eate? Our Lorde Iesus asked these thinges, not that he was ignorant what store of breade and other vitels they hadde, but partelye (as was sayed euen nowe) to cause his Apostles more aduisedlye to considre the myracle: and partelye also y t all men myght knowe howe without care of bodilye sustenaūce the disciples were whiche folowed Chr|iste, and howe well contented with common and homely meate. But Philip, as yet lookyng for no myracle, althoughge he hadde

* The texte. ¶One of his disciples. Andrew (Simon Peters brother) saieth vn|to him: there is a lad here, whiche hath •iue ba•ly loaues, and twoo fishes• but •hat are they among so many? And Iesus saied: make the people sitte downe. There was muche grasse in that place. So the men sate downe in noumbrre about iue thousand. And Iesus toke the bread and whā he had geuen thankes, he gaue to the disciples, and the disciples gaue to them that were set downe, and likewise of the fishes as muche as they would.

When Philyp had spoken thus, Andrewe (brother to Symon Peter) beyng sum|what wyser, lifted vp hys mynde some hope or a myracle. Howbeit as yet with no full confidence, for he had seene the water turned into wyne and therefore dyd not altogethre mistruste but that the loaues also myght bee multiplied, neuertheles as he thought, none otherwyse then after a moderate porcion, so that of fewer loaues, the lesse breade, and of mo loaues more breade shoulde encrease. Whereas Iesus (of trueth) had no nede at all of anye matter to make breade of, who createth euen of nothyng
what he wyll, and when he will. Andrewe therefore sayed, here is a certayne boye that hathe fyue barlye loaues and two fishes, but what can so litle do to so great a multitude, beyng alreadye hungrie?

When Iesus sawe they perceyued the lacke of meate, and pondered what a multitude there was, he entendiynge to stiere vp theyr myndes to looke for a myracle, commaundd his Apostles to see the people placed and set done vp|pon the grasse, whereof in that place was great plentye. The disciples doe not nowe aunswere againe, and saye: what nedeth it to haue them sette done when we lacke meate to sette before them? For that whiche we haue in store will not suffice our selves, but simply they without more a dooe obeyed Iesus commaundemente, and caused the people to sitte done in orde, as it wer to a feaste. The people also lyke simple playne men, trusted wel, and did obedientely as the Apostles badde them, although they sawe no prouision of meate. There was that sate done almost fyue thousand. Iesus therfore toke the fyue barly loaues, and when he (after his customizable maner) hadde geuen thankes to the father, he brake theim, and so toke them to his disciples to distribute the same vnto the people, then framynge and fashionynge theim, that by thys cor|porall similitude they should enure themselues to playe well the shepeherdes: and beeyng ministers of the gospell, to feede and norishe the soules of Christes flocke with spirituall foode. For he is that very bread, which came down from heauen, to geue eternal lyfe to them that desirously eate thereof. This breade verily do byshopes bestowe and ministre vnto the people, but from no where els, then out of Christes handes, and not without rendryng thankes to the father of heauen, of whom we must knowlage our selves to haue receyued whatsoeluer apperteineth to the saluacion of mankynde.

And vnto whom as to the very auctour, our Lorde Iesus referred all notable thynges whiche he dydde here in this worlde, monishyng vs therewith by the way, that in case we should haue any ex•ellente vertue in vs, we shoulde not chalenge the prayse thereof, but clerelye putte from ourselues all the glorye of thesame and geue it vnto God, from whom procedeth al thynges that of right deserue prayse.

Furthermore, Iesus dyd euen here nowe thesame thing by the two f•ishes, that he had before doen by the fyue loaues, deliuyryng it vnto his disciples, and at his wyl and pleasure, the meat did encrease betwene the handes of the dealer of it, so muche in quantitie as he knewe would suffice theim all, yea and also a great deale more, to make the myracle the better to be beleued.

[ The texte.] When they had eaten enough, he saieth vnto his disciples: Gather vp the broken meate whiche remaineth, that nothing be loste. And they gathered
it together, and filled twelve baskettes with the broken meate of the five barlye
loaues: whiche broken meate remained vnto them that had eaten. Then these
men (when they had seen the myracle that Iesus did) saied• This is of a trueth
thesame Prophete, that should cumme into the worlde.

Finally, when that great company was well filled with meate, Iesus settyng
foorth the certaintie of that dede by an other profe, leste anye manne
shoulde fynde faulte and impute the thyng to bee a delusion or a
countrefayte thyng, sayed thus to his disciples: Gather vp the broken meate
whiche is lefte of the reaste, that nothyng bee loste. And they founde so
muche broken meate after euerye one had eaten his fylle, as fylled twelue
baskettes: The bountifull goodnes of Iesus augmented that scarcitie and
small store of vitayles (that is to wete, of fyue loaues and two fishes) into
this so greate plennty, to teache vs by the way that we shoulde not
niggardlye do our charitie vnto the poore. But by this his myracle muche
more he teacheth howe that it behoueth hym whiche hath taken vpon hym
the charge to feede the flocke of Christe, largely to bestowe oute of the
ryche treasourye of holy scripture whatsoeuer apper∣teineth to enstructe,
to counsayle, to coumforte and encourage thym that needeth suche foode.

Moreover, when they whiche had eaten enough at full, were not igno∣raunt
howe there was at the fyrst founde out but fyue barlye loaues and two
fishes, and hadde alreadye seene so manye baskettes full of broken meate
relmayne, they begonne highlye to reporte of Iesus, saying: Truelye this is
thatsame Prophete whiche hath long tyme been looked for, to cumme into
the worlde. This is euen the nature of the common people, they dooe
sooner feele the beneite of the bely then of the mind. They had seen
greater myracles, yet did they never g•ue hym so hye a prayse. Plennty of
meate could cause them speake thus.

[ The texte.] When Iesus therefore perceiued that they would cum, and take him
tvp to make him 〈◊〉, he departed again into a mountaine himself alone. And
when euen was now cum, his disciples wente downe vnto the sea, and gat vp
into a ship, and came ouer the sea vnto Capernaum. And it was now darke, and
Iesus was not cum to them.

And at this presente, (because as yet they were ignoraunte and grosse,
loo∣kyng that Messias shoulde cum to get hymselfe a worldelye kyngdome)
they
dyd consulte among theimselfes to take Iesus, and make hym their kyng,
well assuryng theimselfes thereof, that in case they myghte haue suche a kyng, they should haue plentye of all thynges, vittayles inough, riches, libertye, and o∣ther worldly commodities aboundantly.

But lesus whiche did couet an other maner of kyngdome, and came to teache vs to contemne riches, pleasures, and worldely glorye, knowyng right well what they entended and wente aboute, dydde nowe agayne secretlye conuey hymselfe to the hyll (from whence he came downe to the people.)

From theym that called hym to a kyngdome, he withdrewe hymselfe priuelye all a∣lone, so that no manne coulde perceiue his goyng awaye, but of his owne free will he meteth theym that pulleth hym to the crosse, therein geuyng a playne exaumple to them that shoulde hereafter be his deputies.

For he can neuer preache the ghospell purelye, that loueth a worldelye kyngdome and pompe, whiche thynges spirituall shepheardes ought so litle to seeke for; that it behoueth them to refuse those thynges, though they be freelye geuen them. For the kyngdome of the worlde agreeth not with the kyngdome of heauen, no more v•rilye then darkenesse and light accordeth.

When the disciples had long looked for theyr maister in the hyll, and euelnyng was nowe at hande, lest the darke nyght should cum vpon them beeeyng in deserte, they wente doune to the lake to rowe ouer vnto the citie Capernaum (for lesus had there a litle place to repose hymselfe in) well hopying eyther that he in summe other shypppe should mete them as they wer sailyng ouer the lake, or at the leaste they shoulde fynde hym in the citie. And it was darke already when they prepared theyr passage ouer: neyther dyd lesus in the meane while cumme to his disciples, beyng long and much looked for of them, knowing wel enough howe much they were agreued with his absence.

But lesus mynde was through his absence to make his disciples more desyrous of hym, and therewyth also to teache in what great daungier we be in, what great darkenes, what worldely trouble hangeth ouer vs, as often as we be disseuered from lesus. In the meane whyle a matter was prepared for a greater miracle.

[ The texte.] ¶And the sea arose with a great wind that blew. So when they had rowen about a xxv. or xxx. furlonges, they sawe lesus walkyng in the sea, and drawyng nighe vnto the shippe, and they wer afraied. But he saieth vnto them: it is I, be not afrayed. Then would they haue receiued him into the shippe, and immediately the shippe was at the lande whither they went.

The lake was so great that they called it the sea, which the nyght made more terrible. And to make it moe waies daungerous then one, they hadde the windes so outragious agaynsthe them, that the lake was exceedyng rough withall: yet neuerthelesse the disciples were so desiours of theyr mayster, that they dydde adventure to rowe vpon the water. Nowe therefore, when they were farre from the lande and hadde rowed vpon a fyue and twenty,
thyr|tie furlonges, being almoaste in despaire of theyr liues, oure Lorde Iesus was cumme nighe vnto theym vnlooked for: notwthstandyng the
darkenesse they se hym goyng on foote vpon the sea, as thoughe he had
troden vpon the harde grounde, to declare hymselfe thereby lorde not
onely of the yeartth, but of all e|lementes also. And of trueth the charitie of
the ghospell hath iyes and can see •|uen in the darke, neyther is there anye
nyght where Iesus is presente, nor anye
deadly tempeste whereas he is nygh, that maketh all thinges clere and
caulme. But nowe when our Lord was cum nighe vnto the shyppe: the
disciples were sodaynly aferde, and because they could not well see and
perfectly di·cerne in the darke, they nowe suspect the thyng to be but as it
were a vision in the nyght, a ghoste or suche lyke as the vulgar people
beleue many to bee seen of theym that sayle by nyght.

Neuerthelesse, to put theym out of all feare with speakyng vnto theym in his
owne propre voyce (whiche they knewe, and were well accustomed
there|with) Iesus sayd vnto them: it is I, bee not afraied, signyiyng thereby
that such as haue the assistance of our Lorde Iesus, oughte not to bee
afrayed of worldly trouble, bee it neuer so great and necse. All they truelye
whiche in sim|plicitie and plainnes of heart do constātly and faythfullye
depende vpon hym, hath hym presente euyn to the worldes ende. Now the
disciples being boldened at the voyce of theyr maister, were desirous to take
hym into the shyppe: for eluen they verily were sumwhat afrayed, whose
truste and hope yet was bothe weake and vnconstant. But to thintent that
our Lord Iesus myght declare to his disciples the whole thing y‡ was doen,
to be wrought by his diuine power, and that the storme was not swaged and
cceased by casualtye, the shippe which incontinentelye before was tossed
hyther and thyther • ferre of from the shore, did sodainly ariue to the lande,
whereunto they entended to goe. The disciples (whose faythe was to be
framed and confirmed by all the wayes that could be possible) by these
proues and tokens dydde more diligentlye imprinte in theyr myndes this
myracle.

[ The texte.] The base folowing when the people (whiche stoode on the other side
of the sea) sawe that there was no ship there, saue that one wherin his
disciples wer entred, & that Iesus went not in with his disciples into the ship,
but that his disciples wer gon awaie alone, howe|beit there came other ships
from Tiberias vnto that place, where they did eat bread after the Lord had
guen thankes. When the people sawe that Iesus was not there, neyther his
disciples, they also tooke shipping and came to Capernaum seeking for Iesus.
And in deed the people were not altogether ignoraunt of this strange thing and myracle, for the nexte daie after these thynges were dooen when the multitude whiche remayned styl on the other syde of the water, sawe that none other shyppe was there, saue that one wherein the disciples went ouer, whom when they sawe shootyng on the shore, they were well assured that Iesus wente not with his disciples into the shippe, but that they went awaye alone: The people (I saye) meruailed to what place he hadde secretelye withdrawen hymself, for so muche as not withstandyng the multitude whom he had fed the day before dyd muche desire and long for hym, yet in the mornyng dyd he no where ap|peare: But yet supposyng that he woulde not be very long absente from his discip]les, whiche were alreadye gon ouer, euen these folkes also were determy]nyng to rowe ouer the water to proue ye could fynd hym on the other side. And there was presente at the same tyme certayne shyppes which had cum, not from Capernaum, but from Tyberias, a •tie also standyng by the sea syde, •igh vnto the place where they had been fedde, and eaten their fil with v. barly loaues, wherewith beyng satisfied they gaue thankes to god whiche had sente to his people suche a prophete. Therefore when these shyps were in a readinesse to carrye ouer the people, and Iesus that was muche soughte for, coulde no where bee founde, the people tooke shippyng there to •eke Iesus, because he had

there a restyng place, and because they also knewe that the Apostles were sailed ouer thyther.

[ The texte.] And when they had found him on the other side of the sea• thei said vnto him: Rab|bi, when camest thou hither? Iesus answered them and saide: Uerelye, verely, I saie vnto you: ye seke me, not because ye sawe the myracles, but because ye did eat of the loaues, & wer filled. Labour not for meate that perysheth, but for that whiche endureth vnto euer|lasting life, whiche meate the sonne of man shall geue vnto you. For him hath god the fa|ther sealed.

When they had founde Iesus here, and sawe that he had passed ouer the lake, and knowyng righte well that there was no shippe to conueigh him ouer, muche meruaisyn by what meanes he coulde passe ouer the water, asked of him, sayng: Maister when cameste thou hyther? desiring to gather by the very time howe he hadde passed ouer: For they supposed euen this thing also to bee doen by myracle, lyke as he had the day past fedde a vey great multitude. But the feruencie whiche they had the daye before, whereby the other daye they went about to force him to a kingdome euen agaynstes his will, was now well cooled. And lest Iesus should seme to auaunte his owne power, he maketh no aunswere to these thynges: to the
They should be made credibly informed of the miracle by his disciples, and also by evident thereof. But Jesus did sore rebuke and earnestly reprove the affection of the multitude (as not only unconstant, but also rude and grosse, and farre vnmete for the doctrine of the gospell,) because that albeit they had seene greater miracles which dyd more proue his diuine power, yet neuerthelesse one plenteous diner dyd more stirre them, then the desire of eternal saluacion. And they sette more by bodily susteinaunce (wherewith that thyng is now and then and but for a time releued, whiche within a whyle after shall perishe) then they dydde hungre after that meate, without whiche the soule do the euerlastingly perishe.

Finally, he didde correcte their grosse iudgemente of him: whereby they thought he did woorke his miracles, to the intente to deserue therewith, at the rashe peoples hand, a worldly kyngdome: whereas Christe in veraye deede (accondyng as the tyme required) didde shewe sum proue of his diuine power by certaine miracles, for none other cause surelye but that throughge sensyble and bodilye thinges, he myghte cause more credit to bee geuen vnto his doctrine: whiche promysed those thynges that cannot bee perceiued with bodilye senses. And by this waie also to bring vp those (that were yet rude and weake) by certaine degrees, to the capacitie of more hie thynges: Like as a trustie Mai|ster would wishe, that (if it coulde be) his scholer shoulde foorthwith take and vnderstande his whole science, yet for a time he fourmeth and fashioneth the rude and vnframed wytte wyth certayne pryncyples, vntyll he haue broughte hym vp to the perfecte knowleghe of his facultie, so that he shal after neede none of those introduccions. And though the teacher dooe not teache the veraye letters and his fyrste rules without werines, yet he doth beare that tediousnesse and weare it awaye with the hope of profityng his scholer, labouryng all the wayes he can, to get him soone out of those course principles. Therefore Iesus to declare here also his godhead, in that he knewe theyr thoughtes, when he sawe the people hadde nowe agayne recourse vnto hym, for the desire of suche myracles whiche shoulde rather fyll the bellye then instructe the mynde: he tooke occasion of the meate that he hadde once geuen them, to teache theym

what foode they ought to haue moste desired. The effecte of his saiynge was this. Uerely this thing is true (saieth he) whiche I wyll tell you: ye calle me maister, not because ye bee muche desirous of my doctrine whiche is all spirituall, but because ye seeke for worldelye pleasures and small commodities, whiche are more estemed of you then thynges whiche dooe farre excelle them. And at this presente ye dooe seeke me with great affeccion, and yet (wisse) not so muche for to see myracles, whiche ought
in dede to allure you to mynde celestiall thynges, but yesterdayes there 
dooeth more prouoke you, then that ye bee enamoured of goddely power. 
And ye coumpte it a great matter if a manne fede your bodye without your 
charge. It is but a small matter to feede this bodie, that otherwyse muste 
needes decaye and bee destroied: neyther shal they that bee desirous of the 
doctrine of the gospell, lacke meate. Therfore turne all youre care to gette 
that foode, whiche where it is taken, dooeth not perishe by digestion, nor 
dooeth prolong lyfe of the bodye for a shorte tyme, as the common 
materiall susteinaunce dooeth, and yet within a while hungre cummeth 
againe. But gette suche foode (I saye) as tarrieth styll in man, nory|shing 
the soule with spirituall foode: and geueth eternall lyfe thereunto. The 
sonne of man wil geue you this excellent bread, if he perceiue that you doe 
long and hungre for it. For certainly God willyng to geue eternall lyfe to 
mankynde, dydde speciallye appoynt this sonne of manne, geuyng vnto hym 
power, and with myracles bringing him to greate estimacion, that he shoulde 
geue spirituall foode to all that desire eternall life. And also for this 
purpose he gaue vnto thesame, power and auctoritie and with myracles 
brought hym to great estimacion. For Iesus came not into the worlde to get 
vnto himselfe worldelye honour, or to make menne blessed with worldly 
commodities, but he came rather aboute this buisinesse, that is to were, to 
lipt vp men from vyle filthy cares, to care and studye for heauenly thynges.

[ The texte.] ¶Then said they vnto him: what shal we do, that we might worke the 
worke of God? Iesus answered and said vnto them: this is the worke of God, 
that ye beleue on him whō he hath sent. They said therfore vnto him: what 
signe shewest thou then, that we maie see and beleue thee? what doest thou 
worke? our fathers did eat Manna in the deserte as it is written: He gaue them 
bread from heauen to eate.

When as the rude and ignoraunt people (minding altogether their belly) 
vnderstooode not these thynges, no nor once considered them, they 
aunswered Iesus on this wise. For so muche as thou counselleste vs to 
woorke a certaine meate, that shoulde still remayne in vs, and bring with it 
euerlastyng life, what shal we doe therefore, that we maie worke those 
thynges which are mete for God, and that we maie deserue eternall lyfe, for 
whiche causes you saye that you were sent into the worlde? Iesus beeyng 
nothyng offended with this so grosse an aunswere, procedeth by lie|le and 
little to call them from their fondnesse to more perite thynges. If ye aske 
(saieth he) what is the worke whereby ye maie deserue to haue God, 
whiche is a spirite and is pleased with spirituall thynges, ye shall 
vnderstande, that it is no sacrificysng of beastes, no keepyng of the Sabboth 
daye, no outwarde washynges, no choyse of meates, no rely|gion of 
garmentes, nor other thynges whiche dooeth consiste in corporall 
ceremonies: but this is the worke whiche God requireth of you, to beleue 
his sonne whome he hath sent, and by whome he speaketh vnto you: leste 
he shoulde
seme to graunt euerlasting life to you that be vnthankeful persones, or rather vnworthy suche a benefite. The people whiche chalenged a wondrefull religiōn throughe the obseruyng of Moses lawe, made nowe aunwere vnto these thynges, not onely grosly, but also vnkyndelye and wickedlye, and saye. If you take vpon you a speciall auctoritie aboue our elders, whose auctoritie we haue hitherto folowed, shewe sum profe and lesson of thine auctoritie geuen ther of God: that vpon syght therof we maye beleue not thy woordes but thy deedes. For it is no reason that without sum woonderous signe we should beleue the, whiche in wordes takest arrogantly vpon the this auctoritie. Neyther woulde we rashelye haue geuen credence vnto our forefathers, but that througha a token whiche came from Heauen, they dydde certifie vs of theyr goddelye autho|r|titie. Our auncetours dydde eate Manna in the wildernesse ynder Moses that was theyr guyde. This was of trueth the breade of God, an heauenly foode whiche dydde not putriee, as it is writen in the Psalme: he gaue them celestiall breade to eate. Therefore by reason of this woondrefull thyng, the people then beyng moued, obeyed Moses. And in case thou canste doe the lyke or els summe greatter thyng, we wyll also beleue the. Nor yet dyd this so grosse, so vnkynde, so wicked an aunswer of the people, make the gentlenes of Iesus weary, from alluryng them to the knowledge of spirituall thynges. For fyrste of all they re|quire sum straunge token, as thoughe they had never seene anye myracle before: neyther be they contente with euerye kynde of myracle, but as men that woulde gooe before hym in all thynges, they prescribe hym what kynde of myracle they would haue hym doe: and to conclude, amongst so many wonderful doinges that are red to be doen vnto the old auncient Iewes, they picke out that chiefly which apperteineth to fedyng; so muche care had they of theyr bellie.

¶Then Iesus said vnto them: verely verely, I saye vnto you, Moses gaue you not that bread from heauen, but my father geueth you the true bread from heauen. For the breade of God is he whiche cummeth down from heauen, and geueth life vnto the world.

Therfore Iesus as it wer dissembleyng the ignoraunce of the people, thus little by little bringeth theim to the perceiuyng of spirituall thinges, saiyn: If Moses auctoritie bee therefore weightie and regarded among you, because he gaue you Manna from heauen, and ye honour it as heauenlye foode because it came doun from heauen: God is moste then to be thanked herein, from whome Manna dyd flow, and to whom the glorie and praise of al myracles is due. For neyther Moses could do this thyng of himself (who was nothyng els but gods ministre) neyther was that bread very heauēly breade in deede, although Dauid that wrote the Psalmes cal it bread of heauē: for it
came not from very heauē, but it rained doune out of the ayer, lyke as byrdes liuyng in the ayer are called byrdes of heauen: and truely this Manna was but only a figure of the heauenlye bread. And euen as god gaue corporall breede to a carnall people by Moses, that serued him in the world: so now my father by his heauenly sonne geueth vnto you, as to a spiritual people, that bread whiche vndoubtedly came from heauen: and doeth not onely fill and saciate the bodyes for a time, but geueth immortalitie of soule to them that will receiue it. That was but materiall breede, and gaue lyfe onely to the bodye for a tyme, and howe great a belnefite so euer it was, yet did it profit but the people of one nacion alone: but the bread that I speake of, is neyther corporall, neyther dyd it distyll out of the ayer, but did procede euens from very god hymselfe, and is of suche efficacie, that it geueth lyfe, not to bodyes but to soules, and not to one sorte of people alone, but to yᵉ whole world: As touchyng the autour thereof (in case ye passe muche therupon) well, in stede of Moses in whome ye muche gloriye, ye haue God the very auctour of this gyfte: and for the seruaunte of god, ye haue goddes owne sonne. And yf ye regarde the gift, there is as great diuersitie betwene these, as is betwene the bodye and the soule, and as is betwene this life which shal shortly ease, and euerlastyng lyfe in heauen.

[The texte.] ¶Then said thei vnto him: lord, euermore geue vs this bread. And Iesus said vnto them: I am the breade of life. He that cūmeth to me shal not hungre, and he that beleueth on me, shall neuer thyrst. But I said vnto you, that ye also haue sene me, & yet ye beleued me not.

Whan the Iewes had heard all these thynges, yet wer not they for all that lifte vp to the loue of celesttiall thynges: but stylly dreamyng vpon matte•s touchychng the belly, sayde vnto Iesus: Syr geue vs alwaye this breade. They lo•ued the sacietie of meate better then healthe, and soughte rather for a plentifull geuer of meate and drynke, then for a sauiour. Therefore, to take from thē their dreame of corporall foode, Iesus expresseth more plainelye vnto theym, that he did not speake of bread that is chewed with teeth, and whiche beeyng conueied throughe the throte into the stomake, swageth bodilye hungre for a season, but of heauenly bread, whiche is the woord, of God. Therefore he saith: I am that bread the very geuer of eternall life. He that hungrely lusteth after this breede, and will cumme to me, and suffre it to haue passage into the bowelles of the soule by fayth, shall not feele any grief of hungre, that shall cum to hym after he bee once fullye satisfied, but it shall tarrye stil and abide in hym that hath recey•ued it, vnto eternall lyfe. And my woorde hath in it a fountaine of spirittuall water: whereof the soule drynketh by fayth, and not the bodye: therfore he that beleueth in me, shall
not onely be without hungre, but also without thirst eter\nally. This bread is not receiued by gapyng of the mouthe, but through be\nliefe of the soule. And therfore I haue spoken these thynges vnto you, to let you knowe, that thoroughge your owne faulthe ye shall perishe, in case ye dooe persiste and continue in your infidelitie. My father denieth this breade to no man, and to you of all men it hath been fyrste offered, notwithstanding ye care more for the bread that shal vttterly cum to naught• Ye haue sene me do great\nthynges then yf I should feede you with Manna: and I promyse vnto you and thinges of great\ner felicitie, and for al this ye beleue me not.

[ The texte] ¶All that the father geueth me shall cum to me, and he that cumm\neth to me, I cast not a\way, for I came doune from heauen, not to do that I will, but y• he will which hath sent me. And this is the fathers will whiche hath sent me, that of all which he hath geuen me, I shall loose nothing, but raise them vp againe at the last day. And this is the wil of him that sent me: that euery one which seeth the sonne and beleueth on him, haue euerlasting life. And I wil rayse him vp at the last day,

And albeit ye do through vnbeliefe loeth this breade, yet for all that my father hath not sent it into this worlde without cause. There shall bee sum folke to whom this breade shall bryng euerlasting lyfe, althoughge the whole nacion of the Iewes shall reiecte gods sonne: and therefore be euen wicked to\wardes god because they do contemne the said sonne, whome the father hathe sent to saue the whole worlde. For my father is God not onely of the Iewes, but also of al Gentyles. I haue nothyng in dede of myselfe, but yet whatsoe\uer

my father hath geuen to me (what kynde of people so euer it bee of) the\same shall cum to me by fayth, although it hath nothyng to doe at all wyth Moses law. And whosoeuer wyll cumme to me, hym will I not reiecte, yea and woulde to God all folke woulde cum vnto me. For my fathers will is (as muche as lyeth in hym) that all men shoulde bee saued by fayth. And for as muche as his wyll and myne is all one, for this ende therfore I descended from heauen: not to doe what I wyll, as it were disagreyng with my father, but to doe my fathers wyl whiche sente me: from whose wyll myne cannot dissent. And truely my fathers wyll that sente me is this,• that what thyng so euer he hath through faith geuen vnto me, no deale thereof doe\npe\nishe, I beeyng the preseruer of thesame, leste the worlde shoulde violently drawe vnto death that thyng whiche my father hath ordeined to liue.
Furthermore, although the body do dye by the course of mans nature, yet do\textbullet;eth the soule, whiche is the better parte of man, remain still aliu. And to thintente also that the whole man shoulde like throughge me, my father wyl\textbullet;eth thys thyng too,\textbullet; that in the last day I shal restore the dead body also to lyfe. For this is my fathers wyl that sente me, euen by his soonne to geue \textbullet;eternall lyfe vnto all men: and that not through Moses lawe, but by faythe of the ghospell. The father dooeth nothyng but by his sonne. And therfore he that dooeth not acknowledgment the soonne, dooeth not acknowledge the father: and whoso resisteth the sonne, he also resisteth the father. The father is in\textbullet;uisible, but yet he is seen in his sonne. Therfore whoso seeth the sonne, acknowledgeth hym, and beleueth his woordes, the saide soonne will not suffre hym to perishe, but althoughhe he bee deade in bodye, he wyll rayse hym agayne in the laste daye, accordyng to his fathers wylle, that he so maye liue wholly, both in bodie and soule, in the presence of the soonne whome he gaue credite vnto. The father hath geuen this power vnto the soonne, that he maye restore euen the dead vnto life.

[The texte] The Iewes then murmured at hym because he said: I am the bread of life which came downe from heauen. And they said: Is not this Iesus the sonne of Iosephe whose father and mother we\textbullet; news? How is it then that he saieth? I came down from hea\textbullet;••; Iesus answered and saied vnto them. Murmure not among youre selfes. No man can cumme to me, excepte the father whiche sente me drawe hym. And I wil rayse hym vp at the laste daie.

When Iesus had spoken these thinges, the people whiche hytherto thourough hope of meate, coulde metely wel away with his communicacion, now seyng that they sawe their hope of bodilye sustenaunce was taken awaye, they fell to quarellyng with hym, to maligne against him. And also whome they (beeing sufficed with eatyng) woulde haue made king, him doe they no we con\textbullet;temne as a vyle persone\textbullet; and laie arrogancie to his charge, not openlye as yet, but murmuring emong theimselues, chieflye at that saiyng whiche of all o\textbullet;thers they oughte to embrace, that is to we\textbullet;e: I am the liuelye breade whiche descended from heauen. They moste coueted and gaped for bodilye foode, and with this saiyng, they thoughte theimselues deluded and mocked, where as in dede a thyng farre more excellent was offred them then they loked for.

Certes the infirmitie of his man\textbullet;ed offended theim, whiche they onely loo\textbullet;vpon with bodilye iyes, when as they myght bothe of his dooynges and saylinges haue seene the power of god in hym, yf they had had iyes of faythe. Is
not this man (saye they) Joseph the carpenters sonne, whose father and mo\[ther we knowe well enough by sight: and to be but poore folkes and of a\nvery meane estate? Furthermore how can he for shame say, that he came\ndoun out of heauen, when as but of late time he was borne here in earth\nemongest vs, a ve\[ry man of men as we bee? Or what meaneth he by tellyng\nv[ of an other father? And whyles they wer talkyng secretly one to an other\nof these thynges, Iesus (declaring forthwith that m\[s very thoughtes wer\nnot hid fr\[o his knowlage) did make more plain, and also confirme that\nwhich he had spok\[ before, saiying: there is no cause why ye shoulde\nmurmure among your selfes at these thynges, which I haue spoken vnto\nyou. Your infidelitie is the cause why my woordes sticke not in your myndes.\nYe se and se not, you heare and heare not, and whyles ye be present yet are\nye absent. Of trueth whosoever c\[meth to me, shal obteine eternall life, but\nby fayth muste men cum to me. And fai\[h cummeth not at all auentures, but\nit is hadde by the inspiracion of god the father: who like as he draweth vnto\nhim mens myndes by his sonne, so by breathing in fayth secret\[ly into mens\nsoules, he draweth them to his sonne in suche wyse, that through the\noperacion of both ioyntly together, men cum to them both. The father doth\nnot geue this so great a gift, but to them that be willing, and desiroue to\nhaue it. And truely whoso doeth with a redy will and godly diligence\ndeserue to bee drawen of my father, he shall obteine euerlastyng life by me.\nFor I (as I tolde you) shall call to lyfe again eu\[n him that is dead, when y\[e\nday shall cum, wher\[in the felicite of the godly and the destruccion of the\nwicked shalbe finished and fully concluded. He that beleueth me receiue\then an excellent greate thyng, but he ought to thanke the father for it, without\nwhom no m\[ can beleue, and yet for al that they that in the meane season\ndoe not beleue, can not excuse theyr faute by saying that they were not\ndrawn: For the father (so muche as lieth in hym) coueteth to drawe all\nmen. He that is not drawen is in faute himselfe, because he wythdraweth\nhymselfe from him that els would drawe hym.

[ The texte] ¶It is written in the prophetes: and they shalbe al taught of god.\nEvery man therefore that hath heard, and hath learned of the father, cummeth\nvnto me, not that any man hath seen the father, saue he whiche is of god: the\nsame hath seen the father. Verilye, verilye, I saie vnto you. He that putteth his\ntruste in me, hath euerlasting life.

Thynges of thys worlde are learned by mann[ endeuour and studye. This\ncelestiall philosophye is not understande; vnles the secrete inspiracion of\nthe father make mann[ hatte apte to bee taught. Undoubtedlye thys is that\nwhiche the prophetes long ago dyd saye shoulde be, thus Propheci[ng\nbefore h\[d: 'And they shall be al taught of god. But the lustes of this world\nmaketh many one vntowardes to be taughte: whiche worlde\[e desyres\nwhyles they eu\[ droune men in these earthlye thynges, they suffre theym\nnot to lifte vp theyr myndes to heauenlye thynges. The gyfte is goddes, but
the endeuour is yours. I man heareth my wordes with bodily eares in vayne, excepte he heare before the secrete voyce of the father, whiche must inspire the mynde with an insensible grace of fayth. Therefore whosoeuer fashyon theymselves to bee apte to receiue this inspiracion, the father dooeth thus drawe theym. And he onely that is so drawen, cummeth finally to me. For god is a spirite, and is neyther hearde nor seen, but to them that bee spirituall. And so to haue seene and haue hearde hym, is saluacion. Many shall see and heare the sonne to theyr peryl and daunger, notwithstanding that ye do glorye in that god was seene

and heard to Moses and to the prophetes. There was neuer mortall manne that sawe and hard god, as he is in his own nature and substaunce, that thing is geuen to the sonne of god alone, whiche onely came from God, with whom he was euermore before he came into this worlde. Therfore put clearely out of your myndes the vyle cares of this corporall lyfe, labouryng all that ye can, that through earnest desyre of thynge that be spiritually good, ye may attaine life euerlastyng. I would ye should forget that bread wherewith the bodie is satisfiyd, and be ye desirous of that heauenly bread, whiche geueth euerlastyng lyfe. This bread is receiued by fayth, and fayth is to be obtayned of god the father: be ye well assured thereof, that whosoeuer hath affiaunce in me, thesame hathe already euerlastyng lyfe for so muche as he hath the fountaine of immortalitie.

¶I am the bread of life: your fathers did eate Manna in wildernes, and are dead. This is that breade, whiche cummeth down from heauen, that a man maie eate therof and not die. I am that liuing bread, whiche came downe from heauen. If any man eate of this breade, he shall liue for euer. And the breade that I will geue, is my leshe, whiche I will geue for the life of the world. I am that very bread whiche geueth not a bodily and a transitorye life, but the lyfe of the soule, and euerlastyng lyfe. Althoughe ye haue me presente, yet neuertheless ye desyre Manna, as a woondrefull thyng. And albeit Manna (whiche youre auncestours didde eatee and feede vpon for a certayne tyme in the wildernes) didde cum from heauen (as you suppose) yet it dyd theim no fther pleasure then wheaten or barlye breade woulde haue dooen. It putte awaye for a whyle the hunger of the bodie, whiche shortlye after woulde returne agayne, and require more meate: but it coulde not geue them immortalitie. For though your forefathers were neuer so happye, yet dyd as manye of them dye as dyd feede of that Manna. This breade (whiche I speake of) descended out of heauen in veraye deede, and it hath receiued of god celestiall strengthe to make hym that eath of it, to liue in bodye and soule euerlastynglye, and neuer to bee subiecte vnto deathe. Ye
neede not therefore aske importunately any Manna from heauen, when as ye haue very heauenly breade presente and ready prepared for you, whiche geueth eternall lyfe, in case ye wyll receiue it by fayth. For I my selfe am that bread, the graϋter of immortall lyfe, who alone came down from heauen, whome you (beeyng offended with the infirmitie of this bodye) take and thynke to be nothyng els but the sonne of Ioseph and Marye.

Truely I am the very woorde of god the father, whiche whoso beleueth shall haue immortall lyfe. If any man wyll conueye and digeste this heauenlye bread into the inwarde partes of the soule, he shal bee quickened and growe in{to eternall lyfe. And yf you beyng but carnall do not yet vnderstande spirituall thynges, I wyll shew you a more a plain and grosser matter, and a thyng that is more apperteinyng vnto the fleshe. Euen thys fleshe whiche you see and loke vpon, and whiche I shall bestowe and geue vnto deathe for to redeme the lyfe of the whole worlde, is the liuyng breade. Beleue, eate it, and lyue. By thys say{lyng our Lord Iesus did sumwhat (after an obscure sorte) open vnto them the misterie of his godhed, whereby he was alwaye with God the father, and of his death also: by the whiche he should deliuer and saueth the worlde from the ty|ranny of deathe. Finallye he did insinuate herein vnto them, the priuitie of hys mysticall bodye: whereof he that is not a membre and by fayth annexed there|vnto,

and so styll cleaue and sticke fast vnto it as the branche dooeth cleaue vnto the vyne, he shall not haue life in hym. And Iesus knewe well enough that at that tyme the Iewes dyd not vnderstande his saiynge, but yet for all that he was assured that in tyme to cum it should cum to passe, howe that these se|des (and as ye would say norishmentes of misteryes) beeyng shutte and closed vp within the myndes of good men, should growe vp and bryng forth plenteouse fruite.

[The texte] The Iewes therfore stroue among theimselfes, saiynge: howe can this fellow geue vs that lesh of his to eat. Then Ies{us} said vnto thē: verailye I saie vnto you, except ye eat the fleshe of the sonne of man, and drinke his bloud, ye haue no life in you. Whosoeuer eateh my fleshe and drinketh my bloude, hath eternall life, and I will raise him vp at the last daie. For my fleshe is meate in dede: and my bloude is drinke in dede. He that eateh my fleshe, and drinketh my bloude, dwelleth in me, and I in hym.

Therfore whē as these thynges semed to them very incōuenient and to polish to be spokeokē, & durst not talke homely & familiarly with ye lord himself, there arose a great discorde in opinions amōg them, diuerse of them diuersely interpretynge the thyng y↑ was spoken. For euens as Nicodemus
understood not JESUS when he spake of a newe heavenlye birth, nor the
woman of Samaria knewe what JESUS ment in his darke speaking of the
water that should flowe into euerlalyng life: so this rude & grosse people
cōteded how it could be brought to passe, that a mā should geue hys fleshe
to be eaten of other: and that in suche sorte as it should suffysye al men to
perpetual lyfe. For he dyd bid, & inuited all mē to eate heauenly bread, &
sayd moreouer that his fleshe was bread. How shall we (say they) eate the
flesh of a liuyng māne? And again, JESUS beeeng not ignoraunte about what
matter they contended, dyd not declare vnto them by what way & meanes
that fleshe might be eaten in stead of breade, but here now confirmeth ye
thyng to be nedeful, & a very necessarie thyng, which they judged but a
vayne thing and a plaine absurditie, and that it could not be done. Take this
for a vereay suertye (saieth he) excepte ye receiue me whole, that is to saye,
vnlesse ye eate the fleshe of the sonne of man in stead of breade, and in the
place of wyne drinke his bloud, ye shall not haue life in you. On the
contrarye syde, whosoeuer eateth my fleshe and drinketh my bloud, hath by
eating and drinking therof eternal life. Neyther shall the soule alone liue
blessed & most happy by reason of this meat & drinke, but also after the
resurreccion of the bodye, the whole man bothe bodye and soule shall haue
with me the fruicion of euerlastyng lyfe. For like as mans naturall meate
beeyng conueyed downe into the stomake, and after it bee digested is
conueyed thence throughout all the membres of the bodye, & so turnethe
into the subsaunce of the bodye, so that then the meat and the man that
eateth it, is al one: in lyke maner on the othersyde, he that hath eaten me,
shal be spirituallye transformed and turned into me. Furthermore,
forsomuche as I am the chefe auctour of the resurreccion I wyl not suffre
my membres to bee disseuied and pulled awaye from me: but whosoeuer
is surelye ioyned to me by thys meate and drinke, I shall rayse hym vp
agayne in the last day: that because the whole man hauyng bothe bodye and
soule beleued me, the whole man no we allso maye liue with me
euerlastynglye. Bodelye meate woorketh not this effecte, neyther yet Manna
wherein ye reioyce, but the eatyng of my bodye, and the drinkyng of my
bloude, bringeth this thyng to passe. And therefore my fleshe is truelye
meate, whyche geueth immortalitie, and my bloude is truely drynke,

which doeth procure eternal life, not only to ye bodye, but to ye whole man
both bodye and soule. And as the lyfe of the bodye whiche is nourished with
dayly sustenance, lest it shoulde perishe before the tyme, is common to all
the membres of the bodye, by reason of the indivisible felowshippe that all
the partes of the bodye hathe togetherness, in so muche that though the
membres of the bodye be diuerse and sundrye, yet there is but one bodye,
because that one soule geueth lyfe to euerye parte of the bodye: so he that
eateth my fleshe, and drynkethe my bloude, is in suche sorte coupled and
ioyned to me, that neither can I be seperate from hym, nor he from me. For I am in hym by my spirite, by whō I wyll geue lyfe to hym. And he is in me as a membre in the bodye, and as the braunche is in the vyne, by suche a participacion as cannot bee dissolved.

As the liuving father hath sente me, and I true for the father: Euen so be that eateth me, shal liue by the meanes of me. This is the bread which came downe from heauen, not as your fathers did eate Manna, and are dead. He that eateth of this breade, shall liue euer. These thinges sayed he in the sinagoge as he taught in Capernaum. Many therefore of his disciples (when they had heard this) sayd, this is an hard saiyng: Who can abide the hearing of it?

The father that sent me is the principall fountaine of al life. Whosoeuer is ioyned to hym, is made partaker of life. And therefore as the father is in me, & geueth me life, and also power to geue life vnto other: euen likewyse to him that eateth me (and is so annexed to me, by reason of that misticall eatyng, and drin|kyng, that he is made one with with me) doe I geue lyfe, not to endure for a shorte tyme, but eternall life. What thynge soever is of earthly nature, thesame dooeth continue but for a time, and is of small efficacie. Manna whiche stylled downe from heauen for you, then beyng vnder Moses tuicion and conductyng, be|cause it was foode pertainyng to the bodye, it coulde not geue eternall lyfe to your elders: for whereas all men did eat therof, they neuertheles dyed, neyther did any one of so great a numbre remain vndead: yea more part of thē died also in soule, because they prouoked god manye waies, to wrath. But certes this bread, that vndoubtedly came downe from heauen, hath a celestiall vertue in it and geueth eternall lyfe to the eater thereof. The Lorde Iesus did instruct the ignorant and grosse multitude with such wordes: very desirous to stirre them vp from the loue of vysible and corporal thynges, to the loue and desire of hea|uenly and eternall thynges. And he spake these woordes in the Sinagogue amōgest a great assembly of people exercising the ofice of a teacher. Howebeit the grosse people was so farre of from the capacitye of these heauenlye myst|ries, that a great sorte of his disciples also beyng offēded herewith, wer about to fall from theyr maister, murmuryng amongst themselves and whisperyng this saiyng: This is an harde cruell saiyng (saye they) concernyng the eatyng of a lyuyng mannes leshe, and drinkyng his bloude: whose eares can abyde to heare such doctryne?

Iesus knew in himself that his disciples murmured at it, & he said vnto them: doeth this offend you? What & if ye shal se the sonne of mā ascēdp vp thither where as he was before? It is y* spirit that quickeneth, the flesh *rosueth nothing. The wordes that I speake vnto you are the spirit & life. But there are sum of you y*beleue not. For Iesus knew frō the be|ginning which thei wer y*beleued not, & who should betraie him. And he said:
Therefore said I vnto you, that no man can cum vnto me, excepte it wer geuē vnto him of my father

Iesus, vnderstandyng what they murmured at secretly among themselfes, labored

to remedie the thing that they were offėed with, geuing knowledge befoerehand vnto them that they shoulde see greater things with their iyes then that they heard hym at this tyme speake of hymselfe. And he shewed them that the wordes whiche he had spoken as touchyng the eatyng of his fleshe, and to drinke his blood, was no incōueniēt thing, nor to be abhorred, but a right plea∣saunt, gracieous and fruitfull saying: in case it were taken and vnderstande not after their course and grosse intelligence, but after a spiritual sence. Nowe therfore being turned towards his disciples, whom it had behoued to haue further consydered, and to haue been wyser then the base sorte of people, by rea|son of the acquaintance and familiaritie whiche they had with Iesus, and also for the myracles which they had seen hym worke: loking vpon his disciples, rebuked theyr dulnes in this wyse, saying: Doeth it offend your eares to heare me saye that I am the breade which came out of heauen, to geue lyfe to the worlde? whether is it a greater difficultie (after the grosse vnder∣standyng of mannes wit) to haue descended from heauen, or to ascend vp into heauen? What then, yf hereafter ye do see the sonne of man, whom ye nowe see to haue the natural body of a man, ascende into heauen, where he was before he came downe thence, and before he had this mortal bodye? This is doen and graunted by reason of your senses: not that ye shoulde bee alwaye carnall and vnderstand all thinges fleshyly, but that ye shoulde leave the fleshe, and go for|warde to the spirite. The spirit descended from heauen, and was incarnate the fleshe beeyng now made spiritual, shalbe carryed awaye vp into heauen, lest ye shoulde all waye loue the fleshe, and be carnall, but yet beeing first instructed by the fleshe, ye ought to profit and go forward toward heauenly things. For the fleshe alone & of himselfe, profiteth nothing, it is the spirite that geueth life. For what is bodily substance of men, if the spirit lacke? even so my woord car|nally vnderstand, * shall not geue life vnles ye take it as an heauenly thing, and vnderstād it spiritually. By my fleshe and blood, I meane my doctrine, and so I tearme it, whiche doctrine yf ye do by true faith receiue it desyrously; and effectuously, and than conueigh it into the bowels of your minde, and retaine it there, it will quicken and make your mindes liuely, and cause you and me to be al one: so that ye shal through my spirite, liue everlastingly: like as the mem|bres of one bodye lyueth by one common spirite, so long as they do adhere and cleaue fast together. And I shall leaue vnto you my fleshe and blood as a hid
secret mystery, and mistical token of this copulacion and felowship: which selfe thing although ye do receiue it, yet will it not profit you vnles ye receyue it spirituallly. Therfore do not repugne and refuse my saying (though being still car[nal ye do not rightly vnderstande it, nor take it as it ought to be taken) but ra[ther labour for the true vnderstanding thereof. For the woordes which I haue spoken vnto you, are not carnall (as you interpretate them) but be spirite, and lyfe: and whye: Uerely because they beeing spiritually vnderstand, do conferre and geue lyfe to the soule. He that receiueth these woordes rightly and truely, eateth my fleshe, and drinketh my blood: & being coupled to me, gayneth thereby everlasting lyfe. But he that willingly refuseth them continueth in death, thorough the synnes of his former lyfe, and doubleth his owne damnacion of eternall death, by reason of infidelitie. And all they refuse this bread when it is offered them, which beleue not my woordes. And I knowe that these thinges are spoken al in vaine to sum folkes: being right wel assured that there be sum among you which dooeth not credite my woordes, and therefore reiectyng life when it is offered them, they be cause of their owne vtter destruccion.

And for that cause our Lorde Iesus spake these thynges, who was igno[rant in nothyng, yet he knewe well ynough or euer he spake these woordes, whiche of his disciples woulde geue faith vnto hym. And moreouer he coulde tell this also: that euen amongst the twelue Apostles, (whom he so surnamed for honour sake) and whome hee dyd also choose specially to bee aboute hym[selfe, as most sure frendes: He knewe (I say) that there should be one of theim whiche woulde betraye hym to the lewes, that shoulde put hym to death. Therefore, to note them, whiche though they dyd heare all one woorde and saying with the reste, and though also one of the twelue should eate of thesame bread and drinke of the same cup, which his felowes shoulde eate and drinke of, yet shoulde not they obtaine lyfe thereby, because they tooke and receiued that heauenlye bread not spiritualllye, but carnally, Iesus added more, and sayde: for this cause I tolde you a litle before, that no man coulde cum vnto me, exe[pt ce it were geuen him so to do from heauen of my father. To haue heard this my voyce, is nothing: to haue seen and felte this body, is nothyng, except the father of heauen haue geuen withall, the iyes of fayth: with the whiche I am loked vpon to the beholders health, and vnles he shall geue therwith heauenily eares of the mynde, with the whiche I am heard fruitefully, and to the hearers commoditie.

[ The texte.] From that tyme many of his disciples went backe and forsooke hym, and walked no more with hym. Then sayed Iesus to the twelue: wyll ye also go
awaye? Then Symon Peter answered hym: Lorde to whom shall we goe? thou hast the woordes of eternall lyfe, and we beleue and are sure that thou arte Christe the soonne of the lyuing God. Iesus an|swered them: Haue not I chosen you twelue? and one of you is a deuill: He spake of Iudas Iscarioth the sonne of Simon, for he it was that should betraye hym, beeyng one of the twelue.

These wordes of Iesus beyng full of the doctrine of saluacion, dyd not descende doune into theyr myndes, whose mindes were occupied with earthily desyres and couetousnesse: who also vnderstood no heauely things, besides the grosse and carnall religion (as they vsed it) of Moses lawe. Therefore af|ter that Iesus had this communicacion among them, the more parte not onely of the common people, but also of his owne disciples, fell awaye from theyr maister, and thereby are made worsche, whereby they myght haue been muche better, in case they had taken all things well, and receiued hym accordynglye, and they so muche forsooke hym, that they withdrewe themselves from his cunpany, and from eating and drinking with hym, as men that by that facte woulde condemne his doctrine. But Iesus to shewe euen now the maner and way how that preachers of the ghospel should behaue themselves: doeth ney|ther make to humble and vile suite to haue them tarie styll with hym lesthe shoulde seme to dooe the thing that other are wonte to dooe: that is, to shew himselfe to stande in neede of their cunpany: Neyther doeth he speake to the re|proche of theyr goyng awaye, leste therein he myght haue been thought to haue more sought his owne prayse and glory, then theyr saluacion: and yet he doeth not vterly put them away from hym, because they myght (perchaunce) afterwarde haue been better aduised: but to declare that through their owne faute they were offended, and so without any occasion geuen thē, went awaye: and yt his saying shoulde not altogether lacke fruite, although that sum made

themselfes through infidelitie vnworthie any heauenly gifte. Iesus (I saye) vpon these skylles tourning him towards the twelue Apostles, whom he had admitted and taken vnto hym, to be the speciall witnesses and bruters abrode, of all the things that he wrougthe, did so get out of theim the open confession of theyr beliefe, that he neyther retaieth these with flatterye, as thoughe he had gonne about his owne buisinesse rather then theyrs, neither did he to much feare theym with threatening and chiding, leste they shouldse seeme to folowe Iesus, rather compelled, then (with their owne consent) perswaded. For no man is to be compelled vnto the fayth of the ghospell. And Iesus had leauer men should openly forsake him, then to haue a disciple colourably aud fayuedly: And therfore whiles other were departing from him, Iesus saieth to the twelue: And will ye also goe awaye from me? ye maye tarye styl and ye lust, vnlesse ye thinke it more your
commodity to depart. Uerely I doe desyre that it might be every mans lucke to haue this heauenly gyft by me: but it is neither to be geuen to theim that refuse it,* for they doe not deserue it, nor any manne can attaine to cum by it, excepte he be desirouse of it. And yet it is the gift of the father that any man doeth couet and earnestly desyre it. Here nowe doeth Si∫mon Peter, a man alway of a plaine and ardent faith towardses Iesus (re∫presentyng in his person the whole churche) and in the name also of other, ma∫keth aunswer cherefully, and with great courage saying: O Lorde, God for∫byd that we shoult forsake the, for considering that we be muche desyrous of eternal saluacion,* and also knowe right wel how bare and vnpleasaunt, how colde and vnprofitable those thinges are, which the Phariseis teache, and seling also that we haue hearde Iohn testifying of the, whither els and to what other man should we go from thee• for thou alone spekest the woordes which bring with them everlasting lyfe. Thou that receyuest every one (that will cum) shalt not driue vs from the, whom thou hast once admitted to thy ser∫juice, neyther do we desyre to chaunge our lorde and maister, for we shoultde change for the wourse, what new maister soeuer we shal choose. For we not only trusting vpon thy woordes beleue thee, but also wee knowe by the very dedes that thou doest and haue certainlye foūde and tried out therby that thou arte verie Christe and the anointed sonne of God: * of whom onlye all men ought to hope for eternall health and saluacion. But Iesus did neither shew himselfe muche to wounder at this stoute saying of Peter, wherby Peter did so hielye reporte of Christe, lest he should seme to take pleasure in mens praisyng of him, nor he did not vtterly refuse it, lest he shoulde so haue denied the truth: but ex∫hortyng all men to perseuer in that faithfull confession, which Peter had made in all their names, he did sumwhat disclose that one of those fewe shoultde bee suche one as shoultde not only go from hym, as other disciples had doen, but should also couenaunt with his aduersaries, and betraye him euen to deathe. And his pleasure was to sygnifye that thing couertly, because he would not bewray ludas: lest any man should thinke that Iudas beyng with suche a rebuke prouoked, did worthely reuenge hymselfe vpon his maister, and Ie∫sus minde was also to cause every man with this saying to beware leste through theyr owne faulthe, they fal into so wicked a dede. And he sayeth: what is the cause ye do meruaill that already sum of my disciples are gone awaye from me? haue not I chosen you as moste excellent, out from amongst all other? And yet one of so small a numbere and so specially chosen is a very di∫uell,

and shal accuse and betraie him whose bodie he hath eathen, & whose bloud he hath dronkē carnally, but not spiritually: whom he hath heard also preach, and seen doe miracles. Therfore do not shrinke from the thing that you haue begonne, as they haue doen, whom ye haue seen go awaye,
but perseuer and waxe alwaye better and better, vntill ye maye wurthelye
cum to be suche, as can spiritually eate the foode of my heauenly doctrine,
and beyng thereby as it were converte into me, ye shall obtaine
euerlasting lyfe.

*The viij. Chapter.*

[The texte.] ¶After these thinges, Iesus went about in Galile, for he would not goe
about in Iewry because that the Iewes sought to kill hym. The Iewes feast of
Tabernacles was at hande. His brethren therfore sayed vnto hym: Get the
hence, and goe into Iewry, that thy disciples also maye se thy workes that thou
doest. For there is no man that doeth any thing in secret, and he hymselfe
seketh to be knowen openly. If thou do suche thinges, shewe thy selfe to the
worlde. For his brethren beleued not in him.

B

Ut after that our Lorde Iesus went about & was muche cōuersaūt in
Galile, forsomuch as by reason of his wordes whiche did implie certayne
heauenly thynges, and thynges of greater importaunce than mans reason
coulde reache, and also through the miracles that he wrought, he gat hym
selfe muche enuie amōgst his own disciples, who had him in more contēpte,
because he was knowne vnto thē by beyng in house among them: and
verely the basenes of the house and parentes that he came of, made their
hatred more bitter and vengeable againste hym. For he could not now lyue
in Iewry with suretie of his lyfe, because yē Iewes had a good while sought
ways to kyll him, yet Iesus went not out of lewrie for fear of death, or that
he had not power to slyde awaye out of the middest of theyr wilie traines as
ofte as he list: but shewing himselfe very man, he layed before his disciples
as it were an image and portrature of thynges that shoulde folow, to whom it
should chaunce, that through the malicious infidelitie of the Iewes, he
should be cōpelled to go from them to the Gentiles. But the Iewes very
feastful hye and solemne day, which is emong the Grekes called *Scenopegia*
(in Englishe the feast of tabernacles) was at hande. And this feast had that
name scenopegiam, to call to remembraunce the olde Patriarches, and their
wayes: whiche led theyr lyfe in pauilions and tentes, many times remouyng
from place to place, euen so at that tyme declaring by a figure what maner
of lyfe theirs ought to be, which professe the doctrine of the gospel. And
because a great mayn companye of folkes came now against this holy tyme
& hye feast out of all Syria, and other countreis whiche border therupon
thicke and threifold vnto Hierusalem, for the solemnitie of the temple, the
holynes and religion wherof was had in reverence euen among the heathen
people, Iesus kynsfol|kes all ignorant and subiect as yet to worldly desyres
and affeccions, hauing affiaunce in the title of theyr kinred, more boldly than
was mete, exhorte hym, as if he had ben desyrous of fame and glory, but yet
they toke hym to be timo|rouse, and of lesse audacitie than behoued hym,
and for that cause they moue him that if he thought himselfe well inough
ayded and durst trust therto, that he would not lurke and hide himselfe amongst the aliens of Galile, but woulde

woorke and perfourme at Hierusalem, in the full syght and euen in the midst of the people that was resorted thither, those thinges whiche he had so hiely spoken of hymselfe. The great day and solemne feast (saye they) is at hande: leaue Galile therfore, whereas thou hast to long tyme kept thy selfe close, and go into lurie the most florishing part of the whole kingdom, & so bring thy|selfe to Hierusalem the chiefe citie, * and head place of all the jewish nacion, thou maiest there get many disciples if they all once looke vpon thy doynges. No man that would be extemed, doeth those thinges priuely & in corners, wher|by he maye get a name amongst men. If thou be cum from heauen in dede, and canst do so great thinges as thou sayest thou canst, do so that thou mayst be knowen to the world. But let no mâ meruail at this carnal, presumptuouse, & very vngodly saying of the lorde Iesus kinsfolkes. For of trueth at that time, they that were his nye kinsmen (and therfore called his brethren) & knit to him by a straight familiaritie, * did not beleue on him: of whō, sum for all that, being afterward of the numbre of his Apostles, did most constantely setfurth Chr|istes glory in theyr preachinges.

[ The texte. ] ¶Then Iesus sayd vnto them: My tyme is not yet cum, but your tyme is alwaye readie. The worlde cannot hate you, but me it hateth, because I testifie of it, that the woorkes therof be euill. Go ye vp vnto this feast, I will not go vp yet vnto this feast, for my tyme is not yet full cum. Whan he had sayd these woordes vnto them, he avode styll in Galile. But as soone as his brethren were cum, then went he also vp vnto the feast, not openly but as it were priuely. Then sought hym the Iewes at the feaste, and sayd, where is he? And muche murmuring was there of hym among the people. For sum sayed: he is good: other sayed nay, but he deceiueth the people. Howbeit, no man spake openly of him, for fear of the lewes.

Iesus therfore according to his singular modestie & gentilnes, did blame the boldnesse of his familiar frendes easely, and with greate softnesse, signif|ying that carnal kinred hath no inrresse in that he did concerning the saluacion of mankinde, but that all suche businesse (because it is heauenly) is to be mo|derate by thuctoritie of the father of heauen: he declared also that he neyther feared death, which he was ready willingly to suffer for the saluacion of man|kind, nor that he desired the glorie of this world, the hatred wherof he did pro|uoke towards himselfe by speaking trueyth, & thīges cōtryary to mens worldly affeccions: * and in consideracion hereof,
Iesus sayed: My tyme is not yet cum. Whan that shall exhorte me, then shall not nede your aduertisementes.

It dependeth of the father of heauens determinacion, & not of mans deuise how & whan it behoueth me to be knowne to the world. I that came at the fathers pleasure and arbitremente, haue my tyme. But your tyme (whiche belyng led with worldly affeccions, seketh for the glorie of this world & woulde haue me according to the judgement of the worlde to glory) is alway ready. Ye may safely go whither ye list, when as the world loueth you as men conformable therunto. I do not seke glorie at the worldes hande with this affection & loue that ye hunte about for it, for I seke my fathers glory, and go about the saluacion of man. It is so vnlike & far of, that I should (by any kynde of fatterey) get glory and prayse in the world, that I do rather bring the hatred of the world vpō me by dissentinge from the lustes and carnall pleasures therof, & by testifying openly yt the woorkes of it are euel, not withstanding that the world selfe putteth forged godlynesse and false felicitie in such workes as be but car\nall and worldly. The Iewes haue theyr feastfull dayes whiche now of late

time God abhorreth. For they offre vnthankfull sacrifices and odiousse to God, seyng in the meane tyme they haue their handes all bloudie, and in the self same daies which they would should be thought pure and holye, they go about the death of innocentes. There is one true feastfull daye which I must celebrate spiritually, wherewith the father is pleased and delited. That day is not yet cū, but when it shal cū I shal willingly go mete with it. You that are yet stil carnal and worldly wise, get you vp to this solēne feast. I intend not to go with you to this greate feast that is now me at hande, for because my time is not yet full\lye accomplished. With these woordes our lorde Iesus sent awaye from hym his natural kynsmen, being alwaye wont to set aside the regarde and affection towards theim, as often as the vusynes of the gospel was to be gone in hand withall, whiche matter because he woulde it shoulde be wholly ascribed to his fathers wil & arbitremēt, he would not suffer it to be polluted wth any worldly thing. Thus did he restraine & stint the autortie of his mother at the mariage, and again he was euil apaiëd, and in maner thought scorne and disdayned that he should be called out by his mother & kynsfolkes from talking of the gospel, & after that he had made his abode a while with his nye frendes at Capernaū, he left them and set in hande to preache: furthermore hanging vpon the crosse he called his mother woman, as though he had knowen no mother in ye busi\nesse. Yea and also beyng a child but of .xii. yeres old, he semed to disdayne that by theyr autortie he shoulde be called from his fathers affaires. Now therefor they supposyng that for feare of the Iewes Iesus woulde not cum to the hye and solemne feast, wēt thither alone. And they going vp to Hierusalem, Iesus
taried still in Galile: so tempering al his doinges and with moderacion dueely bestowing thè, that somtime he proued himself to be verye man, lest he shoulde not haue semed to be man, and sum other time he shewed great likelihood of his godlye power, lest men should beleue that he was but man only. But after that his brethren were departed and gon towards the feast, then did he him|self go after: so that the matter is plain, he did not so muche refrain going to ye solemn meting for feare of the lewes, as he did to eschewe the coumpany of his kinsmen, whom being as yet carnall, he would not haue to be associate wthym in the gospels cause, or to haue anye medlyng therwith. But he came to Hierusalem, not to auauunt himself, but as it were by stelth and priuely, & as a man would say, to cause them the more earnestlye to loke for his cúmyng: and when his time were, to cum abrode and declare himselfe to the brode worlde with more fruite. For he knewe the Pharisieis mindes, how that they had been a great while about in their conuentides and secrete counsels to fynde sum oc|casion vpon the holy daye to attache and apprehende him. Now therfore when he was of trueth cum to Hierusalem, but as yet he went not abrode into the common resorte and assemblie of people as he was wont to doe, the lewes marked him and layed spyal for him whether he went to the keping of the holy day or no, and forasmuche as they desyred to se him, they enquired one of an o|ther where he was. And euen nowe alredy many sundry tales went of him amonge the people, as if he had been absent, because all men had not one opininon nor were not lyke affected towards Iesus. For of suretie manye of the homely sort of the people whiche had been present at his miracles workyng, & had heard him preache, who also had had experience of his gentlenes by being in his cumpany, said that Iesus was a good man, and one not mete to be euil

entreated and cruelly hādled. Of the cōtrarye side, the Priestes and Phariseis, whom the prayse and renoume which was of Iesus had vexed a great while, denied that he was a good man• who lyke a sedicious felowe did allure the people to hym and turne thē from haung the Priestes, Scribes, & Phariseis in reuerēce. Uerely these sayinges were by secrete whisperinges sperpled abrode concernyng Iesus, whereas no man durst in ye meane while opēly make any good reporte of hym: Howbeit there was many whiche had a good opinion of hym:* For they feared the head men of the lewes, of whome they knewe le|sus to be muche hated, because he semed with his woordes and dedes to di|minishe theyr auctoritie. Moreouer, as touchynge the kepinge of hym selfe out of the waye, he so did of very mekenes and modestie, lest he should be thought wittingly and willingly to haue prouoked the malice of the Pharisieis, who soughte for nothinge els but matter and occasion to put him to deathe. That he did go abrode, was doen
for theyr cause whō he knewe shoulde bee furthe|red to saluacion by his doctrine: whereas he was not ignoraunt y† the Pha|riseis & Scribes would growe more heady and fierce through that he should saye and doe for the saluacion of the worlde. For the Lorde beynge moste de|sirous of mans saluacion, coueted that yf it mighte be possible, his doctrine should worke saluacion in al men: but yet so muche was not to be geuen to the frowardnes of certaine, that the doctrine of the gospel was to be withdrawn and kept from the good simple people.

[ The texte.] Now whan half the feast was done Iesus went vp into the temple, and taught. And the Iewes meruailed, saying: how knoweth he the scriptures, seing that he neuer learned? Iesus aunswered and saiéd: My doctrine is not mine, but his that sente me. If any man wil be obedient to his will, he shall knowe of my doctrine, whether it be of god, or whether I speake of my self. He that speaketh of himselfe, sekeh his owne prayse, but he that sekeheth his prayse that sent him, the same is true, and no vnrighteousnes is in hym.

Therfore when as the highe an solemne feast was halfe doen, Iesus went openly in the syght of all men into the temple, and there taught the people not pharisaicall ordinaunces or ceremonies of the lawe, whiche should anon after cease, but the philosophy and wisdom of the ghospell. But when the Iewes could picke no quarell against his doctrine, yet they devise and studie to brynge him out of credence & to diminish his autoritie amōge the people, meruailinge how that he, being not learned and vnlettred (for in dede he was neuer brought vp in pharisaicall doctrine, in the reading and profession whereof they swelled for pride) should cū by those sayinges, whiche he alledged and brought out of holy scripture, with great wisdom, & to muche purpose: in maner appeaching him as one that had a deuill to teache hym, or that he had cū by the knowledge of that learning (whiche he learned of no man) by sum other magical arte and deiuilishe witchecraft. The Iewes therfore in consyderaciō hereof, sayed: how doeth this felowe, a Carpēter himself, & a Carpenters sonne, read & vnderstād sciences, when as he neuer learned thē? Uerely Iesus, to shewe vs an exaūple of sobrietie and gentle behauiour, very courteously and with muche lenitie put awaye and confuted their so sinfull and wicked suspicion, declaring plainlye y†his doctrine came neyther of man nor deuill, but euen of God whom they also did wurship: & whose glorye and honor they ought of duetie to fauour, yf thei woulde be taken for true godly men, and as for himself, he told them plainly, that he did neyther chalenge to himselfe the doctrine which they woondred at,
nor the honour and prays which they did enuie: but that altogether came of the father of heauen, whose businesse he did. He told them furthermore that forasmuche as they had taken vpon them the perfite knowledge of the lawe which God gaue vnto thē, and did disdainfullie lothe other as vnlearned and very ideotes, it were in indifferentelye doen that in case they had the very true knowledge of scripture, they should embrace and acknowledge the doctrine whiche proceded from thesame, from whom the lawe came: vnesse they would make men knowe, that enuie, hatred, desyre of their owne glory, loue of gain and lucre, and suche lyke inordinate and carnall desyres, whiche procedeth of a leude minde, had blinded their judgement. For God is not (sayeth he) contrary to himselfe, that now he woulde teache by his sonne a contrary thing to that he gaue in his lawe. Therfore Iesus knowyng all their secretes, made this answer to their secrete murmuring, saying: My doctrine which ye wōder of whome I shoulde haue it, for so muche as I haue learned no letter of any man, is not mine: (for in dede I do bring you no newe learning of mā that differeth from the will of God and the minde of the lawe which was geuen you of God) but it is my fathers doctrine which hath sent me into the worlde: that the worlde being seduced with the sundry and manifolde doctrines of men, and blinded with wicked affeccions and naughty desyres, might by me knowe my fathers will: & when it is knowne folowe it, and so by folowyng of it, obtein eternall lyfe. For of trueth his will is this, that they that beleue his sonnes sayinges, by whom he teacheth you and speaketh vnto you, shoulde get thereby euerlasting health. And the cause why many do lesse minde and desyre that thing, is enuie, hatred, ambition, aduauntage, and other euill desyres and carnall lustes. But if any man would (setting asyde all malice) with a true meaning and a plain simple herte, * obey my fathers wil, rather then his own lewde and vngracieouse affeccions, he will soone recognyse my doctrine not to be of man, or any newe and straunge inuencion of the deuill, but to becum frō God: nor that I do speake those thinges which I saye, of mannnes reason and witte, but after my fathers minde whose ambassadour I am. Men that be more studiouse of their owne glorie than of Goddes, do preferre newe doctrine of their owne inuencio before the doctrine of God, * to be made more of in y² worlde themselues. For they had rather be taken for authors of mans doctrine, the whole glorie wherof shoulde altogether continually redound to themselfes, then to bee publike preachers of Gods doctrine: and had leauer teache those things, which might get to themselues prayse & aduauntage, then that which should bring glory and honour to God, or saluacion to their neyghbour. But he that seketh not his owne prayse, but his from whom he is sent, speaketh all thinges purely and vnкорruptely, neyther is his doctrine in danger of any errour, or fauity through the lustes of ambicion, of avarice, enuie or hatred.

* The texte. Did not Moses geue you a lawe, and yet none of you kepeth the lawe? Why go ye about to kill me? The people aunswered and saied: Thou haste a
deuil: who goeth aboute to kill the: Iesus aanswered, and sayed vnto them: I haue one woorke, and ye all meruail. Moses therfore gaue vnto you the circumcision, not because it is of Moses, but of the father. And yet ye on the Sabboth daye circumcise a men. If a man on the Sabboth day receyue circumcision without breakeyng of the lawe of Moses, disdain ye at me, because I haue made a man euery whit whole on the Sabboth day? ludge not after the vttre appērance, but iudge with a righteous iudgement.

I teache no other thing then that which God had taught you by his lawe,

if a man vnderstand the meaning of the lawe, nor I do nothyng els but that the lawe prescribeth vnto me. The auctoritie of Moses is an halowed thing, and had in reuerence with you that despise me. And did not he take you a lawe whiche he receiued at Gods hande: Ye take vpon you the right vnderstanding and keping of the lawe, whereas none of you doeth truely obserue the law after the wil of God, who gaue you the lawe: yea rather vnder a coulour and pretence of the lawe, ye go about those thinges whiche he doeth moste deteste and punishe. Ye laye blasphemie vnto my charge because I doe more seke the glory of God then mans prayse. Ye obiect against me the breakeyng of the Sabboth daye, who haue saued a man on the Sabboth day, when as the holy religion of the Sabboth doeth not stay you from deuisyng and labouring to destroye an innocent, and not only an innocent, but suche one as hath deserued good at your handes. Is this to magnifie Moses whom ye preferre before me? Is this to honour and reuerence God, whom ye with feyned religion wurshippe? Doeth not the law curse him that sheadeth innocentes bloud? Neither doeth it permitte any power or auctoritie of putting to death but vpon malefactours, nor vpon them neyther, except they be lawfully conuicted and condēned. Why than do ye contrary to the lawe travaail about my death, that being sent of God do preach his wil and pleasure to you according to the intent of the law: that do seke his glorye and not mine owne: that do not effectuously seke a kingdome or riches to myself, but that do frely offre saluacion to all men: that hurte no mā but do good to all men? This saying of Iesus did vexe and troubled the Phariseis mindes for two causes: first because they perceiued well that their craftie inuencions (though they were secretly doen) were not hid from his knowledge, * whom they supposed mighte soone without difficultie haue been made awaye, yf the thing that they went about could haue been kepte secrete from him: Secondarily his woordes pinched their mindes, because he did apплеale them of sinnefull transgression of the lawe, in the presence of the people, who would haue been thought moste true obseruers of the law. They laying snares for the innocēt bloud, feared not the knowledge of God, but they feared to haue their dedes known to the
people. Threfore to face out the thyng by dissimulaciō, they let fare as if they thought the multitude did not knowe their wickednes, & so fell to open rebukes and checks as is the maner of all wicked persons that are taken with the maner in a mischeuose dede that cán not be excused. Thou hast (say they) the deuill, seyng thou makest the father of heauen very God himselfe, to be auctour of thy doctrine, to auaunt thy selfe thereby. God is true, and thou by the deuils instigacion art vntrue. Who goeth about to deuise thy death. The Lorde Iesus did not brawle with them again with any checking answer to their so furiose blasphemie, lest he should haue made them more woode by putting to of furie to them, that were already cruel and furiose: but geuing vs an ensaumple of mildenesse, full gentelly he telleth them the cause why he did the dede, for the whiche they quarelled with hym. And where as themselfes in very dede were breakers of the lawe in all things, yet did they accuse Iesus, as a transgressour of the lawe, because he had healed a man sycke of the Palsey on the Sabbath day.

I (saieth Iesus) did one certain dede on ye Sabbath daye, which was neyther euil, sinfull, nor yet vnhonest: but wherwith I gaue health to a man that was miserably diseased, which you your selues could not but allowe & commend,

in case it had not been doen on the Sabbath day. But they do rather breake the Sabbath whiche goeth about that thing on the Sabbath, which is sinful and wicked, on what daye soeuer it bee doen. The religion of the Sabbath is not so great, but it ought to giue place to those thinges whiche are of more weight &nd greater importaunce, and good and godly every daye whensoever they be doen.

If Moses himselfe, whom ye highly esteme and attribute so much vnto, haue geuen you the same examuple, and hath doen before me like wise as I haue doē: If also the very lawe do teache that worke maye be doen on the Sabbath day without breakyng the lawe of the Sabbath, eyther ye muste neded ab|solue and cleare me: or els n case ye condemne me, ye must also cōdemne Moses with me, and the lawe it selfe to, because whatsoever he gaue vnto you, was a lawe. Moses gaue circumcision vnto you, not that circumcision began euuen very than whan Moses lawe began, for it was geuen of God to the Patri|arches before the lawe was writen: & for that cause circumcision is a greater matter in religion then the Sabbath daye, because it went before the lawe, and is as it wer, the head of the lawe. But the very same Moses whiche commaund’d circumcision, commaund’d the Sabbath daye. You do circumcise a man on the Sabbath daye, and ye thinke not that ye violate the Sabbath day therin: because of the dignitie of circūcision, wherunto ye thinke that ye religion of the Sabbath ought of
right to give place: like as the Deacons and Priestes doe also in the temple these things which be pertaining to Goddes service, and yet in so doing they take not theymselfs to be breakers of the Sabbath daye, for some such as they esteme the thyng that they doe, to be of more holynesse then that it should be omitted because of the Sabbath daye.

*Considerying therefore that ye doe circumference a man on the Sabbothe daye, lesteth through he be not circumcised he should not be one of you, neyther doe you were that the Sabbath day is by that worke the wurse kept, I meruail why than do you like disdainfull men make suche clamour, that by my worke the Sabbath day is vnkept and broken, who haue healed not one parte alone of mā, but haue preserued and saued the whole manne altogether on the Sabbath day? Although circumcision were before the lawe, and is after a sorte the very beginning & chiefe parte of the lawe yet it is not perpetuall. For men were acceptable and dearly beloued of God before there was any circumcision, and the time shalbe, when God shall mislyke and refuse the ouerthwart circūcision of the fleshe, byeng without the inward circumcision of the herte. But to geue health both of body and soule to a mans •ly wretched neighbour, as it is a greater acte and a more holy dede than to circumference a man, so is it alwaye good: before the law, in the tyme of the law, and after the law, because it is of it owne selfe good.

Why than doe ye, in a cause not vnlyke, yea in a much better matter as touchyng my behalfe, wurship and haue Moses in reuerence, and accuse me as gillye of a greater crime? For I doe not now dispute whiche of vs twayne is greater then the other. Take Moses still (as he is) for an excellent man, let it be so that I am euon as you suppose me to be, a mean and an abiect person, yet if ye loke well about you, and do consider the matter rightly, either ye ought to condemme vs bothe, or to assoyle vs bothe. And ye very lawe, of trueth, teacheth vs this, that in geuyng iudgement, ye should loke vpon the matter, and not

the persone: and he standeth accursed that through fauouring the riche, oppresseth the poore.

Therfore judge not after the qualitie of the persone, but lette your iudgemēt be iuste and rightful according to the matter, if ye will trueleye observere Moses lawe. But after these thinges and many suche other were spoken by our Lord Iesus, so gentelly that they had been able to haue pacified neuer so cruel a minde, & when his sayinges also were so trewe that they could not be proud false and confuted of any man, were he neuer so shamelesse, the Phariseis (of truth) ceassed from speakyng, but nevertheless they persist and continue in theyr malice without any
mitigation of minde, because he durst in the presence of a multitude, in suche wise laye from himselfe the faulte of breakyng the Sabboth, that he burdened them with a muche greater crime.

[The texte.] ¶Then sayed sum of them of Hierusalem: is not this he, whom they go about to kil? But lo • he speaketh boldely, and they saye nothing to him. Doe the rewlers knowe in dede• that this is very Christe? Howbeit we knowe this man whence he is, but when Christe cummeth, no man knoweth whence he is. Then cryed Iesus in the temple (as he taught) saying: Ye bothe knowe me, and whence I am ye knowe. And I am not cum of my selfe, but he that sent me is true, whom ye knowe not. But I knowe him, and if I saye that I knowe hym not, I shall be a lyar lyke vnto you. But I knowe hym, for I am of hym, and he hath sent me.

The Phariseis pride was so great, that they would be thus farre prijuileged, that an innocent being accused should rather geue ouer his true cause, then that theyr auctoritie shoulde any thing quayle amongst the people: and rather that Gods prayse and glorye shoulde be nothyng at all spoken vpon, than that any parte of their honour shoulde decaye. And yet euen this kynde of men founde many among the people whiche had rather serue this lewde ambilcion of theirs, then to obey Gods will. For certain of Hierusalem sayed: Is not this he, whom the Scribes and Phariseis drift is to put to death: and whom men thought did hyde himselfe and durste not cum to the hye feastfull day for feare of them? Lo, he speketh openly in the temple, and uttereth his mind vnto them frankely and frely euen to theyr face, yet do they geue hym no aun|swer. What meaneth this their sylence? Are our head rulers brought in belefe that this is Messias, and now confesse that thing with silence whiche they did before impugne and denie? Howbeit, it is not lyke to be true that the chefe rew|lers should thus thinke, for euen all we knowe whence this man came. His fa|ther and mother are knowen well inough to be playne folkes and of a meane sorte, we knowe what countrey man he is, we knowe also his brethren and his other kinsfolkes. But whan Messias cummeth he shall so cum, that no man shall knowe from whence he cummeth. Iesus perceyuing theyr blind|nesse to be so great, that where as the prophecie had geuen knowledge before|hande that Messias shoulde cum out of Bethleem, where Iesus was borne, and where all other signes of the prophecies agree with hym to all purposes, yet they beyng blynded with malice, denye that they knowe hym, for no cause els, but because they knowe him, and therfore euen of purpose they make a lye, saying that Christ shoulde cum so, that no man should knowe from whence he cummeth: and this they forge, because they would not be compelled to recognyse him. Iesus, I say, frô whose knowleage, no not the secretes of men were hidde, to rebuke also this foolish ignorance of the multitude, whiche was cor|rupt
with seing their head men so set and affected, whiche multitude was wilfully ignorant in that thing whiche they might haue known, but that theyr lewde minde letted theyr iudgemente, doeth now with a more shrill and loude voice (to thintente he might be heard not onely of them that were nye at hande, but of all the people whiche were within the temple, a place moste conuenient to haue Gods glorye preached and setfurth in) beginne to teache openly who he was, and from whom he was sent: and that no man could be igno\rant who he was, but eyther suche one as wilfully would be without knowleage, or els he that of very malice, would not confesse the thing that he knewe: and thus doing, Iesus doeth admonishe vs therwith, to giue place often\times to the malice of men, lest it beying more kindled, shoulde do wurse and more cruelly, and so prouoke a more sorer iudgemēt of God against them: thus also • after that by all assayes he did all that could be doen for their amend\ment, he might iustely geue them ouer and leaue them as desperate persones, to theyr owne folly and disease, not y\t the Glorie of God should be hid & concealed, ne yet the neyghbours health and salua\tiōn neglected for theyr obstinate wickednesse. If therfore (sayeth Iesus) ye do not thinke me to be Messias, whome by the prophecies of your Prophetes ye looke for, bycause ye knowe from whence I came, euen that is the very thing which might teache you that I am he in dede, who haue cum after such sorte, & was borne in that selfe place, out wherof the Prophetes hath tolde before hand y• Messias should cum. Ye haue heard Johns record of me, ye se my miracles, ye heare me beare witnes to the trueth, studying about none other thing, but Gods glory & your salua\tiō. And therfore ye muste nedes knowe me, except ye had leauer wylfully be igno\rant in the thing ye knowe. And how can ye say y\e Messias should so cum that no man can knowe from whence he cummeth, when as the Prophetes pointe and assigne both his stocke and his countrey? These thinges being knowne vn\t to you, might induce and further you to the vnderstanding of the prophecie: howbeit it is a thing of more force and better it were to knowe from whence I came, • than what stocke I am borne of. And in case ye woulde consider me with pure and sincere iyes, ye could not of trueth be ignoraūt therin. Neyther am I so of the worlde, nor do nowe cum out of the worlde, as ye do slaund\rously reporte of me, but I cum from him that sente me into y\e worlde, to the intent it might conuert and be sau\ed. For I am sent from him whom ye knowe not, and for this cause he sent me, that ye also shoulde learne to knowe him by me, • as muche as he may of man be knowne. Albeit ye can by no meane yet knowe him except ye applye your selfes through godlines, to deserue that he would geue you knowlage of him. For they knowe him not, y\t doeth not obey his will: And it is not sufficient to knowe God in wo\rdes, if ye denye him in your dedes. If ye will haue true knowelage of the father, ye must learne it of his sonne. I onely haue truely knownen him, because I proceded from him, and was with him before I came into the worlde, and I was sent into the worlde from him to teache you to knowe him: that throughge your belefe ye might be sau\ed. For I came not of
mine owne head as other dooe, sekyng their owne praise rather then Goddes honour, teaching their owne commentes and fantasties and not the doctrine of God. And he that sent me is true: and for because I haue it of him whatsoever I speake, theryfore my sayinges be also true.

[ The texte.] ¶Then they sought to take him but no man layed handes on him, because his houre was not yet cum. Many of the people beleued on him, and sayd: Whan Christe cummeth will he do moe miracles then these that this man hath doen?

The seniors and rulers being stirred and sore heated with these woordes, weaxed more wood and chafed more in their heartes because he toke vnto him suche authoritie before the people and openly rebuked theim of their peruerse wickednes. They had muche a do to holde their handes of him, for now their angre was turned into woodnesse, they now passed nothing of that good ad\uisement and deliberacion, wherwith they were purposed to make him awaie secretly: But though their will was readye to do that mischieuous deede, yet no mā at that time laide handes vpon him: Christ willing so to haue it, because the time was not yet cum whiche his father had appointed, to worke therin by his death, the salvacion of the worlde. For as he willingly dyed, so coulde not he against his will be taken. It lay in him to stay mennes mindes, were they neuer so ierce, nor no mannes power could preuaile against him, vnlesse it had pleased his exceding charitie towardes man to be cruciied for the salvacion of the world: but the priestes, Scribes, Phariseis, and headmen of the people, whom for their holy profession and knowlage of the lawe, it had behoued irst of all other to haue acknowlaged Christ, perseuering in their wycked purpose euen of corrupte mindes, many of the comminaltie, and of the vnlearned in the lawe, whiche (as they were of the lesse auctoritie and learning, so they had more good mindes and deuocion) did so beleue our Lorde Iesus woordes and miracles but not yet of trueth fully persuaded that Iesus was Messias, howbeit they were brought to this poinct, that they semed apte to be persuaded: If this man (say they) be not Christ, as the Phariseis thinke he is not, yet it is muche to be mervailed at how he hath so great power in workyng miracles. For yf Messias himselfe shoulde cum, shoulde he do greater thinges then whiche this man doeth?

[ The texte.] ¶The Phariseis hearde that the people murmured suche thinges concerning hym. And the Phariseis and hie priestes sente ministers to take hym. Than saied Iesus vnto them: yet am I a little while with you, then goe I
But the Phariseis and the seniors, whose part had been to haue allured and inticed the vnlearned multitude vnto Christe, after that they perceiued there was many of the people inclined towards hym, fel to suche furious headlines yt they were determined euery way without any stoppe, that he ought to dye: whiche was thought would obscure their honour. Suche a pestilence is amблиcion when it is couloured with pretence of religion and doctrine. But in the meane tyme feare of daungier, and neither shame nor pitie stayed theim from manifest doing of that enormitie. Therfore they did hyre priuely the common catche polles to take Iesus in the sight of the people, and when they had taken hym, to bring him to them as an euill doer. But lesus that knewe their priiue conspiracie conspired against him, and could not be taken excepte he had liste himselfe, sumwhat openeth vnto them by darke sayinges, that the time should come when as he would voluntarily offre himselfe to death, wheras then they sought his death in vain, and in a maner also gaue them warning to be more glad of him, and wel to vse him whiles they had hym. For the tyme should be that all in vain they shoulde desire him being absent, whom they did persecute beyng present, specially when as they coulde not cum to the place whiche he

shoulde conuey himselfe to. For he went euen to death, whereunto as yet they might not folowe him. He returned again to heauen, & thither was no mortall bodye able to pursue after him. Well, lesus spake vnto them in this manier: I am yet a little while with you & then goe I vnto him that sent me. Ye shall then seke me, and not fynde me, and where I shal goe to, ye cannot cum. The Lorde Iesus spake these thinges vnto them courtely, as he was wont to doe many mo thinges, that they should not vnderstande them before they were put in vre and finished. And the darkenes of speaking maketh a man diligent to seke the matier. And whē the thinges be exibite and dooen, the wordes are more surely beleued. Finally, the thing grue to this point, that it was well knowen to all men, that whatsoeuer our lorde suffered, he suffered it advisedly and vpon delīberacion, not of casualtie: he suffered it willingly, and not of necessitie. Though these wordes were spoken to all men in generall, yet it did most specially pricke the Phariseis seruauntes, whiche were sent to take lesus, against whom they perceiued that they coulde nothyng do, except he were willyng. And whiles he toucheth secretly their inwarde conscience, he declareth that he knoweth what thyng soeuer is moste secretly hid in mennes heartes. And therwithall he winneth those hertes vnto him through his gentilnes, whose wicked enterprīses he did not disclose vnto the people.
Then sayd the Iewes among themselues: whither will he got that we shall not fynde him: will he goe amoung the Gentiles (whiche are scattered abrode) and teache the Gentiles what maner of saying is this that he sayd, ye shall seke me, and shall not fynde me, and where I am thither can ye not cum.

Therefore when as the multitude did not vnderstande this his saying, they reasoned among themselues: what meaneth this that he sayeth, where I goe to, thither can ye not cum? will he priuely steale awaye and goe to sum farre countrey among the heathen people? will he suffre himselfe to forsake this holy lande and holy people to go dwell among wicked & prophane people, whither he thinketh we will neuer folowe him? or will he wander hither and thither like a vagabounde among the Gentiles dwellyng farre awaye, that he cannot be found of vs?

In the last day, that great day of the feast, Iesus stode and cryed, saying. If any man thirst, let him cum vnto me and drinke. He that beleueth on me (as sayeth the scripture) out of his belly shall lowe riuers of water of lyfe. But this spake he of the spirite which they that beleue on him, should receiue, for the holy ghoste was not yet there, because lesus was not yet glorified.

But when the last day of that feast was cum, whiche was moste solemnely kept with moste great resorte of people, & with great religion, (for when this day was past, euery mā was glad to repayre home againe) Iesus stode vp in the temple as though he also would leaue the coutry of Iurye, & doth halow that moste solemne day of that great feast with a notable sermō, and therwith purueyed vitailes of euangelicall faith of the ghospell, for theim that should iourney. Nor he did not onely speake openly, but also cryed with a irme and a stayed voyce, therby declaryng that the matier was mete to be heard of all folke. The Phariseis had babished the simple people, with fained and colde religion, and had tangled theyr consciences with mannes ordinaunces. And surely the multitude had nothing els almost in admiracion that Iesus sayd or did but his miracles. But for somuche as they had not drounke of the spirite of the gospell, they toke the lesse spirituall profite at his handes. Therfore Iesus called and allured all menne openly from the barren and colde doctrine of the Phariseis, vnto himselfe, promisyng them the spirite, whiche once being relceued, not only they (by his grace) themselues shall attaine to the true & euangelicall doctrine, but shall also by theyr preaching issue foorth vpō other great aboundaunce and efficacie of wysedome: I am (sayth
he) the fountaine of helth full wysedome: whoso thirsteth, let him aske nothing of Moses, the Phariseis, the Scribes, or of the priestes. Let him cum to me, and drinke of this well. And whosoeuer beleueth my wordes, thesame drinketh. Therfore whosoeuer beleueth on me, & desyrously drinketh vp my wordes, as the scripture biddeth bearing witnesse of me, he shal not weaxe dry throwe infidelitie, but ye draught that he dronke of the spirite of God, shall bring foorth in his heart a well that shall runne euermore and plentifully, in suche wyse, that out of his heart shall flowe, not onely small little streames, but also great & plenteuous fluddes, wherewith the drynesse of the Gentiles shalbe watered, & therof shall spring muche fruite of the gospell. By this parable & far of speakyng, jesu did meane that fertile and plenteous spirite whiche afterwarde they should receiue that woulde beleue on him: whiche spirite after that the Apostles had receiued, foorthwith they begun with great confidence to preache in diuers tounges to the whole worlde ye philosophie of the gospel, & to distil into the soules of all that beleued on Christ, thesame spirite that they receyued from heauen. For albeit that many at that time had sum smattering and were sumwhat entered into knowlage of the faith, for all that the verye effectuall and plentifull spirite was not yet cum to any of them, for because leres was not by his death and resurreccion glorified, nor had not ascended vp to heauen to sitte on the fathers right hande, from whence he should sende that spirite to his Apostles. But the misterie of the crosse was to be perfourmed before, whiche thing could not be doen and accomplisshed, except his glorious maiestie had been kept secret, and as it were dissembled for a season: and they also could not be made able to receyue that diuine spirite, vnlesse they had first been framed and fashioned therunto by many miracles, sayinges and doinges. Therfore the Lorde leres doeth call and byd all folke to this well of the water of lyfe, yet he compelleth no man againste his wyll, nor he exclueth no man, so that he cum athirst.

[ The texte.] Many of the people therfore, when they heard this saying, sayed: of a trueth this is a prophete: but other sayd, this is Christ: but sum sayd, shall Christe cum out of Galile? Sayeth not the scripture, that Christe shall cum of the sede of Dauid and out of the toune of Bethleem, where Dauid was? So there was discencion amōg the people, because of him. And sum of them woulde haue taken hym, but no man layed handes on hym.

When the Lorde leres had spoken this, and many mo lyke thynges, though they were not fullye vnderstande, yet they dyd woorke sundrie myndes and affeccions in the multitude of the people: for sum, vpon sight of so many miracles, and the great auctoritie of his wordes, sayed: truly this is a very prophete. Again, other that thought more hyghly of him, sayed: yea this is that very Messias, whom the prophetes haue promised in their prophecies. On the contrary syde, other being corrupted with pharisaicall leuen, went about to reprove and confute these mens opinion by the very woordes of
the pro\phantom{\text{p}}\text{h}\text{e}t\text{e}\text{s}, whiche tolde before that he shoulde ryse out of the tribe of Iuda, and

out of the towne of Bethleem. Christe was thought with moste part of men to be borne in Nazareth, because he was nursed there, and broughte vp with his parentes whiche dwelte there, and also because he beganne his preaching in Galile: and for the moste part had his abode there. But the people of Ierusale as men nigh neighbours vnto the heathen, and were myxte together, but for halfe their countreymen, because they neyther excelled in knowledge of the lawe, nor euer had any prophete in whome they might worthily reioyce. They knewe verily that Messias was promysed to the tribe of Iuda, not to men of Galile, and that he shoulde cum of the seede of Dauid, who had his princely palace at Ierusalem. And thus therfore they dyd chalenge vnto them, honour of Christ to cum, whom they themselfes being with malice cor\text{rupt}ed nowe at his very cumming did persecute. They say therfore: it is not lyke to be true that this man should be Messias, if you do ponder and strait\text{ly} examine the prophecies. When Christe shall cum shall he cum to vs oute of Galile? doth not the prophecies manifestly saye that Messias shall come of the sede of Dauid, who was certainly of the trybe of Iuda? And further more, it also expresseth the tounes name where he shoulde bee borne, that is to say, Bethleem, whiche is the citie of Dauid, that was geuen to Iudas for his parte or tribe. Therefore forasmuche as the prophecie dooeth plainlye shewe that he shoulde cum of a kynges stocke, of the moste holye tribe of all Iuda, out of a princely toune, howe can it stande and accorde that this man shoulde be Messias, whose parentes be poore and of no estimacion, and cum\text{meth} to vs out of a vile toune, of no name, whiche standeth in Galile a coun\text{t}rey of no renowne? After this sorte the people disputed of Iesus with di\text{vers} iudgementes, and there was dissencion among theim for his sake. Yet did not Iesus accompany himselfe with theim in this disputacion, because they did not dispute with suche simple pureness of mynde, that they dyd deserue to bee taught: and it was not yet tyme to declare hymselfe howe great and excel\text{l}ent a man he was. For yf they had vprightly and truely desyred to knowe who he was, they themselues might haue learned of Iesus kinsfolkes that he was not borne at Nazareth as more part of theim supposed, but in Bethleem, and that he came of Dauids familie. Nor there was not a fewe that kne\text{we} these things, but because Iesus dyd not bryng with hym, and shewe vnto them thinges agreable to their lustes, they were more wyllyng to serue theyr owne affe\text{c}ions, than to receiue and acknowledge hym. For and if their minde had been plain, simple and pure, they might haue learned the thing wherabout they contended, in case they woulde haue asked Iesus hymselfe the question. And there were many of the people so blynded with enuy and
hatered, that they conspired among themselves to take our Lorde Iesus and laye handes on hym. But the malice of man had no power and strength against hym, who hath all things in his power.

[The texte.] ¶Than came the ministers to the high priestes and Phariseis. And they sayed vnto them: why haue ye not brought hym? The ministers answered: neuer man spake as this man doth. Then answered the phariseis. Are ye also deceiued? doeth any of the rulers or of the phariseis beleue on hym? but this common people whiche knowe not the lawe, are accursed.

And therefore the sergeauntes whom the Phariseis had sent as seruantes of their mad fury, to attache Iesus, returned againe, with their mindes cleane chaunged, vnto the hye priestes and Phariseis, whiche with fierce and cruell myndes, taryed lokyng for theyr seruaũtes to haue brought the apprehended person vnto them, to the intête that so at last they might haue satisfied and ac|complisshed their hatered vpon hym.

But in the meane tyme the prouision of God, whiche farre passeth all worldly mennes crafte and subtillie, procured such succoure, that whatsoeuer the malicious Phariseis wente about to procure, thesame lighted vpon theyr own heades and made well for the settyng forth of Christes glory. The vn|learned multitude, the rude ignoraunt people of Galilee, the Samaritanes, the Cananites, and the Heathen people beyng moued with Iesus sayinges & doinges, beleued on hym. Onely the Scribes, Phariseis, seniors, and priestes in whose gouernaunce the open confessiō and discussion of the whole law and religion was, wer not only neuer a deale moued to cum to better aduisement, and to be conuerted: but were made every way wurse and more woode. It was now cum to this point, that their hiered men the catche polles, a currishe kynde of people, & readye to be hiered to do all vnhappinesse for money, should bothe honestly reporte of Iesus, and also reproue theyr vncurable blyndnesse. These seruauntes had seen no miracles wroughte, they had but onely earde hym speake a fewe wordes, yet hauing their myndes cleane alterred, and without any regarde to the commandementes of the Phariseis, they retournd agayne vnto them, and brought not Iesus with them. And when they that sent them, asked and quarelled with them, why they did not as they wer com|maunded, the menne did not laye for their excuse the feare of the multitude, nor feined any other excuse, but frankly and frely confessed that of truth they went purposely to haue taken Iesus, and to haue brought hym with them, but they were through a few of his affectuouse & gracious wordes, so as it were char|med and newly hearted agayne, that they ytterlye repined in
theyr harte to do that thyng whiche they had purposed: we neuer (saye they) hearde manne speake as this man doeth. Who can laye violent handes vpon suche lyke men? What recorde coulde haue been auouched in the synagoge, which should more haue burdened and pressed, and more openly disclosed the Phariseis obstinate malice? They did all they could to the vtermoste of theyr power to subuer the doctrine of Iesus, but all their endeouore wente backewarde: for whiles they went about by all the waies they could, vterly to destroy Christ and his doc|trine, they stablishe and set forth both. But as yet still they dissemble the wood furie of their hartes, speakyng to their seruauntes more courteously and more quietly then according to the fury of their thoughtes: howe chaunsed this saye they? Are ye which belong to vs, and therfore not to be taken as of the raskall noumble, also deceiued by him? Do ye not perceyue him to go about to deceiue men with faire promises, and to sell false ware for good? If he were true, do ye not thynke that suche notable men as doth excell both in learning and auctoritie would approue his sayinges? do ye see any rulers or magistrates, vn|to whō the auctoritie of the religion belongeth, or any of the Phariseis, which hath the moste exacte knowledge of the law, perswaded by his wordes? doeth the exaumple of a fewe •atifes, a sorte of drudges, moue you? This sorte of people is ignoraunt, & knoweth not the lawe, and therfore are accursed. Well, euen God thus disposed these thinges, to certifie and teache vs that nothyng doeth more obstinately resist true religion, then the malice of them whiche are cloked with the false pretence of religion, nor no man more deadly enemy to ye doctrine of the gospel, then he that wresteth holy scripture to his owne lewde affeccions: neyther are any more desperately wicked, then those, whiche with pretence of holynes, with perswasion of learnyng, with publike auctoritie, be armed against the trueth of the gospell. But in dede, whatsoeuer this worlde deuiseth with all his engyns agaynst the heauenly trueth the successe therof is to the glorie of our lord Iesus Christ. Now than, marke me this well (O wise reader) that there is no where more scarcitie of them, that with theyr hartes fauoureth the christen trueth, than among the ringleaders of religion, and head learned men.

[The texte.] Nicodemus sayeth vnsto them (he that came to Iesus by night, and was one of them) doeth our lawe iudge any man before it heare hym, and knowe what he hath doen? They answered, and sayed vnsto him: art thou of Galile? Searche and looke, for out of Galile alriseth no prophete. And every man went vnsto his owne house.
In so great a counsail which was of Phariseis, Scribes, Seniours, and
Priestes, there was no man saue onely Nicodemus which would stand in the
defence of that innocente lorde, against suche wicked enterprises. This
Nicodemus was one of the headmen of the secte of Phariseis, a grosse mā
of truth and lesse learned the other, but he was of a lesse corrupt minde:
and it was the|same which for feare of the Iewes came to Iesus by night (as
I tolde you before) to be better instructed by him through priuate and
secrete communicaciō.

And by that one metyng, he profited so muche that he toke Iesus for a good
man, though he did not fully vnderstande the mistery and spirituall
meanyng of his woorde. When this man sawe his felowes with bloud
suckyng myn|des, tende to the vtter destruccion of Iesus, whome he so
fauoured that neuer|thelesse he feared the malice that was armed with
auctoritie, he tooke lesus part wa•ely: And spake those thynges for him
whiche might haue been spoķe for any malefactour before he had been
convicted: we do (sayeth he) professé a law, whith doeth not condemne the
euill doer, except he be first heard, and the matters duely discussed, whiche
be layed to his charge that is accused. Lette this manne haue at leste this
benefite of the lawe, whiche is common for all folke: and the lawe selfe
gueth it euen to them that be misdoers. When they had no matter once to
open theyr mouthe to speake against this so indifferent and manerly
defence, whiche Nicodemus vsed in speaking for Christ, they do not onely
call themselves home, & turne to a better mynde, ♦or yet be pacified and
appeased, but without regarding the mannes dignitie and auctoritie they fall
in hande to rebuke him, & to his reproche, say thus vnto hym: art thou also
nowe become a man of Galile? The common people and the vnlearned are
to be holden excused, and maye be forgeuen: but is it not a great shame for
thee that art an head man, & a doctor of the lawe, to be the disciple and
scholler of this Galile man, * whiche is a verye deceiuer of the people? to
whom no man ioyneth himselfe, but suche as be moste vile abiectes before
menne, and cursed before God• Thou that professest the knowledge of the
lawe, and art an open reader and discusser of the same, searche well the
scriptures, & throughlye examyne them, and if thou fynde any where
throughout all the scriptures that ei|ther any prophete hath euer cum or
euer shall cum out of Galile: beleue then

this felowe to be a prophete. This answere of the Phariseis was not onelye
wicked, but also folishe. For Nicodemus had not affirmed him to be a
prophete, but sayde: whosoeuer he be, he ought not after our common, or
rather publike law, (that is to saye, a lawe which indifferently perteyneth to
all men of every state) to be condemned, except his cause be knownen
before. But where malice & hatred is in the heart, & occupieth the powers of
the mynde, there is no judgement. After these thynges wer commoned to and fro from one to an other, the counsell brake vp and was dismist: And so euery mā went home, their wyll to beriue Christ of his life, beyng delayed and proroged, but not chaunged. For Iesus tyme was not as yet.

The .viii. Chapter.

[The texte] Jesus wente into the mount Oliuete, and early in the mornynge he came agayne into the temple, and the people came vnto hym, and he sate downe and taught them.

And so now (when it drewe nere night) Iesus wēt vn∣to mount Oliuete, where Bethanie was, a pleasaunte lodgeyng for the lorde, consideryng that there was no quiete place in Ierusalem: & herein he taught vs that a secrete place, or some vacaciō, is cōueniēt for preachers of the ghospell: and that the trueth hath no where lesse place, than in riche and welthy cities. Howebeit sometyme the euangelicall wyse preachers shall resorte thither, not to get riches or honour, but to do good to o∣ther: though they do endaungier their liues thereby. Therfore the next daye folowynge, Iesus returned againe to Ierusalem early in the mornynge, and now not stādyng (as he did the daye before) but sate downe, and taught in the temple, with a bolde countenaunce: openly shewyng hymselfe to be nothyng a∣fearde of the Phariseis wicked conspiracies. And all the people came in a great assembly vnto hym, partly being brought to haue him in admiracion throughge the miracles and wordes that he had doen and spoken before tyme: and partly to intrappe hym, and to get matter to harme him.

[The texte.] And the Scribes and Phariseis brought vnto hym a woman taken in aduoutrye, and whan they had set her in the middes, they saye vnto hym. Maister this woman was taken in aduoutrie euen as the deede was a doyng. Moses in the lawe commaunded vs that suche shoulde be stoned. But what sayest thou? this they sayde to tempte hym, that they mighte ac∣cuse hym. And for because they had marked in hym a certayn merueilous clemencye & gentle pacience towards the poore miserable cōmon people, thereat they toke occasiō to accuse him: wheras thei ought y* rather to haue loued hym. Moses law had ordeined a sore statute against aduoutrie, that is to saye, that in case any woman were taken vnlawfully vsyng her selfe with any other manne, she should be stoned at the peoples handes. And in the meane while the men par∣doning themselfes, were extreme against the women: as though thei should be innocent before god, or auoide eternal paine, if they were not punished by the lawe, though otherwyse they committed greater faultes. The lawe onely pu∣nisheth open faultes: It doth not punishe pride,
hautenes of mind, nor hatred, but god doth more abhorre these thninges, thē yᵉ other, which yᵉ lawe punisheth.

Now therfore the Scribes and Phariseis, (that is to wete, men ye knowe

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well inough, very seuere kepers of iustice, and of very zeale and loue to yᵉ lawe fiercely set against malefactours, and open synners, when they themselues are inwardly in their hertes soused and washed with muche more enormious sin∣nes) brought a woman taken in aduoutrie vnto Iesus, at that time sitting in the temple. They set the woman opēly in the middes of yᵉ people, to thintente that if Christ would haue geuen sentence of condemnacion against her, many of the multitude shoulde haue borne him lesse fauoure, whose fauoure he had gotten, chiefly by reason of his lenitie and gentlenes, but and if he should par|don her and clearly dismisse her, as they thoughte he woulde haue doen, that then they might finde some fauľte by him, wherof to accuse hym: whiche was not afrayd to forgue an aduouterer cótrary to Moses ordinaunce and lawe: and so then they hope to bring to passe, that (when all should beset on a roare) in steede of the woman, Christ himselfe should be ouerthrowen and euē pressed downe with stones. And verely these Phariseis themselues, beyng more wic∣ked synners, accuse the synfull woman before Iesus, as a iudge on this wyse. This woman (saye they) was euen now taken in aduoutrie, euen as the deede was doing, and Moses made vs a law that suche shoulde be stoned. Therfore we bryng her vnto the people to be stoned, excepte thou disagree therunto: what thynkest thou?

[ The texte.] But Iesus stopped dount, and with his fynger, wrote on the grounde. So when they con|tinued askyng him, he lifte himselfe vp and sayed vnvo them: Let him that is amonge you without synne, caste the firste stone at her. And againe he stouped downe and wrote on the ground. And assone as they heard this, they went out one by one, beginning at the eldest. And Iesus was left alone, and the woman standyng in the middest. When Iesus had lifte vp himself, and sawe no man but the woman, he saied vnvo her: womā where act those thine accusars? hath no man condemned the? She sayd, no man lorde: and Iesus sayed: neyther do I condemne the Goe and synne no more.

Uerely Iesus, who knewe the secretes of their heartes, and was ignoraunt in no manier of thyng were it neuer so priuie, did so elude and disapoynte their malice, by his godly wysewdom, that he deliuered the aduoutresse oute of the stonecasters handes, and yet did not clerely absoyle her as faultesse, leste he should seme to abrogate Moses lawe, whiche was necessarily
geuen, to cause men refraine from euil dedes. This, I say, did Iesus, who
came not to breake and abrogate the lawe, but to fulil it: and againe on the
other syde, he did not condemne her, because he came not into the worlde
to haue sinners loste, but to saue them. For of trueth Iesus doeth every
where so moderate his woordes, as touchyng those ordinaunces whiche the
worlde obserueth necessarily, euen to preserue a publike peace, and for a
common quietnes, that he neither muche alloweth them, nor improueth
them, but vpō occasion therof, geueth monicion that generally all
vngraciousnes is to be eschewed, and not onely these dedes whiche worldly
prynces lawes do punishe.

For truely there be in goddes iudgement crymes more horrible than these,
which yet the lawe doeth not punish, notwithstanding they cannot escape
punishment at goddes hande where he taketh on hand to reuenge the doer.
Therefore Iesus doeth neither refuse the iudgement, which was comitted
vnto him, forasmuche as he is judge ouer all, nor he doth not appoint and
comit the woman, which was giltie, vnto the men that wer in readinesse to
cast stones, neither doeth he cleare the woman of the matter, who in dede
had deserued to be

punished: but with silēce he succoureth her, that was pulled & hurried to
pain, to preserue her vnto penaunce: and that she mighte with due
repentaunce bee better advised, and conuerse to healthe and saluacion. He
gaue no aunswere by worde of mouthe, but he spake the more by his dede.
He knewe the selye giltie woman to bee a sinner, but he also knewe her
accusers, whiche woulde haue been thought righteous, to be more sinfull
then she was. He did not take away Moses lawe, but he shewed the
mercifulnes of Christes newe law, whereof he was thauctor: he informed
them that drewe the faultie womā to cruel pain, to loke well vpon theselues,
and according to gods lawe, to examine their owne conscience duey: &
every one to shewe himself suche a one towaunders his neighbour that had
offended, as he would haue god to iudge hym. This thyng our Lorde Iesus
did for our instruccion, and he bowed downe hymselfe, to signify that a
man, al statelinesse and pride layd doune (werewith any man flattered
himself, and of an hault minde despised his neighbour,) should descend
doune into himself, and loke wel vpon himself: and being bowed doune,
Iesus wrote vpon the grounde, euen to geue vs warnyng that God shall
iudge euerye man after the lawe of the gospel: The lawe written in tables,
made them by an vntrue righteousnes proude and arrogant. The law
written vpon the grounde, maketh euery man through a conscience and
knowlage of his owne infirmitie, meke and mercifull vnto his neighbour.
Now whiles the Iewes preaced still vpon him, to knowe his iudgemente (although he had already by his dede pronounced it) he stoode vp, and so tolde them playnly his minde, that wyster not what he meant by his doing, and sayd: He that is among you without synne let him cast the first stone at her. With this saying he did not clearely assoyle the offender, but he pearced their conscientes. And euery one of them knowynge himselfe gyltie, feared leste Iesus, to whom they sawe wer knownen euuen moste hid and seret thynges, should haue published their vngracious actes. When he had thus pricked their conscience, he stouped doune againe, and wrote vpon the grounde, as it wer by that dede paintyng before theyr iyes, what he would haue them to do.

He noted their arrogancie, whiche toke vpon them to be holy, when as in dede they were more synfull then those whom the lawe extremely punished. For she, whom they had brought foorth to be stoned with the commō handes of manye, had not kyld her husband: but through the frailtie of the fleshe, had geuen the vse of her body to an other man, and so committed aduoutrie. They beyng full of enuy, hatered, complainyng, couetusnes, ambicion, and deceite, laye in wayte to kyl the lorde of yᵉ whole lawe, who alone was free in al thynge, and clerye pure from all synne. Therefore vpon this the lordes answere, euery one knowing himselfe gyltie, & being afrayed lest he shoulde be bewraied and his faultes disclosed, went out of the temple one after another: the seniors, the Phariseis, the Scribes, the Priestes, and other head men goyng before, and the rest folowing them. For they whiche among that sorte wer taken for the very pillers and mainteiners of religion and iustice, were euuen sowsed in mormities, and inwardly moste great synners: When these folkes were goen out, of whom neuer one was cleare and without fault, Iesus remained alone, who onely was without fault. And nowe the synful womā found him, which neuer hadde doen synne, a mercifull iudge, wheras she should haue had theim cruel murderers, who were themselues gyltie of grieuous sinnes. Therfore the

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woman seing their crueltie, stoode alone as a wofull synner before Iesus that was alone: a woman ready to perishe, before a Sauiour: a sinfull creature before the fountaine of all perfeccion and holynes. She quaked for feare euuen of a very conscience, but the clemencie of Iesus, whiche shewed it selfe euin in his countenaunce, put her in good coumfort: and in the meane whyle our lord (as it were a man occupied about an other thynge) wrote vpon the grounde, so that the Iewes (as it well appeared) wente a waye, not as men afraied with the lordes threatenynges, but condemned in their owne conscientes.
At lengthe Iesus stoope vppe, and when he sawe that all were goen and the woman all alone and fearefull, he speake curteously vnto her, sayinge: woman wher, are thine accusers? hath any man condemned the? She answered: no mā si•. Then Iesus sayed, neither will I that came to saue all men, bee more vn\mercifull then they, nor condemne her whom they haue not condemned. The rigour of the lawe doeth punishe, to feare men: the favourableness of the gospel seketh not the deathe of a synner, but rather his amendemente and lyfe. Therfore go thy waye and sinne no more hereafter. By this example our lorde Iesus taught those that taketh vpon them to be shepeherdes ouer the people, and to be teachers of the gospell, howe greate sufferaunce and gentelnesse they ought to vse towards them, whiche fall into synne by frailtie: for considering that he, in whom was no synne at al, shewed hymself so mercifull towards an open sinner, how great ought the bishops gentulnes to be towards offeders? when as they themselues haue many times more ned of Goddes mercy then they, against whose faultes they be very angry: or in case they be not so synful, certes their life is not without some spotte: at leaste waye truely they maye by the frailtie of man, fall into all kynde of synne.

[The texte. ¶]Then spake Iesus agayne vnto them, saying: I am the light of the worlde. He that foloweth me, doth not walke in darkenesse, but shall haue the light of life. The Phariseis therfore sayed vnto hym: thou earest recorde of thy selfe, thy recorde is not true. Iesus answered and sayed vnto them: Though I beare recorde of my selfe, yet my recorde is true, for I knowe whence I cam and whither I go. But ye can not tell whence I come and whither I go. Ye iudge after the fleshe. I judge no man. And if I judge, my iudgement is true. For I am not alone but I go to the father that sent me. It is also written in your lawe; that the testimonie of two men is true. I am one that beareth wytnesse of my selfe, and the father that sent me beareth witnesse of me. Then sayed they vnto him, where is thy father: Iesus answered, ye neyther knowe me nor yet my father: yf ye had knowne me ye shoulde haue knowne my father also. These wordes spake Iesus in the treasury as he taught in the temple, and no man layed handes on hym, for his houre was not yet come.

Therefore nowe when they whiche complayned of the woman, were sente awaie and euery man brought to the knowledge of his owne synne, and the synner dismyst, Iesus vpon this occasion goeth in hande agayne to make an ende of the sermon whiche he had begun. Sinne is darkenes. They that bee true and of plaine meaninge, & studie not to be thoughte other maner of folke then they be, go to the light, and are deliuered out of darkenes, lyke as the syn\full woman wente vnto Iesus. And because she did not denye, but confessed the thyng that she had committed, she wente a waye iustified. Contrary wyse the heade men and the Phariseis, because they woulde be thoughte righteous, when as in very dede they wer vngracious, and very wicked, dedde from the lyghte, leste theyr dysease shoulde be known, and so they made whole. Therfore Iesus doeth exhorte all folke, y\whosoever is
then the Phariseis, who being blynde, were guydes of the blynde. And lest any man throughge knowledge of his sinnes, shoulde not be bolde to come vnto hym, * he taught vs in the aduoutresse a little before, howe he reiecte no man that desirethe to be healed. I am (sayethe he) that to the whole, not to Palestine alone, which the sunne in the firmamente is to all the worlde: as mucche to saye, I am the light of the worlde. The sunne taken awaye maketh all thinges darke withall. It beareth lighte before all bodyes: I am light to pure soules. It geueth life and likynge to all bodyes: I am lighte more presently to soules. He that walketh in the lighte of the sunne, stumblethe not in the darke: whoso folowethe me and beleueth on my doctrine, shall abide no longer in darkenes of errour and sinne• but beinge purged frō sinne and illumined with the doctrine of the gospell, shall haue the true light which geueth lyfe to the soule. It belongeth to the dead to be hid in darkenes, * and the propertie of them that be aliue is to walke and be cōuersant in the light. To haue knowledge of me, is the life of the soule. Contrary, synne, and to bee ignoraunt of me, is eternall death. The Phariseis enuye coulde not broke this magnificence whiche Christe preached of hymselfe, specially forasmuche as they thoughte themselues to be touched couertly, and whatsoeuer did redound vnto Iesus commendacion and praise, thesame to be a derogacion to theirs. And furthwith therfore they cried out algainste hym, in the presence of the multitude, fearyng lest the common people would forsake them and folow Christ: and to bryng hym out of credence, they would make him a lyar, and charged hym therwith. Thou (they saye) bearest recorde and speakest stoutly of thy selfe, but no mans owne recorde is to be beleued. It is no true mans parte, but a proude mans fashion, to set forth his owne prayse: wherfore this thynye owne testemonye is not true. To this venigeable checke (whiche yet in dede coulde not so muche hurte his glory, as it mighte hynder the saluacion of that great nombre of people) Iesus made a sharpe aunswere, saying: Trueth it is, amonges men the witnesse of hym whiche bothe maye deceyue and be deceived, is of small importaunce, and weyeth litle.

I alone am not witnesse to my selfe, who can bring for me Iohns recorde, and the witnesse whiche the prophets bare of me, yea and though there were no mannnes recorde of me, who stande in no nede of it. For if I alone shoulde beare witnesse of my selfe, yet coulde not you (in case ye knewe plainly who I am and whence I came) reproue mine owne recorde. It is expedient that those mennes witnesse be drawen in question and doubted of, which (being nothing els but verye men, and according to mans iudgement make relacion of them|selues,) may be deceived, & also lye if
they list: but these thinges hath that way no place in me. For I speake
nothing of mine owne head, but the thyng that I say, cummeth of him from
whom I was sent: & I haue none other pretēse therein, but to set furth his
glory. He cannot lye, and his onely recorde is more holy and vncorrupt then
all mennes witnesses. Whosoeuer hath pro•eded frō him,* and speaketh all
thinges according to his minde, within a while to re∫turne again vnto
thesame person from whence he came, hath no nede of mans witnesse:
when as his owne propre actes are in redines to declare who he is. But you
being blinded with enuye, of purpose will not knowe the thing that ye might
knowe: and because ye iudge peruerslye of me through thestimacion that ye
haue of those thinges which are in me, & other mortall men indifferētly,

and cōmon to both, ye do not perceiue frō whence I came, nor whither I
shall go. For this is not seen except mennes myndes (wicked affeccions set
aside) do iudge after the spirite, and in ready belefe of myndes, learne by
the thynges whiche I do & speake (with cōferryng together the sayinges of
the prophets) to see that it is an heauenly thyng, and no worldly thyng. But
you iudge after the fleshe:* & why? because ye be corrupted with worldly
affeccion, condemning wickedly to your owne vtter destrucciō, that thing
which ye ought to imbrace to eternall saluacion. Your iudgement therfore is
corrupte and false, because it cūmeth not of God, but out of worldly and
humaine lustes. And in the meane tyme do I iudge no man. For the tyme of
iudgement is not yet, but of saluaciōn. And yet if I should geue iudgement
of you my iudgement should be true, because it doeth not swarue and
dissent from Gods iudgement. For I shoulde not geue sentence alone, but I
and my father who sent me, ıoyntelye together should pronounce semblably
one thyng, forasmuche as we bothe throughlye will all one. In worldly
matters the iudgement of many weyeth more, and is of greater auctoritie
then one mannes mynde alone: but yet Goddes iudge∫ment alone, passeth
the iudgement of all mankynde. If ye despise my sentence as but mans
iudgement, truleye ye cannot contemne the iudgement of God, though he
himselfe alone geue iudgement. And yf ye do not despise the iudgement of
God, neither can ye rejecte or refuse my judgement, which is consentlyng to his in all thynges, except with a common contempte ye do vs bothe at once wrong: bothe him that sendeth, and me that am sent from hym. I speake or do nothyng but that whiche he hath commaundedye.

Semblably eu’n amongst menne the recorde of many is more substauncial then of a fewe: & after your lawe there is no recorde, vnsesse it be of two at least, allowed and admitted before a judge. But yet in deed it is more to be regarded if a man beare recorde of another; then if he beare witnesse of himself. Howbeit it cannot be avoide but among men there be wrong iudgementes, and vntrue records: yea and although a thousand men should agree vpo one thyng beyng but men, either for because through errour they knewe not the truth, or els because they being corrupte in their affeccions, do not pronounce & geue sentence accordyng to the true iudgement of reason, but after the lede affeccions of the heart: Notwithstanding where eu’n one alone sayth any thing of hymselfe, in case he do not pronounce the thyng which he reporteth of himselfe, as of his owne heade, but by Gods commaundement, his iudgemente and recorde must nedes be true, because God can neither be deceitd nor corrupt.

I beare no witnesse of my selfe, but by the autoritie of my father, who doeth also himselfe beare witnesse of me: neither do I pronounce any other thing cōcernyng myne owne person, then he hath testified who sent me into the worlde to be a witnesse of the trueth, which onely he hath knowē. If ye do put away my recorde, ye must nedes therin also reiecte his. If ye infringe and repel my judgement, ye must of force and necessitie contrarie him. We be twaine, but we two haue all but one witnesse and iudgemēt. And there is one of these twaine who if he were alone, yet were his iudgement not to be replied against. And if ye aske when did the father testifie of me, forsoth he bare recorde of me, in your lawe: whose voye ye should know, if ye would w pureheartes vnderstand y which is writtē: he did also testifie of me at Iordane, his recorde of me is to be seen in the very artes and dedes whiche he doeth by me: and in conclusion whē
tyme shall be, he shall glorifie me with more euident and clere witnesses. After these thinges were spokē, the Iewes because they heard the father oftē named, from whom he was sent, and whose auctoritie he laied for his defeče, meruaillé if he woulde speake so highly of Ioseph the carpenter, whose sone he was then commoły thought to be. And in case he ment not of him, they be desirous to get out of him who should be that other father, frō whom he had come, & to whom he should go: Where is ((quod thei)) this thy father, of whom thou speakest suche wonderful thynges: But Iesus somewhat opening that as yet he was not knowen vnto them, touchyng his
divine nature and Godhead, whè as they supposed him to be but a very man and nought els: and yet for al that they should haue beleued him as a man vnnlesse theyr judgment had been cor|rupted with carnal affeccions, yea & his wordes did also implie that neither the father could truly be knowen, but by the sonne, nor the sōne fully knowen except the father wer knowen: for the sonne is not knowen with bodiye iyes but by fayth, nor y' father can be shewed to mans sēses, but maye be brought into deuout myndes spiritually. Well, Iesus (I say) maketh answere on this wyse: Ye neyther know me, nor yet my father: and so long as ye will not know me, ye can not knowe my father. Geue credence vnto me, & ye shall both know me, and my father. Ye saye that ye know me, because ye know my countrey, my dwelling place, my parētes, & brethren: Whē as through these wordes, which they vnderstode not, our lorde lesus did sore prouoke the phariseis myndes against him, teaching openly in the temple, yea & where most preace of people was, in a place of the Temple called the treasury (because that offringes and thinges geuen to the Temple were brought thither, and kept there, whiche thinges wholly wer turned to the priestes and Phariseis pleasures, and gaine exessuiously, though the thinges were geuen, and as ye woulde saye were con|secrate to God.) Albeit I say that Christe did thus, as I haue said, yet no man layde handes on hym: not because they lacked any vngracious wyll, but be|cause God did not suffre them to do it. For the time was not yet come, whē as Christe had appoynted himselfe to suffre, neither would he suffre vntyll he had fully taught that doctrine whiche the father had committed to his ministraci|on, for the salvacion of man.

[ The texte. ] ¶Then sayde Iesus agayne vnto them: I go my waye, and ye shall seke me, and shall dye in your synnes. Whither I go, thither can ye not cum. Then sayed the Iewes, wyll he kyll hymselfe, because he sayeth, whither I go, thither can ye not come? And he sayed vnto them: y• a•• from beneth. I am from aboue. Ye are of this world. I am not of this worlde. I therfore saye vnto you, that ye shal dye in your synnes. For if ye beleue not that I am he, ye shall dye in your synnes.

Therfore whiles they wer whisht and kept silence, yet cumpassyng in minde full vngracious and murderous thoughtes, lesus went forth with his talke priuely prickling their cōsciences, that so at leaste wa• it might forthinke them, when as they knew that nothing was hid vnto him: a thyng whiche was ne|uer before geuen to hym that was but a verye man. No mannes wickednesse, (sayeth he can let the thyng that I do by my fathers commaundement. That thyng once finished, I go to hym that sent me, and then ye shall seke me all in vayne, and in myne absence ye shall desyre me, whom beyng present, you enuy, and do displeasure vnto. Then ye shall knowe by the ende and conclusion of the matter, who I am: Ye shall wyshe my presence, and not haue it. But you whiche doe nowe persecute the preacher, and settter fourthe of eternall trueth•
shall dye in your synne yf ye do persiste and continue in your infidelitie. For he doeth perishe through his owne faulte that obstinately putteth awaye healthe when it is freely offered vnto hym: and he prouoketh and sekethe his owne deathe, whosoe doeth despyse the fountayne of lyfe. I go not thither, whereas youre wickednes compelleth me, but I do willynglye go thither where as ye cannot folow me. By this parable our lord Iesus did meane manye thynges: first of all, that of his owne good will he went to his death, furthermore y't by his death and resurreccion he should be lyfted vp to heauen, whither as no man by any worldly wisdom could be brought.

When with this saying y'elwes wer made afeard, and vnderstode not what he ment, they durste not for al that aske the meanyng: but whispered and talked therof secretely among thēselues saying: What is the matter that this man doethe sundrye tymes threaten vs with his goyng awaye thither, whither we cannot folowe hym? wyll he vio∣lently kyll hymselfe, and so withdrawe him from vs? Iesus, whiche knew the very thoughtes of them all, dyd so temper and moderate his aunswere vnto this very grosse muttrynge and sinfull murmuryng, that the thynge whiche he spake shoulde not bee vnderstande, but aso his death, resurreccion, and ascen∣cion. For they supposyng that Iesus was nothing els but a man, could coniecerse none other thyng, but that he shoulde go to his death, and so be delyuered from the grefe of his persecutours, when as his meanyng was that hymselfe (as touchynge his godhede) came from heauen, and that he should anon after ouercome deathe: and returne agayne thither from whence he came. Ye (sayethe he) beynge of this worlde are worldly wise, and speake after the carnall jadge∣ment of the world. I am not of this worlde, and do speake hyer thynges then you can vnderstande, neyther shall ye ever vnderstande them excepte ye leaue your inidelitie, and shew your selues ready to be taught, and therefore I tolde you erwhile and now tell you once againe, that vnlesse ye put away your malice ye shall dye in your sinnes. The onely waye to escape the darkenes of synnes, is to receiue the lyght. The onely waye to lyfe, is to knowe him whiche onely de|liuereth from deathe by the faythe of the gospell. And in case ye do obstinately-refuse to beleue that I am he, by whom the father willeth that all men should obtaine life and saluacion, ye shall thorow your own faulte dye in your synnes.

[ The texte.] Then sayed they vnto hym: Who a* t thou? And lesus sayeth vnto them: euen the v***y• same thyng that I speake vnto you. I haue many thynges to saye and to iudge of you. Ye• and he that sent me is true, and I speake in the worlde those thynge, whiche I haue heard of hym. Howbeit they vnderstode not that he spake of his father. Then sayed lesus vnto them: When ye haue lift vp on dye the sonne of man, then shall ye know that I am he, and that I doe nothyng of my selfe, but as my father hath taughte me, euen so I speake those
thynges, & he that sent me, is with me. The father hath not left me alone, for I do always those thynges that please hym.

Neither yet did this saying of the lord Iesus settell downe into the mindes of the Phariseis, so very muche had the inordinate loue of this world blynded theyr myndes, and therefore as thoughe they had neither seen nor hearde anye thing wherby they might know who he was, they now maliciously saie vnto Iesus: who art thou? but Iesus knowing before hand that thei would picke some quarell against whatsoeuer answere he should make, which asked him yᵉ question of a frowarde mynde, therewith also iudgeyng them to be more fitte to heare what themselues wer, then what he was, maketh them aunswere on this wise, sayinge: Ye desyre to knowe who I am, wel then, do beleue, but surely ye shall not beleue excepte ye put awaye grosse and worldely affeccions, for els if I doo tell you who I am, I shall tell it to your harme. For ye wyll not onely be neuer a deale better therby, but forasmuche as ye be manye wayes eluyll, ye shall so muche the more be made wurse. And this that I nowe speake vnto you, shall make your damnacion the greater. I thyrst and couet the saluacion of men and not theyr utter destruccio. Or els I coulde speake manye thynges of you, and for manye causes condemne you. But it is not so thought good to my father, who sente me into the world, not to cause the eyll to bee wurse, but to thintent that those whiche be euill should forthinke and amende themselues, and be saued. The father that sent me is he that sayth trueth, yf ye beleue hym ye shall be saued. And ye shall beleue hym, yf ye will beleue me: of truethe ye shall without daunger safelye beleue me that speake nothyngge vnto you, but what as I haue heard of my father, with whô I was before I came into the worlde. He hath commaunded me to speake true thynges, & the trueth of suche thynges as do further mē to saluacion, and not to damnacion. And yf any man do perishe, he shall perishe thorow his owne faulte, who doeth enuye his owne health that is offered him.

But the blyndnes of the Iewes was so grosse, that althoughe he had so ofte made mencion of his father, from whom he was sent, and to whom he shoulde go, of whom he should haue recorde, and did heare the thynges whiche he did speake, as yet for all that it vnderstood not that he spake of the father of heauen, because they coulde beleue nothyngge in hym aboue a manne. For these sayinges were then as seedes closed vp in the memorye of the hearers, * to thintent that they shoulde then bring furth frute, when as all thinges shoulde be fully accomplished, whiche the Prophetes had written of Iesu. It was expediente that as yet he shoulde be thought a very
man, vntill he had fully finished for ye saluacion of the worlde, that hye sacrifice whiche was to bee offered vpon the alter of the crosse. For it so pleased the father, that by death God shoulde bee glorified. Our lorde Iesus in the meane time meaning this, goeth furth in his communicacion, insinuating couerently that he shoulde afterwarde willinglye be crucified by them, & sayeth thus: When ye shall lyfte vp on hye the sonne of man, euyn very then ye shall vnnderstande who I am: and after that ye shall thinke me utterly made awaye, then in conclusion ye shall well knowe my power. For ye shall right well perceiue that the thing is wrought, not as men do thinges, but by my fathers power: after whose pleasure and judgemente I do what thing soeuer I do practise herein earth, to the saluacion of man. Neither do I speake any thing but according to his minde. And albeit I am sente into the worlde from hym, yet am not I forsaken of hym, he hath not lefte me, but he is alway present with me, and doeth assiste me, and by me, he both worketh and speaketh vnto you, for betwene vs two is a moste hye consent: he is glorified by me, and I againe by hym: but he is the auctor and I the messenger. And I do the office of an embassadour so faythfully, that I alwaye do those thinges whiche he hath commanded and determined. Moses and Davud, whom ye haue in great reuerence, spake and did manye things according to Gods will, but yet thesame did many tyme offend hym with their doynges. I neuer dissent from that whiche is my fathers pleasure.

[ The texte.]

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As he spake these wordes, manye beleued on hym. Then sayed Iesus to those Iewes whiche beleued on him: If ye continue in my worde, then aye my very disciples, and ye shall knowe the truthe, and the truthe shal make you free. They aunswered hym: We be Abrahams seed, and were neuer bounde to any man: sayeste thou than, ye shall be made free Iesus aunswered them: Uerely verely I saye vnto you, that whoseouer committeth sinne, is the seruaunt of sinne. And the seruaunt deth not in the house for euer, but the sonne a|bideth euer. If the sonne therfore shall make you free, then are ye free in dede. I know that ye are Abrahams sede, but ye seke meanes to l me, because my worde hath no place in you. I speake that whiche I haue seen with my father, and ye do that whiche ye haue seen with your father.

When as at that season none did fully vnderstāde these sayingses, yet there was many among the people whiche thought them not vngodly. And diuerse conceuyung good hope of the thynges whiche Iesus promysed them, beleued hym, but yet not perfittly, for they were still ignoraunte, but as they wer then able to vnnderstande the doctrine of the gospell. There was in dede a certayme way prepared to fayth already: although they wer not yet so far forwarde as they should be brought afterwarde. The Lorde Iesus therfore
doeth exhort them to perseuer in the thing wherein they were metely wel
entred, vntill they might atteyne the perfyte knowledge of him. For faith of
good men doeth euē beleue those thynges whiche it vnderstādeth not.* The
malice of the Phariseis waxed alwaye wurse and wurse. He sayeth vnto
them: take you no examuple at these which do wilfully perishe, it is a good
beginnyng for you, some deale to beleue my sayinges, from which if other
mens infidelity do not withdrawe you, and if ye will firmly abide in that
yeare entred vnto, I which do profess heauenly trueth and no Pharisaical
document, will take you for my very owne proper disciples. And you whiche
hitherto haue embraced the shadowes of Moses lawe for truthes, shall in
processe of tyme knowe all trueth. And the known trueth shall make you
free.

But the Iewes not perceiuing that Christe mente of that libertie whiche the
gospel teacheth, whiche libertie doth not chaunge any worldly
aduance\ment, as to deliuer the bodye from the intereste that the maister
hath ouer it, but setteth the mynde at libertie from sinne, from leude and
worldye desyres, from the tinanny of the deuil, from feare of death, from
bondage of Pharisaical ordinances, from the yoke of carnall obseruyng of
the lawe: The Iewes I saye, not vnderstandyng this, makethe aunswere
disdaynefully: for they wer proude of the nobilitie of theyr carnal aunceters.
We, say they, by successiō come of Abraham the Patriarche, and are
naturally free men borne, and not onely free but noble gentlemen also,
neither did we euer serue any man as bōde men. What libertie therfore
doest thou promise vs as though we were bonde seruauntes, nedefull of
manumission? This aunswere declared the Iewes to be grosse, whiche put
their affiaunce and glory in carnall thynges, neglectyng spirituall thinges
whiche commendende vs to God.

They tooke purenes to consiste in wasshyng of the bodye, of cuppes, and of
vessels, though they had theyr soule polluted with sinfull vices. They
despied other in comparison of themselues, because they were bodely
circumcised, whē as they had an vncircumcised mynde. They thought
themselues holy because they caried about with them the lawe written in
brode scrolles rounde aboute theyr heade, when as they be holye to God,
whiche haue the lawe wrytten in theyr myndes, and expresse the same, not
in scrolles, but in theyr dedes. So nowe they wer proude in herte because
after the fleshe they came of Abraham,

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as though it were a great matter to be borne of holyones, when before God
they be noble and famouse, whiche, of whosoeuer they be borne, do
expresse the condicions of holy men in their maners. Therefore when Iesus
had reproved them for two causes, both because thei were ignoraunt in the
truth, and also because they served as bondmen: they dissembled the first, and stomaked the lesse weyghty matter: for ignoraunce of the trueth is a fault of the mynde, to be a seruaunte is no euyll thynge of the mynde, but a lacke of worldlye for[tune. Nowe therefore oure Lorde Iesus teacheth plainlye what seruitude he ment: You sayeth he, disdayne that I prom••e liberty, because in your owne co∣ceyte ye be free, that is to saye, the naturall ••ee children of Abraham: but there is an other kynde of seruitude muche more vyle and myserable,* from which no noblenes of aunceters, be it neuer so greate, can clay••e fredome and make a man free. Ye haue not a man to your lorde, from whose bondage ye are to bee made f••e, but hereof I do welllasse you, whosoever sinneth, maketh himself seruaunt to synne, and looseth his fredome: he is verily a naturall borne fremā that is subiect to no dishonestie, nor giltie of sinnefull vilanye. This is the fre∣dome, whereof ye maye worthely reioyce before God. But whosoever is ad∣dicte to sinne hath the deuill his lorde, and is moued and drawen at his plea∣re and arbitremente: although he maye dayme k••ne and can bryng his pe••igrue to moste holy auncetcers.

For an other mans holynes taketh not awaye the bondage of them that succede in bloude, but every man is taken and estemed after his owne dedes: a seruaunt can not make his felowe seruaunt that is also sinfull as he is, par∣taker of his fredome: but he only maketh men free and s•tteth at libertie, whiche onely is voyde of all sinne. For albeit a seruaunte do for a tyme certain thinges in the house, yet because he is a seruaunt and no heyre, he hath no perpetuitie or enterest there for euer, but is put out of the house when it pleaseth the maister: but because the sonne is heyre and Lorde of the house, he hath continual right in the house, nor he hymselfe onely is free in dede without all seruitude, but he may also make other folke free. If ye therfore desire this freedome, there is no cause why ye should loke to haue it of Moses, or from the Patriarkes, or your priestes, whose ministracion was for a while: neyther was any of these vttrely voide of all sinne, nor had autoritie to abolishe or put awaye sinnes, ne yet did any of them knowe the trueth exactely and at full.* But if one cleaue fast to the sonne (to whom is geuen the whole & perpetual power of the house) thesame, of whatsoeuer stocke he be borne, maye well hope to haue true fredome.

Therfore Abraham dyd not begette vs free, Moses did it not, the Priestes did not with their sacrifice make vs free. If the sonne shall make you free from errour and sinne, ye shall be truely and fully free.

You stande muche in your owne conceyte because ye be the sonnes of Abraham. I know that ye be borne of Abraham as touching the flesh, but this ho∣nour is but smal, vsual, and cōmon to al lewes. If ye wil algates be thought to be Abrahams posteritie, and children of a moste holy father; nothing degenerate, in your dedes declare you to be his sonnes. For it is ye propertie of a velry true naturall childe, to resemble and expresse the
fashion & maners of his parentes. Abraham did so muche beleue God, that where as there was promised him of God a populouse succession, and great in nūber, to come of his sonne Isaac, he doubted not at one commaundement of God to lea his sonne Isaac.

*But ye see now how farre ye be of, from the maners of your father, whiche do your endeuour to kill euen me for no cause els, but that you being blinded with desyres of the flesh and the worlde, do not vnderstande my communica|cion and wordes whiche be spirituall. Abraham not doubting of the promy|ses, did in a thing against nature, beleue the aungel by whome god spake vnto him. To me whom ye se, and by whom god speaketh to you, promising grea|ter thynges then in times paste he did to Abraham, ye do not onelye not geue credence, but also maliciously seke and deuise my death. Do not therefore arrogantly chalenge Abraham to be your father. Euery our is before God y|e sonne of hym, whose acres and condicions he folowethe. For as the children seeth theyr parentes do at home, so will they do, and growe to be of lyke affeccion & maners. I proue both by wordes and dedes that I am his sonne from whom I was sente: for I speake that which I haue sene and heard of my father. You lykewyse do the thynges whiche you haue seen your father do.

¶They aunswered and sayde vnto hym: Abraham is our father. Iesus sayeth vnto thē: If ye were Abrahams children ye would do the dedes of Abraham, but now ye go about to kill me, a man that hath tolde you the trueth• which I haue hearde of God: this did not Abraham. Ye do the dedes of your father. Then sayed they vnto hym, we were not borne of fornicacion, we haue one father, euen god. Iesus saied vnto them: If God wer your father, trulye ye woulde loue me, for I proceeded forth and came from God, neyther came I of my selfe, but he sent me. Why doe ye not knowe my speache? Euen because ye cannot abide the hearyng of my woorde. Ye are of your father the d•uill, and the lustes of your father wyl ye serue. He was a murtherer from the begynnynge, and abode not in the trueth, because: here is no trueth in him: when he speaketh a lye, he speake|th of his owne, for he is a lyar, and the father of the same thing. And because I tell you the trueth, therefore ye beleue me not.

Forsomuch as the Iewes toke this saying of our Lorde Iesus in euill parte, they frame their aunswere in suche sorte, that they go aboute therein to picke out of Iesus wordes some thing spoken to Abrahās rebuke: which thing if it had been so in dede, they woulde haue prouoked the people to haue stoned Christe: for where as he had openly testified that their dedes were euill, and added further that they did those thinges whiche they had sene theyr father do (neyther did they knowledge any other father then
Abraham) they take it as if by this saying of Jesus, Abraham the Patriarch had been reproved, who had himself been such a one as were the children that came of him. But Jesus spake nothing sore at all against Abraham, but reasoned contrary to their saying, proving that therefore they were not the children of Abraham, because they were most farre from his ways, & moste vnlike him. If ye will, sayeth he, be taken for the true children of Abraham do as your father did: beleue Goddes worde. For he of trueth through notable affiance in God, deserued the commendation of righteousness, and was called righteous. Now although ye haue never doen boastynge Abraham to be your father, nevertheless your studie and drifte is to kill me, a man that albeit I were none other but very man, yet were I innocent and one that harme no man, and you therefore woulde leave me, because I tell you the trueth, whiche I do not fayne of myne owne heade, but that trueth whiche I haue hearde of God: insomuche that whosoeuer distruseth me, thesame must nedes distruste God. But Abraham will not acknowledge you for his sonnes whiche go about a wicked matter, and muche disagreeable to his maners. And if it be so that every one is that mans sonne,

whose dedes he foloweth, and that your dedes withall are farre vnlike to Abrahams, you muste nedes haue some other father, whosoeuer he be, whose naturall disposicion you do resemble, and shewe your selfe lyke in condicions. The lewes beeyng of trueth more prouoked by these sayinges, nowe (as it were) geassing to what ende the processe of Jesus wordes tended, and whom he noted to be their father, aunswere: whom els apointest thou for our father, that takest awaye our father Abraham?

We be not base gotten, we maye rejoyce in that which is common to all the lewes, who are not onely the succession of Abraham, but also the sonnes of God, whiche calleth Israell his first begotten childe. And we are Israelites. And if thou take away our father Abraham from vs, if thou geue vs another father then God, the common father of all our nacion, thou art not only injuriouse and dispiteful to vs, but to the whole nacion of the lewes. Wheras this was a wicked and shameles aunswere (for what could be more shameful theo boaste themselfes to be the children of God, who knewe themselues giltye in such great faultes, who also laied in wayt to bring yede sonne of God to death) Jesus replied sharply to this answer and saied: If God were your father, that is to witte, if ye were very true and naturall Israelites, ye woulde I am sure loue me, as a brother & begotten of the common father of all, and as one that doeth expressly folowe his fathers behauour and maners, even as it becommeth a true naturall childe. For I neyther shewe forth any other thyng then God the father, nor I do none other mens busynes then my fathers, from whom I proceaded
and came into this world. For I neither speake nor do any thing of my selfe. I do not apoint my selfe to this embassage but he sente me, whom ye clayme to be comon father to you all.

And yf ye saye trueth, why do ye not acknowledge his speache, that is the same fathers sonne, and his very true sonne, who was also with his father belfore he came into the world, neither speaketh he any thyng but at his fathers appoyntment? Why can ye so very euill beare my wordes whē as by me, god speaketh vnto you? If ye beleue God to be true, beneficiall, & an health geuer, frendely to thē that be godly, and enemy to the wicked, when as ye see nothing in my sayinges or doinges vnlyke vnto these thinges, why do you not acknowledge the manners and verye nature of youre father? But if ye couet to heare your fathers name, whome in witte and dedes ye do resēble: ye be neyther bee∣gotten of Abraham, nor of God, but euen of the deuill: ye be his very naturall children, whose witte and disposicion ye breathe out and shewe likelyhoode of, and whose will ye obey. For ye haue bothe hated the trueth, and go aboute to kyll an innocent. This is an exaumple of the deuill your father. For because he hath been the chiefe auctor of bothe lyes and murder, who by his lying entised vnto deathe the firste parentes of mankinde, being with none other thing pro∫oked then throughge enuie of other folkes felicitie. And thesame sinfull disease doth pricke you forwarde to slea one that is innocent, and a beneficiall person. The deuill enuyed man, that was of a blessed creacion, ye enuie man to be re∫stored vnfo the felicitie from whence he fell. He fell from the trueth by hys pryde. And his fall was suche that there is no hope of his amendemente, but persistyng in euill, he heapeth sinne vpon sinne striuing againste Gods veritie by you at this presente, and doyng thesame thyng that in the beginnyng of the worlde he firste practised, when he drewe the first auctors of mankynde vnfo

Whoso therfore hatēth trueth and loueth lyes, he declareth sufficiently who is his father. Whosoever pronounced a lye, he speaketh of hym that is the foūtaine of all lyes. Whatsoeuer that auctor speaketh is a lye, and he speak|keth of hymself for he is not onely a lyar, but the father and prince of lyes. As of the contrary syde, God is the fountayne of all trueth, and whosoever speak|keth the trueth to Gods glory, he speaketh not of hymselfe but of God.

But if you be begotten rather of God the auctour of trueth, then of the deuill the father of lyes, wherfore then (consideryng that I dooe speake vn|to you heauenly trueth,) doe not you beeyng the children of Abraham beleue God? why do not ye the children of God, acknowledge and loue Goddes trueth?
Whiche of you rebuketh me of sinne? If I saye the trueth, why do not ye beleue me? he that is of God heareth goddes woordes. Ye therfore heare them not, because ye are not of God. Then aunswered the Iewes, and sayed vnto hym: Saye we not well that thou art a Samaritane, and hast the deuill? Iesus aunswered: I haue not the deuyll, but I honoure my father, and ye haue dishonored me: I seke not mine owne prayse, there is one that seketh and iudgeth.

If ye fynde any lye in my wordes or any faulthe in my procedyng, geue not credite to my wordes. But which of ye all can burden me with any one faulthe? What maner of men ye be, ye your selfes are priuie: but if whatsoeuer be right and true, thesame is of God, and neither can ye proue in me any thyng that valrieth from right and trueth, why then in not beleuynge me do ye distruste god, specially consideryng that ye boaste your selues to be the children of God? But and if ye did extolle and aduaunce your selues truely, ye would acknowledge the woorde of God, but in case ye do it vntruelye, ye declare your selues to haue a lying father.

*Whosoeuer is begotten of god, thesame doeth (lyke a true naturall chylde) geue eare to his fathers woordes. And that thing well proueth you not to be begotten of God the father, because ye cannot abyde to heare the truethe that cummethe from him. The Iewes beeyng made through these woordes more wood, fall to geuyng cursed woordes in theyr aunswere, wherunto the malice of men beynge with reason concluded is woont to haue refuge, and saieth: Do not we saye right of thee, that where thou wilt be taken for a Iewe, and boa∣stest god to be thy father, thou art a Samaritane, and haste the deuill? whiche selfe thyng, thou doest now declare in dede, and approuest our iudgemente of thee. But what aunswer made moste gentle Iesus vnto this peuishe mad re∣proche? As touching the reproche in namyng hym a Samaritane although he were commonly taken for a greate rebuke and slander, yet because it was naught els but a fumishe checke spoken in a furye, he made no aunswere at all therunto, as though they had but called hym a mushrome, or an oynion, but yet to the bearing hym on hande that he had the deuill, he aunswereth, but in suche sorte that he gaue them no euill language againe, whiche he mighte worthely haue doen, and countermaūded backe againe, theyr lewde saying to themselfes, but auoydethe it courteouslye from hymselfe: teachynge vs by the waye, that as ofte as we haue to do concernyng goddes glory, as ofte as the truethe of the ghospell is to be defended agaynst the wicked, we should be ear

should shew our selfes •ente and meke. In suche wise that we do not make
aū|swere to all thynges, but repell and auoyde those thinges onely from vs, which we cannot concele without hinderaunce of the gospell.

To haue the people vnderstande that Christ did euery thyng in all his pro|cedynges, not by the deiuils auctoritie, but God the father beyng aucthour, made muche to the furtheraunce of the ghospell. I haue sayeth Christ, no fami|liaritie with any deiuill, nor I doe not therfore boaste my selfe of God beeeyng my father, to thintent that I woulde with a lye obtayne myne owne prayse, but that through me my father myght be glorifyed emongst men. And albeit ye doe glory that ye haue thesame god to your father, yet doe ye me despite, who seke nothyng els but his glory, of whom ye woulde be thought true wur|shippers.

I do not curiously seke myne owne prayse at mennes handes,* neyther doth your contumeliouse wordes hurt me, but rather worketh your destruccion. For there is one, who as he is couetous to be glorified amonges men by me, so he wisheth that I agayne should haue glorye by hym: not that eyther he or I haue nede of this glorye, but that so to haue it is expediente for you for the ex|chaunge of death, and that ye maye attayn saluacion. Of trueth, lyke as I doe not muche couet myne owne glory (howbeit in dede my glory is the glory of my father) so am I no reuenger of myne owne rebuke or iniury. But yet for all that thinke not that ye shall be without punishmente for that ye haue slaunde|red me. For there is he that both seketh my prayse and glory, and will reuenge my iniury and contempte, except ye amende.

[ The texte.] Uerely verely I say vnto you, if a man •epe my saying, he shall neuer see death. Then saied the Iewes vnto him: Nowe knowe we that thou hast the deiuil. Abraham is dead, and the Prophetes, and thou sayst: If a man kepe my saying he shall neuer •aste of death. Arte thou greater than our father Abraham whiche is dead? and the Prophetes are dead: who ma•est thou thy selfe?

To glory in names, as ye doe, profiteth nothyng, for in that sorte neyther Abraham, the originall begynnyng of your stocke, nor Moses, nor the Prieste, nor the Pharisees, ne God the father, shal do you any good. Be ye well assured hereof, if any man obey my wordes (as I haue sayed ofte) he shall neuer see death, onely belefe is the way and entrie to immortalitie. Although the lewes ought with this so caulme and gentle an aunswere to haue ben appea|sed, and with this so great a rewarde to haue ben allured vn| to fayth, yet accor|dyng to theyr rudenesse, dooe they interpretate that thynge which was spiritually spoken of life of the soule, to be spoken of bodily lyfe, and that whiche was told them for their instruccion, they sediciously marre and frowardly turne in|to the reproche of the Patriarkes, studyng euerye waie to procure some hatred agaynst our Lord Iesus among the multitude. They aunswere verely in thys manier. We haue also of that thy saying more certayn knowlege that thou art possessed with a deiuill wood
and frantike, which promisest this thing to them that kepe thy worde, which manier of thing our Patriarkes, menne of moste highe prayse, neuer had vnto whome God himselfe spake. God spake vnto Abraha\um{m}, as he did also to other Prophetes. They were obedient to Goddes worde, and nertherlesse they be all deade, and thou promiseste perpetuall lyfe to them that observerse those things whiche thou teachest.*

With what countenaunce or howe dareste thou bee bolde to promise other that thyng whiche thou haste not thy selfe? Doeste thou promise immortalitie to other, beyng mortall thy selfe? Arte thou greater then our father Abraha\um{m} which is deade? Yea and moreouer the Prophetes also be all dead. They durste promise no suche thyng to any man. How highly doest thou pressume of thy selfe? Whome makest thou thy selfe? Thou preferreste thy selfe before the Prophetes, and Abraha\um{m}, and in promising that thing which is gods, thou makest thy selfe god.

Iesus aunswered: if I honour my selfe, my honour is nothyng. It is my father that honoureth me, which ye saye is your God, and yet ye haue not knowen him, but I know hym. And yf I saye I knowe hym not, I shall bee a lyar lyke vnto you, but I knowe hym, and kepe his saying. Your father Abraha\um{m} was glad to see my daye, and he sawe it and reioysed. Then sayed the lewes vnto hym: thou arte not yet fiftie yere olde, and haste thou seene Abraha\um{m}? Iesus sayed vnto them: Uerely, verely, I saye vnto you: ere Abraha\um{m} was borne, I am. Thē toke they vp stones to caste at him. But Iesus hid himselfe and wente out of the temple.

The Lorde Iesus did so moderate his aunswere vnto these fonde peuyshe reproches, wherewith the lewes taunted hym, that because they were not yet able to receyue so great a mistery, he dyd of trueth somewhat by insinuacion o\um{p}en that he was greater then the Prophetes, and Abraha\um{m} himselfe too: and that he was one that might perfourme by Gods power that thyng which he did promyse, yet he would not appeare arrogant amonges the ignoraunte. But he tempered his sayinges lesthe shoulde kyndle more wrath in them that were moued already, and sayeth: I attribute nothyng vntruely to my selfe. For yf I shoulde after the manner of men seeke for prayse at mannes hande, then were my prayse false and vayne. And in case I were curiouse to seeke for prayse and glory, it were not nedefull to hunte for it amongst men. For it is my father, from whom all true glory cummeth, that glorifyeth me. He that is honoured of hym, the rebukefull woordes of menne doe not dishonoure thesame. And yf ye wyll algates knowe hym that is my father, it is very he whome ye boaste to be
both your God and father. Whose chyldrē if ye were in dede, forsothe ye would recognyse his embassadour, and yf ye were true wurshippers of hym, ye would fauour his glory, and not bryng hym in contempte whome he sente into the worlde for your saluacion. But as ye wurshippe hym with false religion, so ye vntruely clayme vnto you the knowledge of hym. He is spiritual, and you fauour and knowe nothyng els but carnall thynges. I who am his very sonne in dede, doe verely knowe hym, which thyng I doe not of arrogancye vntruely chalenge, but I saye that whiche is true: and yf I shoulde saye I knowe hym not, I should be a lyar, and lyke vnto you that professe the knowledge of God whom ye knowe not. I am sent from hym and was with hym before I came into the worlde. Therefore I knowe hym, and what thyng soeuer he hath com|maunded me, I doe it. But whosoeuer contemneth my worde contemneth god, in whose name I exercise the commission of his embassage, and that faithfully. And whosoeuer despyseth gods worde, he neither knoweth God nor taketh him as God.

Furthermore whereas ye neuer ceasse braggyng of youre father Abraham to whom ye be moste farre vnlike, and that ye procure hatred vnto me, for that I take my selfe to be Abrahams better, verely I do neyther vainly boaste mine owne greatnes, nor diminishe his dignitie. This I will now saye vnto you, that Abraham whome you doe rather wonder at then folowe, how great a man soeuer he was, yet he was glad and thought he should be happy if it myght be his lucke to see my daye. And he sawe that thyng whiche he desired, and that great man greatly ioyed to haue my daye chaunce to hym, and yet you contemne me. Iesus dyd herein and by this straunge saying, signifie that whan Abraham made hymselfe ready to offer in sacrifice his sonne Isaac, he sawe by the spirite of prophecie that our Lord Iesus should be geuen of his father vnto the death of the crosse, for the saluacion of the worlde: and yet should not through that death utterly peryshe, but within three dayes after reuiue againe to an immortall lyfe. The Iewes not yet vnderstandyng this misterie, doe nowe againe according to theyr carnall iudgement, fall in hand with checking: supposyng Iesus to be no nother thyng then man, nor that he had any beyng before he was borne of Mary. Thou art not yet (say they) fiftie yeres olde, and haste thou seen Abraham that died so many hundred yeres agoe? Finally the Lorde Iesus as a man prouoked with theyr opprobrious woordes, some deale openeth, and as it were uttereth a lytle sparke of his Godhed through whiche he knoweth no tyme nor number of yeres, but was alwaye all one before all course of tyme, lyke as God the father being whilout the limites of tyme alwaie is that he is. For thus he speakeeth vnto Mol|ses. I am that I am: signifyinge an eternalitie, and a nature that cannot chaunce. And in lyke maner the sōne vsing the woordes of his
father, sayeth: This I doe assuredly confirme vnto you (though as yet ye wil not beleue it) or euer Abraham was borne, * I am. At these woordes as playne blasphemous, because he beyng a mortall man semed to take vp
hym the eternailitie, a thyng for God only cōuenient, they coulde not
withholde theyr handes, but toke vp stones, and wente in hande to
ouerthrowe and presse hym with stones. But Iesus professyng hymselfe to
be God, to declare hymselfe to be a very man also, gaue place to their fury,
not because he feared theyr forcible violence, whiche he had power to kepe
of, but to teache vs by the waye that when time requireth that the trueth of
the ghospell should be preached valiantly and boldly, and again, that when
we had once executed our duetie, the fury of euill men should not
causelesse and in vayne be prouoked and exaspelrate: for our Lorde Iesus
knewe that it coulde not haue been beate into the heads, I will not say of
the grosse and ignoraunte multitude, but not of his disciples: and they to be
brought to belefe therof, in case he had openly prea[ched himselfe to be
both God & man, and thesame to be all at once both mor|tall as touching his
manhed, and also immortall as touching his deitie: and as perteyning to the
fleshe to be a man borne of a virgin in time, as touchyng diuine power to
haue been alwaye before all time God of God. Surely this so secrete a
misterie was rather to be at time conueniente perswaded to the worlde by
miracles, death, resurreccion, ascendyng to heauen, and by the in|spiracion
of the holy ghoste, then before due tyme to be brought in, and vtt|red in
open playne woordes to them that would not belue it. Therfore Ie|sus
withdrewre hymselfe from them, geuyng place to theyr fury, and wente
secretly forth of the temple: by that acte declaryng beforehande, that
after|warde the light of the ghospell beyng repelled of the wicked and
voluntary blynde Iewes, should be put ouer to the Gentiles, & their house
left to them desolate which only thought themselfes the true seruauntes of
God, and ob|seruers

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of true religiō. And so Iesus which is the author of true godlines, wente to
an other place.

The ix. Chapter.

[ The texte.] And as Iesus passed by, he sawe a manne, whiche was blynde from
his byrth, and his dis|ciples asked him, saying: Master who did sinne, this
manne, or his father, or mother, that he was borne blynde? Iesus sayed:
neyther hath this manne sinned, nor yet his father and mo|ther, but that the
workes of God should be shewed.
Herfore our Lorde Iesus did now for a while geue place to the fury of them, whom as yet he sawe incurable, and falleth in hande with miracles to declare his Godly power, whiche he coulde not all this while dryue into theyr headdes by any perswasion of woordes. And loe there fel forthwith a matter in his waye not vnlike those thynges which were done in the temple. For of trueth much a doe was there with the blinde. But suche as were blinde in soule, not in body, whiche is the moste vnhappy kynde of blyndnesse. And so muche also the wurse, as that although they were more then blynde, yet they thought themselues quicke sighted, so that they were not only miserable, but also vnworthy to be cured. For somuch as miser was not that blinde man whom Iesus sawe as he passed by, whiche man lacked onely bodily sight, and was borne blinde, so that it was a maladie aboue the Phisicions cure, but yet coulde Christe heale it. This man had an inwarde sight, & sawe with iyes of the soule: when Iesus therfore sawe the man, and had compassion on him, much pitying his misery, the disciples which called to their remembraunce that Christe had sayd to the man that was healed of his palsey: Go, and hereafter sinne no more, leste some wurse thing come vpon the, supposing that euery blemishe of the body had come of some faulxe of the soule, axed Christe of the blinde man, and sayed: through whose sinne chaunced it that this man should be borne blinde? for where as none coulde sinne or he were borne, whosoeuer is borne with any sickenes or impediment of body, is to be thought punished for some other mans faulxe, which thyng should yet seme against equitie, the disciples therfore sayed: Maister whēce came so great euill to this felowe, that he should be borne blinde? Whether came it of his owne or of the sinne of his parentes? Iesus aunswered: Neyther did this man through his owne sinne deserue to be borne blinde, who coulde not sinne when as yet he was not: nor his parentes. For as the lawe teacheth, God punysheth not the chyldren for the faultes of theyr parentes, excepte the children folowe the sinnes of theyr parentes. But blyndnesse chaunced to this man vpon a casualtie (and not through any mans sinne) as in the course of mans life, many thinges chaūce to many folke. This mans misery & lacke of sight was not prohibit, but suffered to chaunte vnto hym, because that by hym the mightie power and goodnesse of God, whom the blinde Iewes so obstinately cryeth out vpon, should be declared to mē. The more vncurauble the disease is, the more famous and commendable shall be the healing of thesame.

[ The texte.]

I must worke the worke of hym that sent me, whyle it is daye. The night cummeth when no manne can worke. As long as I am in the worlde I am the light of the worlde. Assoone as he had thus spoken, he spatte on the grounde,
and made clay of the spettell and rubbed the clay on the iyes of the blynde, & layed vnto hym: Goe washe the in the poole of Siloe, which (by interpretacion) is asmuche to saye as sent. He wente his waye therfore and washed, and came agayne seeyng.

For this cause was I sent into the worlde euē to procure the glory of God with suche dedes, as should cause the vnfaythfull to beleue my woordes to be true, and to thintent also that those whiche will beleue, should be cured of their blindnes. I must doe this commaundement diligently while it is daye: for yf menne haue any worke in hande, they be wonte to doe it in the day. The night (perdy) is vn Lansome to worke in. Therfore in the meane tyme, whyle prensent day geueth vs leaue to worke, we may not cease: For the night shall come when as men (all in vaine) would worke and cannot. As long as I am in the worlde, I am the light of the worlde. If men make spede to finishe the worke, which they goe about for some commoditie of this life, before night, how mucho more behoueth it every man to labour, that while they haue me with them, they may go thorowe with the busines of the eternall saluacion. In fauour wherof, whatsoever (in the meane season) I doe in this worlde, I doe it for that thing sake, and to further saluacion. For what other thing doe I, then that all folke should, through iyes of faith, see and acknowlege God and his sonne, whom he sent into the worlde: I shall within a while departe hence, than shall those that haue nowe had no will to worke, desyre lyght in vaine. The Lord Iesus did with this saying, couertly notise vnto them that were present, that (al inid litie set aparte) they should quickly go about to beleue the sonne of God, whom they coulde not long after see bodily. More∣ouer, he did insinnate therwithall that those which otherwyse coulde not be brought to believe than by hearing him speake, and seeyng him worke mira∣cles, should to none effecte desire to haue him made away, whom they despilised beyng present. And at whose light, beyng obiecte to all mennes sight, they shut their iyes. Furthermore he signified likewise, that al suche as of obsti∣nate minde did persist in wilful blindnesse of minde, should, when time were, as menne vnrecouerable and without hope to be amended, be lefte to theyr owne folly vnto eternall destruccin, even when aduersaunte miserye is im∣mynent and ready to inuade them, whiche calamitie wyll rather cause them perishe than heale them. And ouer all this he dyd ensigne them in tyme to come, a terrible judgemente, at what season the wicked shall couet to labour aboute businesse of theyr saluacion: And it shall not bee lefull, for that the night will not suffre it, for as mucho as they neglected the day in which they myght haue wrought: yet for all this, euery one whyle he is in state of this bodely lyfe, and also after Christes ascencion into heauen, hath this dayes lyght of the Apostles, and of holy scripture, whiche geueth habilitie to doe the thyng that appertayneth to our saluacion: But after the bodye be once dead, than is his daye awaye from hym, nor it cannot worke any thing more: but the rewarde of his foredoen dedes is to be hoped vpon and loked for. These diffuse sayinges our Lord Iesus than had, to quicken and pricke for|warde
with feare of the thyng to come, men that were slowe to beleue. But nowe, while the disciples looked for a miracle, Iesus spatte on the grounde,

and of his spattle and duste mixed together, he made clay, and he anoynted the blinde mans iyes with the clay, euens therby resembling his fathers, or rather his owne worke, wherein he made the firste manne of hard clay, mollified with licoure. And to restore that whiche was loste, pertayneth to the same author, which fyrst made thesame thynges of nought. And to purifie or make whole agayne, a thyng that is corrupted, is of more power & strength, than to begette a thyng that is not borne. Well but in the meane tyme, the noueltie of this plaster made all theyr myndes attentieue and quietlye to geue hede, and well to considre the miracle that should be wrought, and it also proued a stedfast fayth in the blinde man, whiche murmured nothyng at hym that anoynted hym, but simply obeyeth hym that doeth what hymselfe liste, doubtyng nothyng at all of the benefyte, what waye so euer it should be geuen. The blinde dyd not furthwith receyue his sight, but as sooone as he was anoynted with the clay, he is commaunded to goe to the poole Siloe, and there to washe awaye the clay, wherewith his iyes were embrued, to thentente that both the blinde mannes faithfull affiaunce should be of grea\r

ter fame, for that he made no refusall to doe that he was commaunded, and that the noueltie of that straunge sight, & also the delay whiche was through length of the lourney, should bryng furthmoe recordes of the miracle: for the blinde manne •at not farre of from the temple beggyng by the waye syde. And the well Syloe wherof ryseth the poole, is at the foote of the mounte Syon: of whiche water Esay speaketh too and complayneth that that water beareth the igure of holy scripture. Which scriptures of God, whē as without blusteryng of worldely eloquence they issue furth caulmely and smoothely, yet because they bubble out of the priuy hid caues of godly wise\r
dome, they haue heauenly violence to remo•e the blyndenesse of mannes mynde, howe long soeuer it hath continued and to open those iyes wherwith God is seen, whom to haue seen is felicitie. For Syloe in the Syrians tongue sygnifieth sent. For one there is euen specially sente from the father, whiche only geueth lyght to mennes mynde, for he is the fountayne. It did represente Christe hymselfe, who euen at this presente tyme also, beyng as it were with a secrete power enclosed in holy scripture, openeth the iyes of the blinde, yt so be that they will acknowledge the\r

blyndenesse. He must be made more then blinde that will receyue light of Christe. He that is wyse to the worlde, is very farre of from hope of heauēly wisedome: he that thinketh himselfe well sighted, nor vouchesaueth to haue his iyes closed vp with the clay of Iesus, there is no cause why he should hope for the lyght of the ghospell. Nowe than whan the blinde felowe, a notable known manne for his beggyng, and known also to bee borne
blynde, wente thither as he was commaunded, no doubte but a great croude of people folowed hym as he wente, not without laughyng, to see his iyes blurred with clay: and so twice blynde goyng to a water whiche was of no name through any miraclle that euer was done therin: when they were come to the water, he wa|sheth awaye the clay from his iyes, and returneth home with open iyes and and cleare sight.

[ The texte. ] ¶So the neyghbours and they that had seen hym before howe that he was a begger, sayed: is not this he that sate and begged? Some sayed this is he: Agayne, other sayed: no,

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but he is lyke hym. He hymselfe sayed, I am euen he. Therfore saied they vnto hym: howe are thine iyes opened? He aunswered and sayed. The manne that is called Iesus, made clay, and anoynted myne iyes, and sayed vnto me: Goe to the poole S|••••••••••lo and washe. •••••••••• and when I went and washed, I receiued my sight. Then sayed they vnto hym: where is he? He sayed, I cannot tell. They brought to the Pharisees, hym that a litle before was blynde, and it was the Sabboth daye, when Iesus made the claye and opened his iyes.

Neighboures therfore and other whiche had knowen hym before (neither coulde he but be well knowen to many, considering he was a common beggar) when they knewe his face, but as for his iyes they sawe altered, they sayed: Is not this he whome we sawe sitting before the temple, and begged by the waye syde? Some sayde: It is he. Other contrarie, it is not he, but it is an other like hym. Whyle they disagreed among themselues, the blynde himselfe sayed: Yes verely I am the same beggar, and he that was borne blynde, whome ye haue often seen. And he thus sayed, that his voyce also beyng knowen, should cause the miracle be the better beleued. But we (say they) sawe the blinde: now see we the see with open iyes. How chaunced it that thynie iyes were shut, and now are open? The man (saieth he) that is called Iesus, made claye, and therwith anoynted mine iyes, and that doen he sayed: goe thy waye to the poole Siloe, and there washe thine iyes. I wēt my waye, I washed me, and now I see. They than sekyng occasion to pycke a quarell to the Lorde Iesus, to put him to re|buke, because in tempering the claye and anoynting the iyes therwith, he sum|what laboured on the holy daye, they enquire where he was that did this dede. When the beggar had aunswered that he knew not who it was, for he had not knowne Iesus by sight, but onely by name, they bryng him whiche of a blynde man was brought to his sight, vnto the Pharisees, that by shewyng the thyng playnely before them, he shoulde detecte Iesus that he hadde broken the Sab|both daye. For it was the Sabboth daye whan Iesus opened the blynde mannes iyes.
Then agayne the Phariseis also asked him howe he had receyued his sight. He sayed vnto them: he put claye vpon my iyes and I washed, and do see. Therfore sayed some of the Phariseis: this man is not of God, because he kepeth not the sabboth daye: other sayde, how can a man that is a sinner, do suche myracles? And there was a strife amongst them. They speake to the blinde man agayne: what sayest thou of him, because he hath opened thine iyes? he sayed: he is a prophete.

There the Pharisees enquire of the manne once againe howe he came from beyng blinde to haue sight. He casting no perils shewed playnly how the matter was, and sayed: he anointed mine iyes with claye that was tempered with spattle. And vpon his commaundement I washed me in Siloe, and that doen I receyued my sight. Certayne of the Pharisees when they hearde this, sayed: this Iesus is not of God, though he speake of God the father: for if he tooke God for his auctour, he woulde not by doyng suche miracles violate the Sabbath whiche God commaunded to be kepe. It is a detestable thyng to breake the holy Sabbath daye. God medleth not with suche a one. So those maliciously faithlesse because they could not denye so manifest a dede, nor reproue so beneficiall a dede, they borowe and make shift to haue a quarell against him at the holines of the daye, other agayne that were more curable, sayth: if this man were not beloued of God, or detestable before hym for breakyng the Sabbath,

howe coulde he worke these miracles? The matter it selfe sheweth that these thynges are dooene by the ayde of God: Nor this is not nowe the firste miracle that he hath wrought. After this sorte was alteration and sondrye opiniones among them, touchyng Iesus. Therfore the Phariseis, whiche by all as[sayes, toke occasion to reproue hym, spake yet againe to the blinde: What thinkest thou (saye they) of hym that opened thyne iyes? The thyng that they hun[ted for was this: that in case he had spoken euill of Iesus (whiche thyng the blinde man knewe was theyr mynde) they might haue matter to laye againste those whiche had merely good opinion of Iesus: but and he had reported well by hym, they woulde haue been fierce againste the blinde man selfe, and haue caste hym out of the Synagogue. The beggar of trueth simplie and withoute dreade spake out what he thought of Iesus. I take hym (sayeth he) to be a prophete, meanyng by thatsame, some greate and notable man of whom he had both heard great fame, and had had also experience of his power and strengthe in hymselfe.

But the Iewes did not beleue of the man (howe that he had been blinde and receyued his sighte) vntyll they called the father and mother of
hym that had receyued his syghte. And they asked them, saying: Is this your sonne, whome ye saye was borne blinde? Howe dooeth he now see then? His father and mother aunswered them, and sayed: we knowe that this is our sonne, and that he was borne blynde: By what means he nowe seeth we cannot tell, or who hath opened his iyes, cannot we tell: he is olde ynough, aske hym: leat hym aunswer for himselfe. Suche wordes spake his father and mother, because, they feared the lewes. For the lewes had conspired already that if any man dyd confesse that he was Christ, he shoulde be excommunicate out of the Synagogue. Therfore sayed his father and mother: he is olde ynoughe ask hym.

There were many Iewes therfore, whiche coulde not be brought in beliefe, that this was thesame whiche late before sate beggyng at the doore of the temple, beyng borne blynde, forsomuche as it did euidentlye appeare that he nowe had cleare sight and open iyes. Therfore his father and mother were called for, whiche coulde knowe their sonne euen by some speciall marke. And here nowe the malicious curiositie of the Pharisees set forwarde the beliefe and also the commendacion of the thyng that was doen. Therfore they saye to his parêtes: Is this your sonne whome ye were woont to saye was borne blind? And howe chaunced it that nowe he seeth? They (as in dede suche bee timorous as haue small substaunce at home) answere warely: The thing (saye they) whiche we certainly know, we can testify: We knowe that this is our sonne, & that he was borne blind. But of the sight that is geuen him, we neither knowe how it came, nor from whom, himselfe shall testifie this thyng more assuredly than we can. He is old ynough, aske him rather then vs, lette him speake for himselfe that he knoweth. His parentes had these sayinges, not as ignoraunt what had befallē upon their childe, but they had leauer that he alone shoulde come in daunger, than they to endaunger thesmelves with him: for the lewes had already con∫spired, that if any man durste professe Iesus to be Messias, he shoulde bee excō∫municate and caste out of the Synagogue, whiche was taken for a matter amon∫g the lewes of great reproche, wherof it cūmeth that euen among the professo∫rs of the gospel, the sharpest kynde of punishment is, that if a man swarue frō his professiō and fal into an haynous cryme, he be remoued from the felow∫ship of other, to the intente that he whiche cannot bee refourmed by wholesome

informacion, beyng eschewed of other, shoulde be better advised, and for veray shame amend. But this exaumple of gentle fiercenesse, whiche was fitte to bee exhibite vpon them onely, which through theyr enormities should make them∫melues detestable and pestilente, the lewes nowe turne to the establishement of theyr tyranny: lyke as they dyd also abuse all other
good ordinaunces to theyr owne gayne and pompe. The darte whiche ought to haue been hurled at the e∣uill sorte, to haue healed them therby, rather than to haue destroyed them, they turne thesame weapon agaynst them, whiche profess e Christe. The blinde mās parentes fearyng this thyng, layeth vpon theyr sonnes backe, the enuie that shoulde rise of testifying the trueth: he is (saye they) of sufficiente age, ye maye aske him.

[The texte.] Then agayne call they the man that was blinde, and sayed vnto hym: Geue God prayse, we knowe that this man is a sinner. He aunswered. Whether he bee a synner or no, I cannot tell: one thying I am sure of, that where I was blinde, I nowe see. Then sayed they to hym agayne: what did he to thee: howe opened he thyne iyes? he aunswered them: I tolde you ere while, and ye did heare, wherfore woulde ye heare it agayne? wyll ye also be his disciples?

Than he that had been blynde, was called for agayne, to bee his owne wit|nes and aduocate, and to bee also a publisher of Christes renoume, for it was Christes vse to reverse and turne the malice of the Pharisees, vnto Gods glo|rye. For though the dede was more euidente, partelye by the recorde of the pa|rētes, & partely by yᵉ acte selfe, than that it could be cloked or denied, yet to turne awaye the prayse of that dede from Christe, whome they hated, they saye: That thou haste sight where before thou waste blinde, do not ascribe it to Iesus: vn[to whom thou arte nothyng beholden, but prayse god for this benefite. For we know that this fellow lesus is a sinner, who hath no acquaintaunce with god. The Pharisees did their endeuour to deuide in sundre that whiche coulde not be seperate, that is to wete, the glory of the father from the glorye of the sonne: and they spake colourably, to hyde theyr owne iniquitie with the pretence of hye godlynnesse, as though they toke great care leste Goddes honoure shoulde decaye, when as in very dede they sought theyr owne prayse in all thynes, and regarded not the prayse of God. The blynde manne answeryng vnto these say|linges, bothe boldely and aduisedly, sayeth: whether he bee a sinner or no, let o|ther men iudge, it is not my parte to geue sentence therin, one thying I can trul|ye testifie, I founde in very dede that I was before blynde, and I nowe see: here nowe, when as no sufficient occasion was geuen to the Pharisees, eyther to rebuie lesus or to bee cruell agaynst the man, whiche had spoken warelye and with good aduisement, they were turned backe agayne to theyr former in|terrogatories, driuing driftes on euery syde how to beriue Christ of his praise: what did he to the (saye they) or by what meanes did he open thine iyes? hoping that by a new maner of framing his tale, thei might picke out somewhat wher|by they should perswade that this prayse was not due to Christe. Agaynst this impudēt & shamelesse malice of the Phariseis the beggar beyng now wel bold|ned, maketh this answere: I tolde you erewhile playnelye as the thyng was doen in dede, once ye haue heard it. To what purpose is it, to repete thesame al|gayne? If ye do enquire of a pure simple minde, well, I haue already opened yᵉ matter, and with my recorde, I haue satisfied that whiche was
demanded of me: and ye do not so ask, it were not indifferentelye
doone, etesones to

tell the same. Dooe ye therfore so diligently enquire the maner of the deed,
that after the matter be throughly knownen, ye also wil become his disciples,
by whō God worketh so great things? lyke as I (vpon experience of his
power) and many other moe are his disciples.

[ The texte.] Then rated they him and sayed: be thou his disciple, we are Moses
disciples: we are sure that God spake vnto Moses: As for this elowe, we
knowe not from whence he is. The man aunswered and sayed vnto them: this
is a merueylous thyng that ye wot not whence he is, and yet he hath opened
mine iyes. For we are sure that God heareth no sinners, but ye anye man be a
wurshipper of God and obedient vnto his wil, him heareth he. Sence the world
belgan, was it not heard, that any man opened the iyes of one, that was borne
blynd. If this man were not of god, he could haue doen nothing. They
aunswered and sayed vnto hym: thou arte altogether borne in sinne, and
doest thou teache vs? And they cast him out.

The Phariseis beeyng sore prouoked with the beggars great affyaunce,
made no aunswere, but all to rated him: wishing that thyng to the manne as
an extreme euill, whereby themselues might bee made blessed, and through
abhominacion putting backe from them that thyng, whiche oughte to have
been moste hartely desyred, sauyng for that they were as blynde in soule as
the beggar beyng nowe an euangeliste, was before in bodye: the Pharisees
(I saye) saye vnto hym: O thou vngracious wretche, bee thou that naughtye
felowes disciple. We that are the disciples of Moses, with whome this Iesus
is not to bee compared,* doe deteste and abhorre suche a maister. For we
bee certayn that god spake to Moses, and that whatsoever he teacheth vs,
he hath it at Goddes hande to teache. But why should we geue eare to this
Iesus, seing we knowe not from whence he came? leat him teache and proue
vnto vs his authoritie, and perchaunce we will beleue him. The beggars
courage and boldenes dyd in the tyme of theyr reasonyng, growe and
increase: And thoughe he percieued that they by all subtill meanes went
about to destroye Iesus, yet did he stoutely (setting a syde all perils) pleade
Iesus cause, gathering and well prolyuynge by the miracle that was wroughte
in geuyng him his sighte, that it was cleare ynowe from whence lesus came.
I meruayle (sayeth he) why ye saye ye knowe not from whence lesus is,
when as it cannot be denayed but that by hym myne iyes be open: with
whiche (being shut and withoute sighte) I was borne. Certes this is a thing
without controuersie, neither dooe ye thinke the contrary, that God heareth
not the desyres of sinners. But if a man wurshippe him deuoutly, and
obeyeth his will whome he religiouslye serueth, hym dooeth God heare. But
if God by Iesus haue taken from me my blyndnes, albeit the chiefe prayse is
to be geuen to god, yet neuertheles it must nedes be that he is a reuerente
worshipper of God, and one that God loueth, at whose desyre and prayer
God gaue vnto me so notable a benefite. For it is no common or meane
miracle whiche ye see wrought in me. Many wonderous thynes are tolde
of, which god lōg agoe did by our elders, but suche as were holy and not
sinners. But except this Iesus were come from God, except the power of god
were pre∫sent with him, he coulde of himselfe do nothing at all. It is not of
mans strēgth wiche yet we see doen.

The Phariseis beeyng made extreme woode with this courage and boldenes
that the beggar was of (and when there was no hope to bee hadde that the
poore felowe would either bee corrupted, or with feare astonished, and so
cease

of from preachng Christ,) fal to extremitie, and to say the vttermost they
could. They vpbrayed him with his olde blindnesse, they cast him in the
teeth with his beggerlynesse, as though God hadde punished him
therwithall for his sinnes, and as though he were borne wicked and
vngracious, that commeth into the worlde poore or blind, or otherwise
blemished in bodye. Thou (saye they) arte altogether borne in sinne, and
teachest thou vs that knowe howe to defende religion, and vpholde the
profession of the lawe? darest thou here in the presence of so great men
teach diuinitie, whiche but a while a go asked almes? neyther did they
suffer him to speake any longer. And beyng ashamed to be so put to
silence, and haue their mouthes stopped by a poore ignoraunt person: they
thrust him out of the Sinagogue as a leude masters leude disciple.

Iesus hearde that they had excommunicated him: and when he had
founde hym he saied vnto him: doest thou beleue on the sonne of god? He
aunswered and sayed: who is it lord that I might beleue on hym? And Iesus
sayed vnto hym: thou hast seen hym, and he it is that talketh with the. And he
sayed: Lorde, I beleue, and he wursheypped hym.

But whome Pharisaicall iercenes thrusteth out of the Sinagogue, them
doeth Christe receiue into his churche. For to bee disseuered from the
commu∫nion of the wicked, is to be coupled to Christe. And to bee
disallowed of them, that stablishyng their owne righteousnesse, speake
agaynste the righteousnesse of God, is to bee approued and alowed: and of
them to be rebuked, that seking their owne prayse, goe about to darken the
prayse of Iesus, is moste hye prayse: and to be detestable to thē that are to
be detested, is to be derely beloued of god. Therefore relacion was made vnto Iesus how boldely the man that so muche set forth his prayse, behaued himselfe towards the Phariseis. For it was alreadie bruted abrode by the people, that he was caste of and reiect. Therefore as soone as Iesus had met with him, to make this mans fayth more knowen to al men, he sayeth vnto him: howe sayest thou felowe, beleuest thou on the sonne of God? For he had already confessed before the Pharisees, that he whiche did so greate a thyng came playnely from God. Nor Iesus was ignoraunte thereof, but he gatte out the mannes open confession thereof, for other mennes sakes, procuryng thereby a good exaumple for other. But though he that had been blynde, as yet knewe not Iesus by sighte, yet hauyng great afeccion to knoue that mannes face, whome Iesus named the sonne of god, sayeth: lorde who is he? that when I knowe hym, I maye beleue on him? The manne had beleued on Iesus, yea ere he sawe hym: nor this was not the voyce of a faythlesse man, but of one that vehementely desyred to see the auctour of so great a benefite. Iesus therefore with humble woordes, signifying hymselfe to be the personne he spake of, sayeth vnto hym: thou haste already seen hym whome thou desyreaste to see, and he it is that talketh with thee, on whome it behoueth thee to beleue.

The man vpon these woordes without any staying at all, confesseth with great promptnes of mynde that he doeth beleue: and euen with that saying, he fell downe at Iesus knee, and wurshipped hym, and so his dede declared what he thought of Iesus.

[ The texte. ¶]And Iesus sayed vnto hym: I am come vnto iudgemente into this worlde, that they whiche see not might see: & that they whiche see might be made blynde. And some of the Pharisiseis which were with hym, heard these wordes & sayed vnto hym: are we blynd also? Iesus sayed vnto them. If ye were blind ye shoulde haue no synne. But nowe ye saye we see, therfore your sinne remayneth.

Now than, Iesus (to thentent, that by example of this manne he might the more prouoke other mens mindes that wer present) sayeth: I that am the light of the worlde, therfore came into the worlde, that the course of thynges mighte be turned vpsyde doune: as muche to say, that the symilitude and sleight of vntrue holinesse and forged knoweledge, beyng disclosed, these whiche heretofore sawe not, might se: and that they whiche see might be made blynde. With this saying, Iesus noted the naughty peruerse iudgement of the Pharisees, which though they thought that onely they knew what was religion, what was law, and what was righteousnes, yet wer they more foule ouerseen, than any of the mean sorte of people, by
reason that worldly covetousness had darkened the judgement of their
mynde, when as that sely poore blinde felowe, simple and vnlearned,
likewise as he had bodily sight frely geuen him, so did he inwardly see so
muche in soule, that in knowlage of trueth he excelled euen the very
pharisees. Neither did these bytyng wordes so scape all the Phariseis
(whiche followed Iesus of no good minde, but rather to seke on every syde,
occlusion to reprooue hym) but that the styng of this saying caused some of
them to marke it, so that those were not beguiled therwith. These, beyng
nothynge altered from their malepert presumpcion, to thintent that they
might either force the Lorde to testifie honorably of them, or to have some
matter to accuse him of vnto them that were of the pharisees ordre, saye
vnto hym: are we than blynde also? But Iesus doeth so aunswere vnto this
question, whiche was very wily, capcious, and also presumptuous, that he
declareth them, whiche thoughte themselves men of great right, to be more
than blinde: not in body but in soule, and to bee the more vncurably
blinde, because they thought themselves quicke sighted. Uerely (sayeth
Iesus) yf ye were blinde, and woulde knowledge howe ignorant in soule ye
be, your simplicitie should be pardoned. But nowe, forasmuche as ye be
blinde in dede, and yet ye would be praysed among the people for lear|ned
men, ye are so very starke blinde that ye cannot be healed. As this blinde
manne hath obteyned sight because he knowledge the deformitie of his
body, euen so you, because ye be voluntary blynde, as menne blynded
through lustes of your fleshe, cannot be cured, but continue in the sinne of
infidelitie: whereas the vnlearned whiche firste were ignoraunt of the
trueth, vpon the syght of miracles, and by hearyng me preache (all
darkenes taken awaye) enbraceth the light of the trueth. He that
presumptuously taketh vpon hym to knowe the lawe, and speaketh againste
him that is the principall poynte and conclusion of the lawe, is more than
blinde, and altogether out of the waye. All men haue liued heretofore vnder
shadowes, nor any waye lieth open to the lightwarde, but by fayth of the
gospel. Therefore the common and vulgare people souer receiue sight,
because they do not very muche thynke themselves well sighted, and if they
be any whit ouerseen, it is rather through rude ignoraunce than mal|lice. But
they that whan themselves be twise blinde, yet they professe them|selves
teachers of the people, that is, guiders of the blynd: suche, I say, be sta•ke
blinde, and moste daungerously, without recovery. For neyther they
theselues come to the light, and yet through false opinion, and pretence of
learnyng and holinesse, they seduce and bryng other into errour.
to hym the porter openeth and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out. And when he hath f•t forth his owne shepe he goeth before them, & the shepe folowe him; for they knowe his voyce. A straun•ger will they not folowe, but will flee from hym, for they knowe not the voyce of stra•ngers.

And albeit they were such, yet did they disdain & enuy, the Lord Iesus, because he did allure the people vnto hym, and with\drewе them from the obedience of the Pharseis and priestes, whiche sayed persones, because they could no longer defende their autoritie by honest meanes, they doe their ende•oure to mayntaine their tiranny with disciites, frayinges, wyles, tray\nes, thretninges and wicked conspiracies, not attendyng the peoples commodo\tie, as it had been fitte they should haue doen, cōsidering they professed themselfes teachers, guydes, and shepeherdes of the people, but with the peoples discommoditie sought their owne commoditie: Iesus therfore, who had before tyme by many and diuerse similitudes enuited all men vnto hym, somewhyle callyng hymselfe heauenly breade, wherof he that dyd eate should lyue ternally: Some tyme namyng hymselfe liuely water, wherof who so did drinke, should conceiue in hymselfe a spryng of water that would gushe out and runne into euerlasting lyfe: some tyme the light of the worlde that lighteneth all mennes mindes: an other time the sonne and ambassadour of God the father, on whom he that did beleue should obtaine eternall salua\tion: In this place he doeth thesame thyng by an other parable, entendyng that that thyng should more depely settle in al mennes myndes, which is the •hiefe and head poynte of mannes whole saluation, that is to witte, that no manne can be a directour or shepeherde of people, vnles hymselfe be firste a shepe of Christe, that true shepeherde of all the shepe that are to be placed on the right hande in the last daye. But surely he is not Christes shepe, that is not a membre of Chrste: and he is no membre of Christe that doeth preferre this worlde or his owne honour before Christes glory. But the Pharseis, because they would be shepeherdes without Christe, they were therfore robbers and theues and no shepeherdes though they chalenged as due to themselfes, the name, the hye looke, and solemne grauitie of a shepeherde. Iesus therfore noting them, sayeth: one thyng I assure you of, whosoeuer entereth into the shepefold, not by the doore, but entereth with force an other waye, as eyther by climyng ouer the enclosures, or by diggyng through the walles, thesame is no shepeherd, but a these, & a murtherer. A thefe to catche somewhat by fraude and stealth, a murtherer to kill by violence. But whoso entereth in by the doore, because he deuiseth no guile against the shepe, he is a shepeherde: & to him hauing minde to entre in by the doore, shall he open the doore, whiche onely hath the right to let in. Though the shepe be a fearde at the vnknowen voyce of the thefe and murtherer, yet doe they acknowledge and heare this mannes voyce: because it is the true
shepeherdes voyce. For albeit the shepe be a seely simple beast, and
dependeth of the ayde of other,

yet shepe doe knowe the voyce of the shepeherde, of whom they perceyue
re|lefe: and they quake for feare at the voyce of wulfes, by whom they be
put in feare of death. Therfore the shepeherde goyng into the shepEFolde by
the doore, maketh not the shepe afearde, but is well inough knownen, and on
his behalfe knoweth his shepe, so that he can also name euery one of them,
and they beyng called doe obey his voyce. For they be called to theyr foode
and meate, and not to the fle•he shambles to be killed. And they be called
with a frendely and with a knowne voyce: they be not thruste out with
violence: and the shepeherde conducteth them, beyng redy and towards at
his call, to pa|tstures: and when they be once brought out of the folde
(wherin they were en|closed) and are come abrode into the common
fieldes, leste they should runne astray, the true and knowen shepeherde
goeth before his flocke: and y\e flocke foloweth him. For he goeth not all
husht and dumme before them, but eftso\nes entiseth them to folowe hym:
and calleth the shepe backe againe in case they be wandered and strayed
asyde. And they knowe theyr shepeherdes voice, and therat come into
ordre. But they doe not folowe the shepeherde of an other flocke: but loeth
him, and flie from him as vnknowen, because they knowe no nother
shepeherdes voice but their owne.

[ The texte.] This prouerbe spake Iesus vnto them, but they vnderstode not what
thynges they were whiche he spake vnto them. Then sayed Iesus vnto them
againe: Uerely verely I saye vnto you: I am the doore, of the shepe: all (euen as
many as came before me) are theues and mur\therers, but the shepe dyd not
heare them: I am the doore, by me y\ any man entre in, he shall be safe and
shall goe in and out, and finde pasture.

With this parable our Lorde Iesus did sore reprove the Phariseis, the
Scribes, the priestes, and headmen of the people, whiche had indignacion
and disdained that there should be so many whiche had leauer cleaue vnto
Iesus than to them that toke themselves to be the guides of the people.
Moreouer they that were very swyne and goates, gaue eare to those mens
voyces. But they that were truely shepe, without fraude, simple, and that
doeth no harme, did knowlage the voyce of the Lorde Iesus: who was the
true shepeherde to whom the father beyng porter, opened the doore, that
he might lede his obedient shepe into the pastures of euerlastyng lyfe. But
for so much as the Phariseis did not vnderstand what this parable ment,
Iesus did vouchesafe to make playne the thynges whiche he had spoken
darkely, for two skilles, thoe•e, to make them more attetiue, the other, that the
matter whiche he yttered by a parable, myght take roote deper in theyr hertes that heard him, he sayeth vnto them: I doe affirme vnto you a moste true thyng. I am the very doore wherof I haue spoken, by which doore the shepe yt will be saued must goe in & out. By this doore it behoueth him to goe in, that will entre to the office of a shepeherd, & exercise that funccion, for it is not ynough, at all adventures (not regarding what waye) to haue entred forceably within the limites, enclosure, & shepefolde of ye churche. It is not sufficiēt to haue attained the name & dignitie of a shepeherde, not forcing howe. Howe many soeuer hath been such, that by euil means haue rashely runne into the shepefolde of Gods people, not of any minde to feede, but to spoyle, because they haue not entred by me that am ye doore, they be no shepeherdes, but theues & murdererers, forasmuch as they be gredy of lucre, & in crueltie rigorous & velry tirauntes. But yet those swine & goates that loue this worlde, haue geuen eare to all these manier of voyces. But shepe limited and predestinate to the pastures of eternall life• and that are desirous of foode of the gospell, haue not hearde the voyce of these, nor knowen in them any gospellers voyce, because they were not true shepeherdes. For their voyce soundeth nothyng shepeheardlyke. But more lyke the voyce of a robber, and of a rauenous woulfe. I am (I tell you) the dore. There is no healthfull entryng into the churche and kingdō of heauen but by me, whether thou wilt be shepeherde or shepe. If any entre in by me, he shall attain eternall health: and shalbe without all daunger of theues and murdererers, but through this shepehearde shall go into the shepefolde safe, and take the fruicion of the blessed quietnes of contemplacion, and shall again go out into the pastures, to practise and put in vre the office of charitie. And there shal no where lacke pastures, but in all places shall be matter to do good vpon, to the intente he maye bothe profit other, and he hymselfe through good dedes repayre home agayne to the shepefolde more fatter and better likyng. Thus now ye haue one token, wherby ye maye discerne a shepe from a goate, a true shepeherde from a false. He that beleueth not on me, & yet maketh himself a shepeheard of the people, of him ought men to beware. And his voice shal thā disclose what manier one he is, if his woordes haue no taste of Goddes glorie, if they sauoure not of the peoples health: but of his owne praise, of gaine, of worldly subtiltie, and of tiranny: let the shepe take hede to themselues and be|ware of him: for he is a thefe and a murtherer, he is no shepehearde. And he is the more daungerous, because he fameth himselfe to be a shepeheared. And in case the voyce be not a sufficient profe, take hede to theyr dedes.
[The texte.] A thefe cummeth not but for to steale, kyll and to destroye: I am come that they mighte haue lyfe, and that they might haue it more aboundauntly. I am the good shepeherde. A good shepeherde geueth his life for his shepe, an hired seruaunt, and he whiche is not the shepeherd (neither the shepe are his owne) seeth the woulfe comming and leaueth the shepe, and flieth, and the woulfe catcheth and scattereth the shepe. The hired seruaunte flyeth, because he is an hyred seruaunte, and careth not for the shepe. I am the good shepeheard, and know my shepe, and am knowne of myne.

The thefe cummeth for none other purpose but to steale, and to get himselfe vile and filthy gaine of the harmes of an other mans flocke. The murderer cū∣meth not but to worry and destroye, and to practise tirāny vpon the flocke, vn∣to the whiche to haue dooen good, had been his parte and duetie. Thre wayes therefore it shalbe lefull to decerne the true shepeheard from the thefe or praye∣catcher: If he entre not in by the doore, that is to saye, yf he doe not acknow∣lage me by whome onely there is hope of eternall healthe: If he speake not those thynges whiche agreeth with the doctrine of God: thrydely if his intente be directed any other waye than to those thynges that appartayne to Goddes glory, and salvacion of the people. If none of these faultes can be found in me, but if rather the father of heauen haue opened the doore, if I speake those thin∣ges whiche accordeth with the meanyng of the lawe, & whiche are agreeable to the will of the father of heauen, yf I doe no where hunte for lucre or mine own prayse, * but obeying my fathers pleasure, thirst after nothyng els but al folkes health, than vnnderstande ye that I am the true shepehearde, and acknowledge ye my founder, my voyce, my desyre and study.

They that auuent THEMSELVES to be shepeheardes, goe aboute this, verelly euen to get themselues commoditie of your discommodities, who than fare best whan the flocke fareth wurst. I that haue entred in by the doore, came for

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none other thing, but that the diseased shepe should bee healed, the dead should liue, and the quicke shoulde be fatted with all kynde of vertues. He is taken for a good shepehearde which liueth in dede of the reueneues and yearely profites that come of his shepe, whiche purloyneth nothyng, or nothyng deouureth. But an euangelicall shepehearde ferre passeth this vpright dealyng. For he doeth not onely not spoyle as the thefe doeth, not onelye not teare in pieces as the praie catcher doeth, but also bestoweth his owne life for to defend his shepe, so farre of it is that he would for any gayne sake, hurt the flocke that he is put in trust withal, or lose that which he hath taken in hand to kepe. Therfore the other sort, that braggue vpon
theyr beyng shepherdes, are woulves & no shep|herdes. But if ye
demaunde an exaumple, and a profe of a good shepherde, it is I that am a
good shepherde, whiche do not onely my selfe not seke my commodo|ditie of
the flockes harme but I also doe frely geue of myne own goodes, yea and
my lyfe too, to resiste theim that come againste the flocke, to endamage or
greue it. I doe that for my shepe, that one frende will not doe for another.
He cannot be a shepherde vnlesse he be pure from all singular profite and
priuate commoditie, except also he set euen his owne life at naught, whan at
any time the flocke standeth in ieopardy. For ther be many thinges that
make incursion against the health of the flocke. Therfore he that is a true
shephearde, and in his herte careth for the flocke for none other skill, but
because he lou|th the flocke, redy to do his commaundemente that gaue
him that flocke to be kepte safe, and not to be nye shorne, spoyled, slayn, or
worried, he defendeth the health of his shepe, euen with the losse of his
owne lyfe.

But contrary, he that is an hierelinge, & hath taken the ouersight of the
flocke for his owne aduauntage, yet although he doe rightlye gouerne, and
rule the flocke whiles al thinges be caulme and quiet, yet if there hange any
ieopardy of life thereupon, that is to were, if he see the woulfe prease vpon
him furiously, he betrayeth the shepe, and leaueth the flocke to the woulfe
to be scattered abrode, and so pece meale to be worried, and saueth his
owne lyfe by runnyng awaie. And what is the cause? Nothing els but
because he is an hired seruaūt, and no shepeherd. True charitie hath no
respecte to the rewarde. Whereas con|sideracion of the reward hath place,
there is either no charitie• or vnperite cha|ritie. And if there be any duetie
doen, it is not doen with that good wyll that a true shephehearde would dooe
it with all. But where the thyng moste requireth the very naturall
shephehearde, there thā is y² flocke deceitfully betrayed, whiles the hired
shepeherde runneth awaye. And why is that? Because, when that he hath
considered the matter after worldly judgement, he counteth it better that an
other mans flocke do perishe, than himselfe to come in perill of life. And yet
is this maner of men some deale better than they, whiche playe the woulfes
themselves against the flocke, vnder the false title of shepheheardes. For
there be they, whiche in tyme of prosperitie doeth right fauthfully take hede
to theyr flocke, but yet when there is a great daunger, they leave traiterously
the flocke to the woulf to be disperpled abrode and torne in pieces: for he
fantesieth thus: In case thei go to wracke, what than? I haue no losse therby.
My wage is safe, and though I lose some deale therof, I had rather lose it,
than to cope and fight with the woulfe, for another mannes cattell. There
shal another flocke be fouūd out, whiche I shall bee hyred to haue the
ouersight of: thoughe the maister of this flocke loose it.
Neyther doeth the death of the flocke greue the hyred mans mynd. So it hap\peneth that both the owner hath losse of that thing which he entiere\ly loueth, and the flocke cummeth to destruccion, whiche mighte haue bene saued. It is therfore no meruayl, though euangelike shepe knew not the voyce of such like shepeherdes. The shepe be not in faute, but the lewde shepherdes are to blame. Nor it is not to be disdained at, if they whome my father so draweth, do folow me, forsakyng the hyred shepherdes that are but very theues and murderers. For they feele and perceiue that I am all maner of wayes a good shepeherde, euen to spend my lyfe therfore. I know my shepe cômmitte to me of my father, al whose goodes are mine: and on the other syde, the shepe that are drawen by the inspiracion of the father, acknowledgeth their shepeherd, loueth him, and foloweth hym, knowing right well that there is no hope of saluacion but by me.

[The texte.] As my father knoweth me\euen so know I also my father, and I geue my lyfe for the shepe, and other shepe I haue, which are not of this folde. Them also must I bring, & they shal heare my voice, and there shal be one folde and one shepeherd. Therfore doeth my father loue me, because I put my life from me, that I might take it againe. No man taketh it from me, but I put it away of my self: I haue power to put it from me, and I haue power to take it againe: this commaundement haue I receiued of my father.

The father knoweth me as his owne naturall sonne, obeying his wil in all thynges: and agayne I know the father, who desyreth, that all menne shoule be saued. At his commaundement I bestowe my life for the safetie of my shepe whiche he hathe geuen me to haue them saued: nor any thyng wyll I so dooe, that this worlde (while I am the shepherd) shall haue power to harme them, nor yet the prince of this world the deuil: but to kepe my shepe whol and souïd, I will geue my selfe to death, by that meannes to abate the woulfes violence: and to deliuer my obedient shepe out of his chawes.

Nor it doeth not fully content the fathers wil and my charitie, if I should saue these shepe alone, which beyng of the people of Israel, he hath geuen to me to be saued first, but my cure reacheth further than so. There bee also in other nacions shepe scattered and in daungier of snares, of woulfes, theues, and murderers: neyther will I rest vntil I bring these also into the common shepe\fold. And although they heare not the voice of Moses, or of the prophetes, yet shal they knowe and geue eare to my voyce, I meane suche as be ordayned to saluacion. For the countrey dooeth not exclude from saluacion. Whosoeuer heareth the voyce of the sonne of God, (who is the very true shepeherd) shalbe saued. Hitherto the flocke of God hath bene scattered through the multitude of false shepeherdes. All dooth promise saluacion, and every one hath his voyce, and one calleth this waye and an other the other waye. In the meane whyle, the flocke being destitute, is scattered here and there, and dyuers wayes perilsbeth. But so soone as they shall heare me, all they wyll knowe the voyce of the true shepeherde,
and they shall come together out of all partes of the worlde. And so shall be
made one folde of all, and no moe shepgetherdes but one. He that is without
this folde cannot be saued. He that dooethe not acknowlage thys shepherd,
shal goe to perdicion. But lest that should happen through my fault, I so
throughly play the good shepherde, that I lose my lyfe clerely. There is no
decay in my father, though all thyng that be create doe peryshe, for he
hath nede of nothing, but of mere charitie towards mankynde, he sente hys
sonne to saue all menne if it coulde be. And because I am of thesame mynde
that my

father is of, therfore he doeth derely loue me, as hys owne sonne, and no
hired manne, because of myne owne good will I bestowe my lyfe for the
health of my fathers flocke, it is so muche more vnlyke that I would, to hurt
the flocke withal, seke out myne owne cōmoditie. Amongst men it is a great
loue, if one when there is ōeopardie towards and daungier imminente,
dooeth not priuely steale awaye. I doe more, who with a free good will, geue
my selfe to deathe. There be that lyeth in wayte to haue my lyfe, well, theyr
malice could not preuaile agaynest me, excepte I were determyned of myne
owne free will, to dye for the salvaciō of mine. These folke of truth are in
mind to murther, yet could they not kyl me vnlesse I would my selfe.
Therfore they shal not take from me my life, but I will willyngly yelde it vp to
redeeme my shepe wþ my death to e∣uerlasting lyfe. Doe not beleue that I
shall willingly geue my selfe vnto death, except I take agayn that willingly left
lyfe, euon of myn own power, when I will. Herein consisteth the prayse of a
true shepgetherde, that of hys free will he offereth himself to death for the
flockes helth, when it lieth in his owne power to eschew death if he list. No
mans power could take my lyfe from me against my wil, but I geue it
willingly for the flockes saluacyon. Other dye when as they would not, &
being dead they reuíue not. And though a mà may wickedly kill himselye, yet
cannot he reuíue hys bodye agayne, with the lyfe that is once gone. I haue
power to doe both, to sende foorth this lyfe out of the bodye, and to call
agayn the same into the very selfe sayd body. In case it seme a thyng
in∣credible vnto you, that any manne shoulde willingly redeeme an other
mannes lyfe with his owne death, no more to say, but it is so thought to my
father that sente me into this worlde, by this waye to weorke the feate of
mannes salvaciōn. I willingly and gladly doe obey his commaundement,
whose wil and mine are all one, and who hath geuen me power to
perfourme my will.

[ The texte.] There was a discencion therfore agayne among the lewes for these
sayingses, and many of them sayd: He hath a deuil and is madde, why heare ye
him? Other sayd: these are not the wordes of him that hath the deuil. Can the
deuil opē the iyes of the blind? And it was at Ierusalē the feast of the dedicacion, and it was winter. And Iesus walked in the templ[e, euen in Salomons porche. Than came the Iewes rounde about him, and sayde vnsto him: How long doest thou make vs doubt? If thou be Christ tell vs playnly.

When Iesus had tolde a long tale of these thinges that were straunge, vnhearde of and far aboue the common capacitie of most men, there fel a newe iar in opinions among the people: for some sayde that whiche they had alrea[dy many tymes sayed, whensoeuer he disclosed theyr secrete conspiracies, or if he spake or did any thynge aboue the power of manne: he hath the deuyll (saye they) and is madde. For the wordes whiche he speakeyth, lacke common sence. What pleasure is it to heare this felowe? Againe some folke els sayde: these be no suche mans wordes, as is in the deuils daunger. For his woordes, smell[leth of the power of God, specially for as muche as his deedes be agreeable to his wordes. As his wordes be, suche be his deedes. He speaketh thinges farre passing mans wit, but the same doth thinges, which far excede mans power. Can a mad man, and he that is possessed with a deuil open blinde mens iyes? It is ye propertie of deuils to put out ones iyes that seeth, but to geue fyght to him that is borne blind, cummeth of the power of God. Forasmuche than

as it is evident that that thyng is doen by hym, hys talke cannot procede of a noysome deuil, whose dedes appereth playne to come from a beneficiall God. The Lorde Iesus maketh no aunswere to thys altercacyon, teachyng vs by the way, that the wieked are not alway to be striuen with in wordes: and that by dedes it is rather to bee declared what we can dooe, than by woordes: and sumtimes place is to bee geuen to the furie of the eiuil sorte, nor the moderate temperauncce of the ghospell, is at any tyme to bee forgotten. After all thys the feastful daye ministred newe matter to sette in hande and dispute with hym algayne. That solemne feaste was than, whiche they calle the dedicacyon of the temple, for because the temple was reedefyed and repayred after the exile that was made at Hierusalem by the Persians. Neyther was Iesus absent at this feastful daye, a newe maker of the law, and of a new temple, that is to say, the churche, chefe deuyser and maister of the woorkes. And it was winter: A full very mere tyme for theyr myndes, whiche throughe loue of the colde lawe, dyd not burne in the loue of the ghospell. Therfore Iesus was not nowe in the in[ner parte of the temple, but walked in the porche which ioyneth to the temple, that is called Salomons temple, to the intent that the very place shoulde de[clare that peacemaker to be presente, whiche shoulde reconcyle all thynge in heauen and earth. There walked truely the author of the lawe of the ghospel, Moses lawe being nowe at a poynte to cease. The Iewes therefore, leste he
should escape theyr handes, came rounde about him, whyle he was walkyng there, sore moued with many of his sayinges and dooynges: neyther dyd they well agree among themselues,* some maliciously fynding faulte with al thing, some gathering of hys dedes and wordes, a certain thing to be honored in him aboue mannes power. And they set vpon hym with these woordes: Howe long wilt thou kepe vs in a doubtful mynde, and therewith sette the people on a rore? If thou bee that verye Messias, whome we looke for, tell it vs openly without all colour.

[ The texte.] Iesus aanswered them: I tolde you, and ye beleue not. The workes that I doe in my falthers name, they beare witnes of me. But ye beleue not because ye are not of my shepe, as I sayd vnsto you. My shepe heare my voyce, and I know them, and they folow me, and I geue vnsto them eternal life, and they shal neuer perishe, neyther shal any man plucke them out of my hande. My father whiche gaue them me, is greater than all, and no man is able to take them out of my fathers hande. I and my father are one.

But although Iesus was not ignoraunt that they dyd demaunde of a per|uerse mynde this thing, whiche they had both oftentymes hearde, and myght also haue perceiued the same by his doinges, yet he maketh them a gentle aun|swere, more desyrous to enstruct them, then to angre them. What nedeth it me (sayth he) so often to speake of my selfe, and tell who I am? namely forasmuch as if I doe openly testifie the trueth, ye call the recorde therof arrogancie. I haue already tolde you (if ye woulde beleue me) who I am: Yea though ye doe not credite my woordes, yet ye cannot be ignoraunt of the thyng whiche ye desyre knowe of me.

There is no surer profe than dedes: Ye see my doynges, which your selues doe witnesse I doe at my fathers will and not the deuilles, as some doe misre|porte. If my actes be worthie to bee imputed to God, beleue that I am sente of God, But ye doe neyther beleue my dedes nor my woordes: whereof I am not the cause, but your owne corrupte and suspiciouse mynde. They that meane well and playnelye and bee not polluted with the naughtynesse of thyss worlde, beleue my woordes, and lyke good shepe knowe the voyce of

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a good shepetherd: and semblably I knowlage them for my shepe, though affer the worlde they be poore sely things. But ye therfore doe not knowledge my voyce, because ye are not of the number of my shepe, whose simplicitie is lightely taughte, when as youre myndes be swollen with ambicion, leuened with malice, with enuie corrupted, infected with couetousnes, and with sundrie affeccions of this worlde defyled, from
whiche vices, if ye would purge your minde, verely euen you also should heare my voice: neither should you so doe without benefit. For first of al, ye should therby auoide death, which han|geth ouer all rebels agaynst the sonne of God: moreouer ye shall obteyne ther|by euerlasting life. For of trueth, those my shepe (how simple and vnlerned soe|uer they be after the judgement of the worlde) as long as they doe knowleage me the shepheerde, and all the while they folow me as gyde, dooe through my liberalitie, get euerlasting life: when as other that are taken in the worlde for men of great felicitie, goe to euerlastyng death. They be symple shepe, harme|lesse, weake, lacking all worldely succour. The world riseth against these with all engiens and force. But the aduersarye shall not haue so greate power, that he shall be hable to take them out of my handes. The world hath auctoritie of pharisieis, dignitie of priestes, it hath armes kynges, hye magistrates, iudges, places of iudgement, prisons, cheines, roddes, axes, broddes to pricke with, exile, deatthes, & whatsoeuer is wont to bring feare, yea euen to stedfast myn|des. On the other syde, it hath riches, pleasures, dignities, honours, and what soeuer is wont to corrupt most vnccorrupt myndes. The world vseth all these engines to plucke my shepe out of my handes, but I beeyng theyr protector & gouernour, no man shall be hable to take them awaye from me. What thyng soeuer the worlde shal goe about, the same shall be commodiouse to the shepe, and turne to my fathers glorye. We will not fyght agayne with weapons, or with poysone, we will not counter with them and geue rebuke for rebuke, but without suche defence, we shall yet by a new way, haue the victorye.

That defence alone, whiche my father hath geuen me to defende my shepe withall, is greater and of more force than all the wepons, wherewithall the world shal ryse agaynst me and myne. Neyther will my father forsake me, nor I my shepe. The same thyng that lyeth in me to doe, lyeth also in my father to doe. And because there is no power of the world that can force any thing out of his handes, whiche can dooe all thynges with a nodde, neyther can any thyng pull that out of my handes, which he hath taken me to kepe: As there is an ex|act companionship of power betwene my father and me: so there is a full con|sent of will. We be throughly one, all one in power, all one in will and nill.

[ The texte.] Then the Iewes agayn toke vp stone to stone him withal. Iesus aunswered them: ma|ny good woorkes haue I shewed you from my father, for which of them doe ye stone me? The Iewes aunswered him saying: For thy good woorkes sake we stou• thee not, but for thy blasphemie, and because that thou being a man, makest thy selfe God.

The Iewes being sore moued with these sayinges, not content with so often namyng hys father, by whose defence he promised so great thynges, tooke vp stones again to stone Iesus. But yet no mā set vpō him, because his time was not as yet come, in whiche he had determined to dye for the saluacyon of man|kynde, but he assayeth to assuage & mitigate theyr furie with gentle woordes. The people are accustomed
to take vp stones in theyr handes (sayth he) and so openly to punishe euil doers, and common malefactours. I haue doen nought

els but bestowed benefites on you of my fathers liberalitie: I haue better en|struct them that erred; I haue comforted them that were in affliccion, I haue fedde yѣ hungrie, I haue restored the one handed to both, I haue made cleane the leprouse, I haue healed the siche, I haue druen awaye deuils from menne, I haue set them on fōe that were diseased of the palsey, and such as had their •nowes shrounken, I haue put awaye feuers, and all diseases and maladies, I haue called the dead to lyfe agayn, & the whole power and auctoritie which my father hath geuē me, hath bene bestowed to succour you, & it hath bene frelly employed to your cōmoditie. In al these thinges now which is yѣ one thing that ye thinke worthy stoning? If he that is good and liberall be stoned, what is to be doen to naughtie folke, & to them that be harmful? The Iewes being brought in conclusion to this poynete, that eyther they muste bring furthe some faulte agaynste hym, or clies aknowlage theyr owne folye, leste they shoulde haue no pretext to hyde theyr furie withall: we (say they) are not wont to stone any man for his good weorkes sake, but we count thee worthy to bee stoned for an horrible crime, of all other moste greate, euen blasphemye: And in thys thyng we folowe the auctoritie of the lawe, which commaundeth such should be ouerthrown with stones. Who can suffer any longer, that thou being a man, makest thy selfe God, hauyng eftsones god thy father in thy mouthe, as though we al were not the children of god, and as though thou were by some newe and peculiar waye, Gods sonne, that thou and thy father may be partedners in all thynges? Is not this to take a certayn godhead vpon thee? But forasmuche as there is but one God, what manne so euer (therefore) taketh vpon him to be felowe with god in power, is inuiurious to Gods maiestie, & a rebel.

[ The texte.] Iesus aunswered them is it not written in your law, I sayd ye are Gods? If ye cal thē Gods, vnto whome the worde of God was spoken (and the scripture cannot be broken cō|cerning him, whome the father hath sanctified, and sent vnto the worlde) doe ye say that I blaspheme, because I sayd, I am the sonne of god? If I do not the workes of my father beleue me not: but if I doe, and if ye beleue not me, beleue the workes: that ye may knowe end beleue that the father is in me, and I in him.

The Lorde Iesus dooeth with suche moderacion make aunswere vnto thys faulte which was layed to his charge, that he clearelye auoyded from him the sinne of blasphemie, and that also he did not, with any terrible woordes more engreue theyr frowardnes, and yet he did with great sobrietie defend that his due, whiche he ought not to denye, because he woulde not haue it vnknownen to vs: You (sayth he) lay blasphemie to my charge because I name God to be my father. Is there not a greatter thing than that wrrtē in your lawe, euen in the Psalmes? I haue sayd ye are al gods, & sonnes of him that is hie. If god him|selfe geue praye of the dignitie of his name to them, vnto whome the wororde of God was spoken not onely calling
them the children of God, but gods too, and yet was not the maiestie of one god harmed, nor that thing can be vntrue whiche is declared in holye scripture, howe can ye strech to me the faule of blasphemie, that doe say, I am the sonne of God, whome the father hath only sanctified & sent vnto the world, that by the sonne al should obteine holynesse? If cômunication had betwene God and man, make of men gods, and the chyl|dren of God, is it not a thing to be borne with, if I say that I am gods sonne,

whiche am the woorde of God it selfe, and who was with god before I came into the worlde, and am he that hath coumpany with him in all thinges? It is no presumpteouse thyng that I take vpon me in my woordes, a thyng verely that beseemeth many other, by the aucthoritie of scripture. But it were more conuenient to iudge by the selfe dedes, what name I ought to haue.

If my dedes doe not proue me to be aboue a man, if they haue not the prooffe of godly power, beleue not that I am the sonne of God, and that God & I agree throughly in al poyntes. But if ye see God the father shew furth his power in me, though algates ye will geue no faithe to my wordes, yet at least beleue the dedes that ye see with your iyes, and take me for arrogant if I doe not perfourme more in dedes, than I take vpon me in woordes. If ye would consider those thinges with pure simple minds, it should come to passe that ye would geue fayth to my wordes too, and doublte no more, but that the father is in me, and I in the father, that bothe we, the one and the other, are sociate & adherent together naturally & vnseparably, whiles he woorketh by me, what|soeuer he will, and I doe no where swarue or alter from his exaumple & com|maundemente: In so muche that he whiche beleueth on hym, beleueth on me, and whosoeuer speakeh agaynst hym, speaketh agaynst me.

[ The texte.] Agayn they went about to take him, and he escaped out of theyr handes, and went away agayn beyond Iordane into the place where Iohn before had baptised, & there he abode. And many resorted vnto him, and sayde: Iohn did no miracle, but all thinges that Iohn spake of this man, were true. And many beleued on him there.

When the lewes had hearde these sayinges, being therwith more an an|gred, wherwith in dede they ought to haue bene reformed, they goe about to lay handes on hym, and so to accomplishe that thyng whiche they had already often attempted in vayne. But Iesus escaped oute of theyr handes, declaerlyng thereby, that he was wel willyng to suffer, when time should come. Therfore when lesus had taught there sufficentlye, he geueth place for a tyme to theyr vncurable fury, and wēt ouer again beyond Iordane, to the very place where Iohn begun first to baptise, (for as we
haue sayd, he afterward chaunged his place, and baptised at the water of Sichem.) Here now Iesus abode in the delserte, as one that had lothed or extremely hated the sinnefull wickednes of the cities. And many came also thither vnsto him, out of places y't ioyned nye there\yn, whose myndes the fame that was bruted of Iesus, the sermons and miracles y't were heard and sene, did inflame. And of truth, the very place brought them furthwith in mynde to compare Iesus, who had alreadye shewed some tryall & profe of himselfe, w't lohn, whome they had known before. And whā they remembred that lohn had bene in highe auctoritie, and yet had dooen no\thing els but preached the baptisme of penaunce, and without dooyng anye miracles had gotten himselfe so greate estimacyon among the multitude, that he was thought to be Christ: And on the other side, when Iesus had by shewing furth so many miracles, declared a power greater then mans strength, y't he had so often put the Scribes and Phariseis to silēce, with his prudent and piththie aunwers: Finally, that lohn himselfe had so often testifyed so highly of Iesus, confessing openly that himselfe was not worthie to leuse the latchet of his shoe: The Iewes (I say) consideryng all these thinges, had thys saying among themselues. Iohn (say they) when as he wroughte no miracle, was in credite with the Iewes. Much more therfore ought faith to be geuen to this man, that with so wōderful seldom sene miracles, gathereth or winneth faith to his wordes. And albeit Iohns recorde of this man were heretofore little beleued, yet now the matter selfe declareth that his recorde was true, for so much as this saide Iesus hath accomplished mo thinges than lohn promised of the mans behalfe. And so now therafter, partely for Iohns relacions sake, (whose reporte had no slender auctoritie among the Iewes,) partly through his own wordes that were ful of godly wisedome, and partly for his dedes sake which did beare witnes of his diuyne power, many beleued that Iesus was verye Messias, whiles yet the Phariseis, the Scribes, and the Priestes, did styl continue and persiste in theyr frowarde malyce.

¶ The xi. Chapter.

[ The texte.] A certayn man was sicke named Lazarus of Bethania, the towne of Mary, and her sister Martha: It was that Marie which anointed Iesus with oynment, and wiped his fete with her heate, whose brother Lazarus was sicke. Therfore his sisters sent vnto him, sayling: Lord beholde, he whom thou louest is sicke Whan Iesus hearde that, he sayde: this infiemiitie is not vnto deathe, but for theprayse of God, that the sonne of God mighte bee prayed by reason of it.
And furthwith occasion is offered, whereby Christes glory and his fathers should highly be renowned, & withal the malice of the phariseis should be prouoked to murther. For while he made his abode at Iordane, it chauncted that a certain mā called Lazarus, lay sicke in the towne Bethania. This was both the sicke mās and the twoe sisters Marie and Marthaes countrie. Furthermore, Mary was she, that (to ye notable profe of loue towardes Iesus) with a precious oyntmente anointed his head sitting at the feast, and with her heare wiped his fete, which she had washed with teares. Wherof came a great amitie betwene the Lorde Iesus and this familie. Therfore whē Lazarus was through greuous sicke|ness in perill, his sisters (trusting vpon the acquayntaunce that they had with Iesus) sendeth to shewe him of his frendes dysease, doubtyng not but that he would of his merueylouse gētlenes towardes all folke, helpe his frende being in daunger. Behold (say they) he whome thou louest is sicke. For they thought it inough to signifie the thing to him that loued the manne, and therefore they made not further intercession. To whome Iesus made answere: this sickenes is not vnto death. God hath suffered it to fall vpon hym, that by that occasion, God and his sonne shoulde be glorifyed, with putting awaye the sickenesse by theyr godly power.

[ The texte.] Iesus loued Martha and her sister, and Lazarus. When he hearde therfore that he was sicke, he abode two dayes still in the same place where he was: then after that, he sayde to his disciples: Let vs go into Iewrie again. His disciples sayd vnto him: Maister, & Iewes lately sought to stone thee, and wilt thou goe thither agayn? Iesus aunswered: Are there not twelve houres of the day? If a man walke in the day he stumbleth not: because he se|eth the light of this worlde: but if a man walke in the night, he stumbleth because there is no light in him.

Iesus verely loued Martha and Mary, and theyr brother Lazarus too, & yet suffered he him to fall into sickenes, and also to dye: lest we shoulde thinke it an vnsemely thing, if at any tyme good folke and right holy menne bee punyshed with miseries of this world: god, as it were dissembling, either becaus so it is expedient for them y* suffer, or els because it so helpeth to set furth the glory of God, not that God doeth through mans harme procure hys owne glory, but that for mans sake, he is wont to turne the eiuels, which chaunseth vs after the lawe of mans state and condicion, or by casualtie, to our saluacyon, or to hys owne glory. He knewe right well his frendes sickenes: yea, before it was tolde him. But yet was it fit, that his disciples mindes should be prepared and made redy for the great miracle that was to
Therefore after report was made to Jesus of his friend's disease, he did not forthwith goe thence, but taried still two dayes in that same place, verayly not neglecting the daunger of his friend, but looking for a more large matter to worke a miracle of, wherewithal he himselfe, who should sone after dye, might lift vp the mindes of his disciples, weake and feble as yet, to the hope of the resurrection.

But his disciples kepyng silence for feare, because he of late escaping the handes of the Iewes, was thought to be more safe in the deserte, Jesus sayd vnto them: Let vs go into Iewrie again. Whē the disciples heard Iewrie named, remembryng howe vengeable and cruell the Phariseis hatred was co|wardes him, and how ofte they had taken vp stones to cast at him, how oftē they endeuored themselues to apprehende hym: the disciples (I saye) stode in dreade not onely of theyr maisters harme, but also of theyr owne. For as yet they had not receiued the holy ghost, and bare a certayne worldly affeccion to|wardes Jesus, themselues lykewise through feblenes lothyng death. Therefore dissuading him from goyng agayne into Iewrie, they say: Sir haue you forgotten how that there a while agoe the Iewes would haue stoned you, vn|lesse ye had secretely withdrawen youre selfe? And will you goe thither agayne puttyng your selfe in open daunger? But Jesus did countorne theyr feareful|nesse by a parable, signifying that nothing is to be drede of them that cleane to Christ: who is the light of the worlde. For the night hath vayn feares. The daye knoweth no suche terrours. Hathe not the daye (sayeth Christe) twelue houres? The night shall not come before his tyme. In the meane tyme, who|euer walketh in the daye, stumbleth not: for why, the sunne maketh him to see and to eschewe stumblyng. But the sunne beeynge taken awaye, whosoeuer walketh in the night, stumbleth, because he lacketh light. I am the light of the worlde, it is right mete that you be guided by me, and folow my conductyng, and not to goe before the lighte. Be not afrayde before the tyme. So long as I geue light vnto you, there is no ieopardie. The night shall come, whē you beeing disseuered from me, shall bee troubled.

This sayd he, and after he sayd vnto them: our frende Lazarus sleapeth, but I got to wake him out of slepe. Then sayd his disciples: Lord if he slepe he shal doe well inough.

Howbeit Jesus spake of his death, but they thought that he had spoken of the naturall slepe. Then sayd Jesus vnto thē playnly: Lazarus is dead, and I am glad for your sakes, that I was not there, because ye may beleue: neuertheles let vs goe vnto him.
When Jesus had with this saying mitigate the Apostles fear, he sheweth the cause of his going further on his journey, saying: Our friend Lazarus sleepeth, therefore go hence to wake him. When as the disciples that were troubled with fear supposed that Jesus dyed not speake of very death, but of the common sleep, they answer: Sir if he sleepe, there is no cause why you should goe thither, for sleepe in sick folk is wont to bee a token of recovery of health. The disciples were loth to go into Jewry again, and therefore to the uttermost of their power, they do ayoyde the causes of going thither. But Jesus did by little and little prepare the myndes of his, earnestly to consyder and beholde the miracle to come. For he had therefor leauer say first he was asleep then dead, to the entente he might after the vsage of holy scripture, shewe the hope of the resurrection. For they be rather asleep then dead, which reste to lyue agayne. Nayther is it so easy for any of vs to awake hym that sleepe, as it is for the Lorde to call the dead to lyfe. Therefore the disciples not understandyng the thyng that he spake of sleepe, and waking out of sleepe, to let them know that no hidded thyng was vnknowen to him, he sayth vnto them more playnly: Lazarus is dead, nor he added not the thing that was than more stoute to be spoken, as concerning the raising him vp agayn. For he woulde rather that to be signifiyd than expressed, and hyss mynde was rather to dooe the thyng, than promyse it, euery where making readye for vs an example of modestye and temperaunce. And because he answered them that tolde hym his frende was sicke, that that sickenes was not deadly, but chaunced to the entente that Gods glorye and his sonnes also shoulde bee set furthe by it: a lyke thyng sheweth he to his disciples, saying: I am glad that I was not there while my frede was sicke and dyed, and for youre cause I rejoyce, that youre truste whiche I perceyue to bee weake as yet, may bee strengthened and confirmed with a more euident miracle. For if the sick man had mended and recovered healthe (I being present) it might haue bene thought a casualtie: in case I had at hyss sisters requestes rayshed hym that had bene newly dead, the Phariseis whiche fynde faulte with all thynges, mighte haue layed for them that it had bene a lacking of senses, or but a swouning, & no death, for that sumtimes happeneth in some diseases, that the bodies lying a long time in swoune, come to lyfe agayn. Now for asmuche as it is a very death in dede, there shal be a more plenteouse matter of belefe. Therfore let vs go to him. The going thither pleased not the disciples for feare of the lewes, which feare slacke sore in theyr minde, and yet coulde they not improue the godly and weightie cause of that journey.

And albeit Jesus was not ignoraunt what thing troubled the myndes of his disciples, and though also he swaged their dreade by reason that he sayed he shoulde goe to Bethania and not to Hierusalem, yet neuerthelesse the nyenesse of the place that they feared, made also theyr timorous myndes afrayd.
Then said Thomas, which is called Didimus, unto the disciples: let us also o that we may die with him. Then went Jesus, and found that he had lain in his grave tower days already. Bethanie was yt unto Hierusalem, about fiftene furlongs of, and many of the lewes came to Martha and Marie, to coumfortt them over theyr brother.

The disciples being carefull and pensyfe, (and yet durste they not refuse to do their maisters commaundement,) Thomas whome the Grekes cal Didimus, and in Latine is named geminus (a twinne) being more timorouse than the rest, sayeth unto his felowes: let us also goe, (if it be certaynly thus) to dye with him, for as muche as his determinate mynde is, to bring bothe himselfe and his, into a manyfeste peril of lyfe, wheras he may so deuise that bothe shall be in safetie. Jesus then went furth with his disciples to Bethania, & founde that Lazarus had lyen in his graue fower dayes alreadye. Uerily Bethania was about iftene furlongs of from Hierusalem, and thereof came the discyiples feare, and thereupon also arose occasion that caused the miracle haue moe witnesses and lokers vpon. For the nighnes of the place caused many to come thither out of Hierusalem, euen of fauoure they beare to Marie and Martha, and of neyghbourlye duetie to coumforte them in the deathe of theyr brother. Whiche kinde of ofice and duetie was wont to be doen to riche folke, euen for honour sake.

Martha assone as she hearde that Jesus was cumming, went and met him: but Marie sate stil in the house. Then sayde Martha vnto Jesus: Lorde if thou hadste bene here, my brother had not dyed: neuerthelesse now I know that whatsoeuer thou askest of god, god will geue it the. Jesus sayth vnto her; thy brother shall rise agayne. Martha sayeth vnto him: I knowe that he shall rise agayne in the resurreccion at the last day.

Martha that diligently bestirred her, wente about all thinges with diligence: when one had tolde her that Jesus was come nyghe at hande, she with spede went out to mete hym. Marie kept still the house: Martha therefore when she was within the sight of Jesus (vpon ryght good hope that she had conceiued of her brother to be called to life again) with a doleful voice, she sayd vnto him: lord if thou hadst bene here, my brother had not bene dead, for thou couldeste soone haue healed him with a woorde. Although in dede the thing is not yet eijuen at this present utterly without hope. For I know that what thyng soeuer thou askest of God, he will deny the nothing, although thou wouldest aske life in hym that is dead and buried. These sayinges were spoken of Martha with a minde that neither did utterly despayre, nor yet fully beleue. Therfore to con|firme her beleixe, Jesus sayed
unto her: be of good comforte, thy brother shal ryse agayne. Neither did this promise satisfye Marthaes minde, who (because she had but a siely piteouse hope of her brothers ryseing agayne) coulde not but feare the matter. She was afrayd verilye, that lyke as he aunswered the mess|sengers, saying that the sickenes was not deathlyke, and with that doubte|full aunswere beguiled them, so was there noe lykewise some mistery in his wordes that should disapoynt and deceiue her hope: I knowe (sayeth she) that my brother shal ryse agayne: but that shall bee in the laste daye when we shall all ryse agayne, for some Iewes, namely they that were of the Phariseis secte, beleued that there should bee a generall resurreccyon.

[ The texte.] Iesus sayeth vnto her: I am the resurreccion and the lyfe: he that beleueth on me, yea though he were dead, yet shal he liue, and whosoever liueth and beleueth on me, shall ne|uer dye: Beluesth thou this? She sayde vnto him: Ye Lorde. I beleue that thou arte Christ the sonne of God, whiche should come into this worlde.

Iesus therefore to further the womans affiaunce and opinion of hym, by little and litle to greater thynges, and that he might declare himselfe to be very

he, that not onely could obteyn by prayer, of God, lyfe to the dead (a thing that is redde ofte to bee dooen of other holy men) but to be the very fountayne selfe and authour of lyfe, both already geuen and to bee geuen to all thynges, nor that any death is to be feared of them, that putteth theyr confidence and hope in him, forasmuche as thoughe deathe chaunce, it can nothyng hurte hym that deaueth fast to the fountayne of all lyfe: Iesus (I saye) vpon these considera|cions, aunswereth Martha on thys wise: Thou beleueste Martha that with my prayers I may obtayne of my father, lyfe for thy brother whiche is deade: thou beleueste that thy brother shall bee restored to lyfe agayne (as other shall be) in the last day. Yea but thou must beleue this also: that they which shal ryse in the last daye, shall haue lyfe by me, nor that any man hath lyfe at all, but by my gifte, neyther is any restored to lyfe agayne but by me, not onely touchyng death of body, which is not muche to be feared, but as concernyng the death of the soule also, whiche is most of all to be feared. And the soule that liueth, liueth by me. And the reuiuing soule, reuiueth by me, for I am the very foun|tayne of resurreccion and lyfe. He that cleueth to me by fayth, although he bee dead in bodye, yet shall he lyue. And take not thys saying to be onely spoken of thy brother, but generally, what man or woman soeuer hath faythful affiaûce in me, he shall not dye euerlastingly, although his body lyuelesse lye at rest for a tyme.

Martha, beleuesthou the thynge that I saye? Martha beeyng at thys tyme altogether myndeful to haue her brother reuiued againe, geueth no very
apre aunswere to Iesus saying, but yet she did confesse generally how hiely
she iudged of him, saying: Lorde I doe beleue. I beleue that thou arte
Messias, the sonne of the liuing God, who beeing promised of the Prophetes,
and ma|ny hundreth yeres looked for, art come into the worlde.

[ The texte.] And assone as he had so sayd, she went her waye and called Marie
her sister secretly, saying: The maister is come and calleth for the: assone as
she heard that, she arose quickly and came vnto him. Iesus was not yet come
into the towne but was in that place where Martha met him The Iewes then
which were with her in the house, and comforted her, when they sawe Marie
that she rose vp hastily, wound out and folowed her, saying: She goeth vnto
the graue to wepe there.

Martha vpon these wordes being commaunded to returne home agayne,
and to call her sister Marie, (her lamentable mourning already aswaged)
dothe nowe leaue Iesus, and goeth al chearefull and full of good hope home
to her sister: and calleth her secretly out of the throng of suche as were
sette rounde a|bout her, and prieuely telleth her in her eare the ioyfull
thyng, saying: The maister is come and calleth for the. Assone as Marie
knew that Iesus was come, and saw her sister chearefull and of good
coumfort, she her selfe also conceiued some good hope, although Iesus
semed to haue come alredy to late, on whome therfore they dyd not often
call by messenger, because they thoughte it inoughe if he once knewe his
frendes perill, committyng all other thynges to hys arbi|nemen|t. And so
Marie, supposing that his cūming was not for nought, without delaye, rose
vp to goe mete him before he should entre into the house. And so it was
expedient for the better bestowing of that miracle y† was to be shewed. for
fitte it was that many Phariseis shoulde be present, which although they
came of very duetie for priuate frendeship sake to se Marie, yet dyd they
hate Iesus. These surely woulde not haue folowed Marie, in case they had
knowē

[ The texte.] Then when Marie was come where Iesus was, and sawe him, she
cummeth nye vnto his feete, and sayth vnto him: Lord if thou hadst bene here,
my brother had not been dead. When Jesus therefore saw her weep, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled in himself, and said: where have you laid him? They said unto him, Lord come and see. And Jesus wept: then said the Jews, behold how he loved him: And some of them said, Could not he which opened the eyes of the blind, have made also that this man should not have died?

So than Marie went forth and found Jesus as yet unentered within the walls of the town: but abode in that place where as Martha had late before met him. For he tarried there for Marie, whom he commanded to be called to hym, chosying a place fitte to weorke the miracle in: because the grave was not far from that place, as the manner was than to make the dead mens sepulchres nye the hye wayes. When Marie was come thither, assone as ever she saw Jesus (as in dede she was very woefull) she fell downe at his feete & spake weeping, the same thing that her sister had sayde: Lord (sayth she) if thou haddest bene here in due time, my brother had not bene dead, and we had bene without this miserable weeping and waylyng. But Jesus, seeing Marie altogether in heuinesse, & the Jews lykewise that followed her, wepyng withall, he dyd not reason and stande in disputacion with her, as he dyd with her sister Martha, with whom he talked aparte (the people being remoued asyde) neyther dooeth he promyse any thyng, when as nowe was place and tyme to performe in dede, that whiche he had promysed Martha: but Jesus (I say) firste of all groned in the spirite, and was troubled in himself, euen to shew the truth of his manhoode, ready anon after to bryng furth a sygne of his divine power and Godhead. They were no fayned affeccions, that he was of so lothsome a mynde, and in himselfe so troubled, but there was good skill why he tooke vn∣to hym those mocyonys of mynde, whiche came not of the infirmitie of nature, but by the consente of reason: neyther was it all one cause why other wept and why Jesus was troubled. They bewayled the death of the body of a cerayne worldely and naturall affecycon, Jesus rather mislyked and loathed mennes sinnes, whereby so many soules shoulde perysh: he was dysquyeted throughghe the inuincible dyffydence of the Jews, who wepte for theyr frendes bodelye death, when as them selues (as touchyng the soule) were subiecte to eternall deathe, and yet dyd they not wepe for themselues. Jesus desyred that all men should reuiue from this deathe, and had indignacion that hys doctrine, miracles and deathe, should be loste in many one. Therefore, after that by horrible∣nes of spirite and by trouble of mynde, in countenaunce, iyes, and in the whole habite of his bodye, he had genen a manifest profe of hys manhoode (teachyng also by the waye that it behoueth not to yelde and bee subdued to suche affecc|cions, or to be called away from thynges of vertue) the turmoyle of his mind beeyng refrayned and stayed, Jesus sayde: where haue ye layed hym? not that he was ignoraunt therof, but to remoue all suspicion of disceyt from the myracle. His kinsfolkes answere: Lorde, come and see.
That aunswere proued that the graue was not far of. And nowe as if at the sight of the graue his sorow had ben renued, Iesus wept. Groning and troublle went before, a token of sorow that with force entred into hys mynde. Teares are as it were the bloud of a minde already wounded and overcome. But these teares came not from a mind that was overcome, for they were not bestowed vpon Lazarus that was dead, but they were for vs, that we should beleue him to be very man, and also learne how death of the soule is to bee piltied and lamented, whiche yet men doe not in suche sorte abhorte and bewaile. But the Iewes supposing that Iesus was in suche moode for nought elles, but for the death of hys frende, with whome he was acquaynted, behold (say they) how enterely he loued Lazarus, for whom being dead he wepeth in such sort, and yet were they nothing of kinne. And some there were that would haue layed to his charge and rebuke, his teares, wherwith he testifyed no meane or common loue towards Lazarus, sayng:

Dyd not thys felowe of late geue sight to the blinde beggar w t whō he had no acquaintaunce? Why than made he not that his great frende should not die? In case he had no wil to doe it, why dooeth he nowe signifye with teares, loue that cummeth out of season? If he could not doe the thing that is more easie to be done, how did that feat which is of more difficuiltie to be done? The phisicion manye tymes saueth the sicke mans lyfe. There was neuer mā before gaue sight to him yt was borne blind.

[ The texte.] ¶Iesus therfore againe groned in himselfe• and came to the graue: It was a caue and a stone was layed on it. Iesus sayed, take ye away the stone. Martha the sister of him that was dead saide, vnto him: Lord, by this time he ••inketh, for he hath bene dead fower daies. Iesus sayth vnto her: Saied I not vnto thee, that if thou didst beleue thou shouldest se the glory of God• then they toke away the stone from the place where he that had bene dead, was layed.

But Iesus nowe being nye to the graue, to declare playnly how horrible is the state of a manne that hath alreadye lyen long in synne, and with howe great repentaunce, howe many teares are nedeful, that throughe Gods mercy he may penitentely returne to the lyfe of innocencie, dyd grone agayne, and fared euill with hymselfe, exemplyfying in hymselfe verely the thyng whiche ought to be exhibite in vs if we will eftsones repente vs of the euilles and returnde from the same, wherin we haue long tyme nusseled our selues. Nowe than they were come to the graue. It was verely a caue, whose mouthe was closed with a stone layed vpon it. And that made much to the believe of the milracle, and to exclude the suspicyon of inchauntment and delusion, and because the believe therof should be more certayne and sure if the thyng were done by the handes of hys frendes, and not with Iesus owne handes or hys disciples (for those frendes suspect no fraude or
illusion,) Iesus than turned him to thē and sayed, take awaye the stone. The playne meanyng of Martha, sister to the dead man, did also set furth & made a more certentie of the miracle. For she now forgetting what Iesus had promised her, did through the wepyng and heui|nessе that she sawe Iesus in, come agayne into her olde mynde and affeccyon, and conceiued almost a certayn difidence. Uerely she feared lest (the stone beelyng taken awaye) the styncke of the deade bodye shoulde offende theyr noses that stode by, not considering that he which in the general resurreccion should rayse all mens bodies already many hundreth yeres before turned into duste,

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coulde rayse a dead bodye euene newelye putrifyed: She (I tell you) thus thyn|king, sayd: Lord, by this tyme he stinketh. For he hath bene dead fower dayes. Iesus therefore did with a little rebuke, styrre vp the vnconstaunt, and waue|ring womans fayth, saying: hast thou forgotten how I tolde thee euene now, that if thou diddest beleue, it shoulde come to passe that by thy brothers death god should be glorifyed? Al they therefore depending and staying in the expec|tacion, and vpon hope of a newe woonderfull miracle, the stone by the Lorde Iesus commaundement was remoued.

[ The texte.] ¶And Iesus lift vp his iyes and sayed: Father I thanke thee, that thou hast heard me. Howbeit I know that thou dearest me alwayes, but because of the people which stand by I sayde it, that they may beleue that thou hast sent me: and when he thus had spoken, he cryed with a loude voyce: Lazarus come furth. And he that was dead came furth bounde hande and foote with graue clothes, and his face was bound with a napkin. Iesus sayd vnto them: Leuse him and let him goe•

And furthwith all theyr myndes and iyes pawsing as men in doubte, our Lord Iesus lifting vp his iyes, to teache vs therby y|whatsoever great thing we dooe, we ought to referre it to God as authour thereof, and withall, to de|clare vnto the standers by, that himselfe should by goddes power doe it, what thing so euer he should doe, saide: father, I thanke the because thou hast heard my desyre, not because that it is an vncoouth or a time during thing to me: for I knowe that forasmuche as thy will and myne is all one, thou doost heare me if I aske any thing of the. For neither do I wil any thing y|t thou willest not, but thys prayer I make because of the people that stande by: to then|cent that whē they haue sene the miracle, they may beleue that I doe al things in earth after thy will, and that also I am sent into the worlde to set furthe the glory of thy name amongst men. When he had spoken thus to his father, he calleth out the dead man by name, saying:
Lazarus come furth. He could euen with a becke alone haue made hym that was buryed reu•e and come out of the graue: but this great sterne voyce, was a token of great power, wherwith the sinfull soule that is far of from the syghte of God, beeing buried in darke|nesse of sinne, and rotten with filthinesse of enorme crymes, maye ryse agayne, and come furth into the light of trueth. And without delay, he that was dead and buryed, came out byan by at the voyce of him that called vpon him before all theyr iyes And he came foorth before them, hys body sounde and whole of trueth, but he came with all ye clothes vpon hym that he was buryed in, that al they might know him to be thesame man whome they buried in such apparell thre dayes before. For as cor|ses were wont to be doen withall, his feete were tyed with lustes: and his handes bounde with sepulchre bandes, hys face also bound with a napkin. And nowe than was thys a wunder, the dead corse dyd not quiuer and styrre little & little, & so shewe like|lihood of life returning again as for the more parte it happeneth in them, whome we rede to be raysed to life by good and holy men, but thys man that had bene dead fower daies space, came sodaynly to lyfe agayn at the commandement of a woorde. And to make the miracle seme greater, he, both tied & harde fast bounden, sodeinly cūmeth furth abrod out of y e depe secret place of a caue. Than (lest any thynge shoulde wante to the full perfecte beliefe of the miracle,) Iesus sayde to the mannes frendes: be use him & let hym goe, that hys mouyng and lustie quicke pace maye dede

that the manne doth not onely liue but hath also his health. Iesus could haue made the bandes to haue lewsed of theyr owne accorde: but sith with theyr ser|juice they had throughly the doing of al thinges, by al wayes and proues they both excluded suspic|on of forgeyng the thynge, and confirmed the certayntie of the miracle. The twoe sisters advertised Iesus, than beyng absent, of theyr brothers sickenesse by other men. And in the absence of Iesus the man dyed, he was buried, he was kept till he stonke withall. He was mourned for, with so|lemne recourse of muche people. The sisters themselves tolde Iesus of hys death, they shewed him the graue: when he had muche people waityng vpon hym, the stone is taken away with other mens handes, and with other mēnes handes, was he lewsed that came foorth of the graue. Here is nothyng left to the vnfaithfull that they coulde lay for their excuse. Neither did Iesus, when he had wrought so notable a miracle, speake any stoute word of himself. He did not checke & reprove the people because their accustomed maner was to slaun|dre, & fynd faulte with his miracles: he requireth no thanke of Lazarus or of his systers.

[ The texte.] Then many of the Iewes which came to Marye, and had seen the thynge which Iesus did, beleued on hym: but sum of them went their waies to
the Phariseis, and tolde theim what Iesus had doen. Then gathered the hie priestes and Phariseis a counsell, and saied: what doe we? for this man dooeth many miracles: if we let him escape thus, al men will beleue on hym: and the Romaynes shall come and take away bothe ou•e towne and the people.

Therefore, many that came of frendly duetie to Martha and Marie, La∣zarus sisters, when they had seene so notable a miracle, they beleued yt Iesus was Messias, and stacke to his doctrine, the power wherof they sawe before theyr face to bee so greate and effectuall. And truely some of them returnyng home to Hierusalem, shewed to the Phariseis the thinges that Iesus had dooen a litle of Bethania. Therfore, when thys great acte beyng so exceedyng wonderous was hearde of ye Bishops and Phariseis, who for the euident declaracion of gods power, ought to haue wurshedipped Iesus, and to haue bene ioyous on Gods behalfe, they being styrrd with the prickes of enuie, cannot now for beare any longer, but (to cause the thyng seme more lawefully dooen) they call a wicked councayl, wherein they consult emong themselues, by what way and meanes they maye resiste suche great daungiers. For albeit that the respect of priuatie wealth, & sickenes of soule set the on a woodnes against Iesus that was beneficiall towards al men, yet will they that thys matier do apperteyn vnto the health & preseruacion of all the people. What is your aduye (say they) to be dooen? This manne dooeth many wonderful thynges, and excedeth himself daily in doing of miracles. If we suffer him to goe on as he hath begun, it will come to passe, that lyke as now many of the people doeth thinke hiely of hym, so within awhyle al wil take him for Messias. Whiche thyng yf it hap to be, and the brute therof cum to the Romaines (that is to wit) that the nacion of the Iewes hath forsaken the emperour and are fallen to a new king of theyr owne, whiche Romaynes do well knowe that of late a certayn kynge hath been lokd for of the Iewes whiche shoulde set the nacion at libertie, the Romaines will make cruell warre agaynst vs: And so with al the prophane Gentiles shall kepe with force thyss holy place, and with mannês slaughter make hauocke and destroy the whole flocke of the Iewes.

[ The texte.] And one of them named Caiphas, being the hie priest the same yere, said vnto them: ye perceiue nothing at all, nor consider that it is expedient for vs that one man die for the people, and not that all the people perishe. This spake he not of himselfe, but being highe priest the same yere, he prophecied that Iesus should dye for the people, & not for the people only, but that he should gather together in one, y^e^ childrē of god that we• scattered abrod.
Whereas this their advice, under the pretence of a public health, tended to the destruction of Jesus Christ, thountour of all health, yet was it thoughte unto Caiaphas to slender a deuice and to weake a counsell. He was the bishop of that yeare. For that dignitie, as though within a while it shoulde fayle for altogether, had ceased to be a continuall roume: but beyng a benefice sette to sale, it was fined for euery yere to the prynces. Therfore he that professed him selfe chiefe prelate of religion, being more wicked then all other, blameth the cowardship of them that with deliberate counsell, did further debate the matter, whether Iesus were to be put to death or nay: whereas it, (thought he) all other thynges set parte, was to be dooen incontinently and with speede. You (sayeth he) that sittte deliberatyng whether thyse felow that doeth suche thynlges, is to be put to execucyon or no, seme not to wey the matter as it is: nor ye consider not howe it is profitable and expedyent for euery man, that thyse one should dye for the people, rather then that he being saued, al the people should perishe. This saying came not of the byshops owne mynde, that was vngra[cious] and full of murder, but by reason of the office of priestehode, whiche he than bare, the spirite of prophecie dyd bryng forethe a godly prophecie by the mouth of a wi[ked] man: which sayd prophecie did geue foreknowledge how it should come to passe, that Iesus should by his death redeeme & saue the lewes: not onelye to bryng thyse to effecte, that suche of the lewes as dydde beleue should be saued alone, but that those also among the Gentiles whiche lyued in diuers countrieys dispersed through the wholle worlde (but to thyse ende alpointed that they shoulde once be made the children of God through fayth of the ghospell,) might be counite together, and that the man of I·de, the manne of Ethiope, the Greke, the Scithian, and the Britan, should ioyne together in felowship of a common viuersall churche.

[ The texte.] Then from that day furth, they toke counsel together for to put him to death. Iesus therfore walked no more openly among the lewes, but went his way thence into a countrie nighe to a wildernesse, into a citie whiche is called Ephraim, and there continued with his disciples.

Now therfore, the Phariseis being stablished with this voyce of the wicked bishop, doe in theyr hertes certaynly determine (which thyng they often before attêpted as occasion serued) to rid Iesus out of the way, by all meanes possible, as though therby they well prouided for the preseruacion of the common weale: and agayne, lesteyr vngracious act shoulde be the lesse sinfull, they coulour their impietie: supposing they had now found out matter to stiere and prouoke al the people likewise, openly and by the lawe, to put Iesus to death, as a hurtefull man to the whole nacyon of the lewes: neyther neded they (as they thought) any fault or any new cause to lay to hys charge. Iesus therfore,
from whom nothyng was hid, although the rumoure of the people did not
aduertise him of the Pharisseis and priestes pretenced malyce, shewyng
him|selfe a very man, al yᵉ while he was in lury came not abrode, leste he
should increase their fury. But he conueied himselfe a farre of, from the
bondes of the citie of Ierusalem, the killer of Prophetes, & went to the citie
of Ephra∣im: wherunto the deserte was nye, signifying by that dede, that the
wicked lewes should forgoe their Synagouge: and a newe people (that
should not sticke to the vnfrutefull worke of Moses lawe, but to the fayth of
the gos|pell) should be gathered together, and a churche made of them:
whiche peo|ple should also (as the significacion of the Hebrue woorde
betokeneth) grow of a small beginnyng into an exceadyng great thing: for
Ephraim, to the He∣brues, signifieth encreasing. Iesus therfore tarryed here
with his fewe disciples, whiche though they were wofully afearde of
themselves also, yet durst they not forsake their Lorde.

[ The texte.] And the Iewes E•ster was nye at hande, and many went out of the
countrey vp to Ierusal|em before the easter, to purifie themselfes. Then sought
they for Iesus, and spake among themselfes as they stode in the temple: what
thinke ye, seyng he cummeth not to the feast day? The hye priestes and
Phariseis had geuen a commaundement that if any man knewe where he were,
he should shewe it, that they myght take hym.

Now the very time was come, sothly apoynted of the father, when Christ
should be offered vp in sacriice for the saluacion of mankinde. For that
most religiouse day of the lewes was at hande, which they call phase, that is
to we•e, a passing ouer: (in English Easter) by that name calling to their
remē|braunce that dede, which was, that long before yᵉ tyme the bloud of a
lambe striken on the postes, did saue the Hebrues from the sworde of the
Aungell that kylled the Egypcians: and those only houses passed ouer that
had their postes marked with the lambes bloud. Now therfore before the
feast which was verie nie, many went out of diuerse coastes of Palestine to
Ierus|alem, there being purif|ied with ceremonies of their law, to solemnise yᵉ
most holy feast. And to let vs know that nothing is more vnreligiouse than
Jewish re|ligion, which consisteth in visible thinges: & sith also yᵉ while they
take great hede with much vaine deuociō leste they ouerslip any thing that
was prescri|bed them of Moses, or that was added to by the Phariseis: they
be not loth to doe that thing on the moste sacred daye, whiche is of al
things most wielked, that is to wete, to shead yᵉ bloud of an innocent mā.
Therfore, whē there was a great throng of people together, & many of thē
knewe Iesus, whose maner was to be present at suche feastes, they
wondered yᵗ he was not there present: and standing in the temple, they
talked one to an other what should be the cause that contrary to his
customable maner, Iesus was absent frō so solemne & high a feast. From
which solemnitie would not he yet altogether ab|sent himselfe, but to
Thenente he myght come more loked for, he deferred his cumming vntill such time as he thought best. Furthermore the bishops and Phariseis suspecting him sumwhere to hide himselfe for feare, they trauye|led & gaue a commaundemēt yea with an autoritie also, that if any mā knew where he were in secrete, that they should shew it that he might be apprehē|ded. With these approued holy customes, the bishops and Phariseis, that were guides & maisters of religion, prepared themselves to the feastful day, but in the meane while they vnwares procured the saluacion of the worlde.

¶The .xii. Chapter.

[ The texte.] Then Iesus sixe dayes before Easter, came to Bethanie, where Lazarus had been dead whom he raysed from death. There they made him a supper, and Martha serued, but Laza|rus was one of them that sate at the table with hym.

I Esus therfore knowyng that they had concluded vpon his death, and that the tyme also was nigh, when as he had determined willingly to be offred in sacrifice, an vn|spotted lambe for the saluaciō of the worlde, he would no longer kepe hymselfe in secrete, but as one offreyng hymselfe to be a sacrifice, the seventh daye before the feast of Easter, in whiche daye the lewes were wount at a solemnne supper, as it were, to •aste before hand the pascall lambe, he retourned againe to Bethania: both to call to remembrance the lately doen miracle, and also to impriente the hope of the resurreccion in the myndes of his disciples, whom he knewe should be with his death excedyngly troubled in mynde: For there dwelt Lazarus whom he had a fewe dayes before raysed from death to lyfe. And the place was more notable for beeyng nigh to Ierusalem. There therfore a supper was made readie for Iesus. Martha serued him at supper: But Lazarus was one of the numbre that sate at supper with him, to make it more certain to them all, that it was no vision nor gost which lately was seen to goe out of the graue home to his house, forasmuche as he had nowe liued after his death many dayes, and had also, both commoned and eaten with other.

[ The texte.] Then toke Mary a pounde of oyntmente, called Nardus, perfite and precious, and anoyn|ted Iesus feete, and wiped his feete with hir heare, and the house was filled with the odour of the oyntment.

There did Mary, (who with a siguler loue, loued the Lorde Iesus ar|dently,) come to the feast, as wel for many other causes, as for the late bene|fite
showed upon her brother: and shedde vpon Iesus head sitting at the table, a great quantitie of very precious oýntmente, whiche was made of the beste kynde of Nardus, to the mountenaunce of a pounde: Insomuch that the whole house was filled with the sauour of the oýntmente. And yet was the womans (suche loue as hath not been heard) not herewith content, but anointed his fete with oýntmente, and washed them with teares, and wiped them with her heer: not that she thought Jesus did delite in suche delicacies, whose moderate sobrietie she knew, but great fervourie of loue caused her doe as her minde gaue her, without stay of herselfe: for truely she knew not nor considered what she did: but yet through doing honor, she gaue aduertisemēt before hand of Jesus death & buriall, & was a figure of the church, whiche should embrace with godly honor, the lord whom the Synagogue despised.

[The texte:] Than sayed one of the disciples, euen Iudas Iscarioth Symons sonne, which afterward betraied him, why was not this oýntmente solde for thre hundred pence & geuen to the poore? This he sayed not that he cared for the poore, but because he was a thefe, and had the bagge, and bare that whiche was geuen.

The disciples thought much at the bestowing of this oýntmente as a thing wastfully spente, but specially Iudas Iscarioth was moued withall: to whom as to the wurst of them al, the purse was committed, to thintent that the wurst man should be the disposer & laier out of the naughtiest thyng: he was wonte, as the maner of thē that hath the handelyng of money is, which is common to many, to steale priuily somewhat therof to himselfe: not with a single pure minde depending of the maistership & autoritie that Jesus had ouer him, but euen than making prouision for himselfe, wherewith he might liue, after he were departed out of Jesus felowship. He therfore, repining against Mary sayed: to what purpose is it to loose so precious a thing? For neither is our Lord & maister delighted in suche nyce thinges, neither is this sumptuousnes seming for our feast. And in case this woman had been determined to bestowe so precious a thing, when it had been geuen, it might haue been solde and the price therof geuen to the poore. This (ye wote well) had been more godly and more seming for our maister and us too. Albeit in deede the other Apostles also did speake these thynges of a simplicitie, and mente none euill therin, yet had Iudas a farre vnlike mynde, though his woordes were like vnto theirs: for he had no care of the poore mens cause, but he kept the purse: and the thing whiche frendes sente of their free good will, dyd he full vnjustly kepe, & therof priuily stole somewhat, euen than shewyng some profe of hymselfe, howe vnfit he is for
the ministracion of Gods woorde, whose mynde the inordinate desire of money doth possesse.

[The texte.] Than sayed Iesus, let her alone: against the daye of my burying hath she kept this: for the poore alwayes shall ye haue with you, but me haue ye not alwaye. Muche people of the Iewes therfore had knowledge that he was there. And they came, not for Iesus sake onely, but that they might see Lazarus also whom he raised from death: but the hye priestes helde a councell that they myght put Lazarus to death also, because that for his sake many of the Iewes went awaye, and beleued on Christe.

But Iesus did so apease his disciples murmuryng, that yet he did not openly disclose the malice of Iudas, & in suche wise he toke Maries part, that he signified, howe of his owne voluntarie wil, he should dye. For our Lord Iesus most coueted to haue all folke induced to beleue: not that by compulsion of man, but by his owne good aduisement, he should suffre death for the saluaciō of man, euen as he would and when he would. Grudge ye not (sayeth he) at this womans obsequiousnesse & benefite towards me. This coste is not lost, but this honor is doen and bestowed against the time of my burylyng, which honor this woman doth now preuenting the thing, for than shall there lacke wherwith to anoynte. You do iudge well of me, that beyng aliue I haue alwaie refused suche plesante thinges, yet I will that my death and burial be cumly and honorable: doe not haue enuy at this my honor, which is bestowed on me, that shall shortly departe hence.

Ye shall haue alway with you ready at your hand, great plenty of these common sorte of poore men, whose nede ye maye succour: ye shall haue me but a while. And because many of Ierusalesm came much to Bethania by reason of the nynesse, and bycause of Lazarus, in that he was a notable & a tyche man, and therby known to many, (but yet was he the more knowan through the fame of the late doen miracle:) it was not vnknown abrode that Iesus was at Bethania. And an on verie many came thither out of the citie thicke and threfolde, partely to see Iesus (whose fame and renowne, the myracle that

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no colour or likelyhood of any fault. They had cast out of theyr Synagoge yᵉ blinde man, because he did boldly defende Iesus glory among thē, nowe their enuy was groven to suche malice, that they were in mynde to kyll Lazarus, a mā of great estimacion and power, of whom they were neuer by any woord or dede prouoked and offended, and against whom they could not imagine any thing: and kill him would they for nothing els, but because many Iewes being moued with so manifest a myracle, did fall awaye from the Phariseis conspiracie, and beleued in Iesus.

[ The texte.] On the nexte daye muche people that were come to the feast, when they heard that Iesus should come to Ierusalem, toke branches of palme trees and went forth to mete him and cried Hosanna: blissed is he that in the name of the Lorde cummeth kyng of Israel. And Iesus got a yong asse, and sat theron as it is written: feare not daughter of Sion, beholde thy kyng cummeth sittyng on an asses coite.

But the daye folowyng when as a great route of men (which were assem|bled at Ierusalē because of the feastfull day,) had knowledge that he would leaue Bethania and come to Ierusalem, to doe him honor came they to mete him with branches cut of from the palme trees, wherwith they strawed the waie that he should goe by. For of this tree were theyr garlandes made that gate victorie, and it was a tree perteyning to triumphes, alwaie grene, long and hye, hard to be climed vpon: but of a pleasante sweete frute, and by a cer|tayne peculiar power of nature it riseth vp againste the weight and burden that is layed vpon it. And that saying whiche is written in the Psalmses, O∣sanna, prayse and honor be to him that being loked for of vs, cummeth in the name of the Lorde, was cried vp aloude, like as the people is wonte to publishe and witnes a common ioy. Iesus also (euer before this tyme bearinya full lowe sayle, and a contemner of worldely glory,) was than contente to come to Ierusalē with a newe solemne portely shewe. For after he had got|ten vnto him an asse, he rode vpō her, wheras before he was wount to walke his iourneyes on foote, partly to teache his howe vaine is the honor of this worlde, partly to ratifie that whiche Esay prophecied of him, for it is writ|ten. Feare not daughter of Sion, beholde thy kyng cummeth to thee, meke & gentle, sitting vpon the colte of an asse. Suche a pompe certainly becummeth well the kyng of the spirituall Ierusalem, whiche is the churche.

[ The texte.] ¶These thinges vnderstode not his disciples at the irst, but whan Iesus was glorified, then remembred they that suche thynges were written of hym, and that suche thynges they had doen vnto him. The people that was with him when he called Lazarus out of his graue, and raysed him from death, bare recorde. Therfore mette him the people also because they hearde that he had doen suche a miracle.
The apostles verily at that season vnderstode not these thinges, supposyng thē to be doen by casualtie, but after that Iesus through death, through his resurreccion, & by sending downe the holy gost was glorified, than cōferring the thing that was doen wth the wordes of yᵉ Prophetes, they wel perceiued, that the wordes whiche the people cried out a loude, & also the thing that he

thus cummyng did, was written of hym. For there were some whiche loked for suche a kyng as worldly kinges be. Christes pleasure was to haue those mens expectacion decided, declaring that the kyngdome of the ghospell doeth not consist and stande in the aide and defenses of this worlde, but in mekenes, and heavenly doctryne. This great and notable affection that was in the people, came of those mens stirryng and prouocacion, which had of late been presente a little before at Bethania, when the Lord raysed Lazarus out of his graue, and so they made relacion of that thyng whiche they sawe with theyr iyes, to other. And therof came it that suche a preace of people came foorth to mete Iesus, be∣cause they had learned of them that sawe it, how that this wonderous miracle, suche one as had neuer been hearde of since the beginnyng of the worlde, was wrought by hym. And accordyng as the thyng broughte with it in open appa∣raunce, a certain godly power, so had he suche honour geuen vnto him, as was neuer geuen to any prophete.

[ The texte.] The pharisees therfore sayed among themselues: perceyue ye howe we preuayle nothyng? Beholde al the whole world goeth after him. There were certayne Grekes amonges them that came to wurship at the feast, thesame came therfore to Philip (whiche was of Bethsaida a citie in Galile) and desired him saying: Sir we woulde faine see Iesus. Philip came and tolde Andrewe. And agayne Andrewe and Philip tolde Iesus.

That thing droue the myndes of the priestes and phariseis almost into despɛracion: neyther do they repent them of theyr wicked enterprise, but there was a spitefull mutteryng emong them, and they sayed: ye perceiue that with all our crafty policies and deuices against him, we go nothyng forwarde in oure purɛpose, but yᵉ more we do resist, the more doeth his autoritie lorishe, & the more earɛnestly doeth the people fauour hym. Before this he had but fewe disciples, beholde nowe the whole world falleth from vs to hym, in somuche that nowe it is sumwhat daungerous for vs, openly to arest him. The vngraciouse phariseis had this communicacion, to thintent thei might thereby stirre and prouoke eche one another to set on, and sodainly to come vpon the lord Iesus, with more sucɛcour and greater guiles: wherfore thei did not atchieue and accomplishe this mischieuous acte, before they had the grand consent of the Phariseis, the
scribes, the priestes and the auncient rewlers, the people also (as in dede theyr mynde is vnconstant) beyng inflamed with thesame fury and wicked mynde, yea and with Pilate the viceroyes auctoritie: neyther yet withoute deceitfull craft brought in withall by ludas the traytour. The people notwithstanding did that tym so fauour Iesus, that the Gentiles also whiche for religion sake came to Ierusalem there to praye, muche desired to see Iesus. The reuerence of that temple was so great, that out of farre countreies many went thither of deuocion to serue god, and for religion sake. Uerily from that tym, a certayne likelyhood of a thynge to be, was shewed, that is to wit, that the Gentiles being before Idolaters, should haue recourse & come to be of Christes churche (wher|of that temple at Ierusalem bare the figure) and should louingly embrace Iesus with due religion, whome the Phariseis reiected. These folke therfore belyng very desirous to see Iesus, of whom they had heard so wonderful thinges, yet they were bashefull, and with shamefastnesse letted to approche vnto hym: for in dede they coueted not only as he passed by lightly to se him in the throng, but also to salute him, and to heare hym speake nere hande: these persons, I saye, do come to Philip, to whom (by reason of nighnesse of countrey, for he was borne in Bethsaida a citie in Galilee of the Gentiles) they were knowen: and

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their cummyng to hym was, that he would make them waye into Iesus. For they gaue knowledge that they were very desirous to se Iesus. Philip brake the matter to Andrewe, they being cōpanions of one citie. For Andrewe was of a greater auctoritie with the lorde, because he was fyrst of all called. They both therfore wente to Iesus, and declared vnto him that certayne folke there was, not Iewes, but Gentiles, whiche out of measure desyred to se him, if he woulde vouchesafe to admittte them.

[ The texte.] And Iesus aunswered them, saying: The houre is come that the sonne of manne must be glorified. Uerely, verely, I saye vnto you, excepte the wheate corne fall into the grounde and dye, it bideth alone: If it dye it bryngeth furth muche fruite. He that loueth his lyfe shall destroye it, and he that hateth his lyfe in this world, shall kepe it vnto lyfe eternall.

But when Iesus was certified by his disciples that the heathen also longed to see him, when as so leudly he was contemned of the Phariseis, and priestes, vpon this occasion he began to open his death to his disciples, and what great fruite it should bring, not onely to the lewes, but to al the world: for because in like maner as the miracle of raysing vp Lazarus, alone did drawe and prouoke not onely many lewes, but also Gentiles to his loue: so shoulde his death and resurreccion moue and drawe all the countreyes of the whole
worlde: Than Ie∣sus gaue aunswer to his disciples that shewed him the
godly minde and affec∣cion of the heathen, and sayed: ye dyd heare the
lewes saie with a loude voice: blessed is he that cummeth in the name of the
Lorde. Ye see the Gentiles drawe to me with lyke desyre, and why? Because
now the tyme is nygh, that whan the Phariseis beleueth that the sonne of
man shall bee vttterly extincete, than shall he bee most glorified with all
nacions of the worlde. It is a newe kinde of glory, and by a newe waye must
it be gotten. I beyng aliue, haue drawen •ewe to me: but when I am dead,*
my fame shalbe spred abrode, and drawe mo than my bodily presence hath
doen. Ye be loth to heare of death, yet take that for moste sure, vnlesse the
wheat corne be caste into the grounde, and beynge buryed there, dooe rotte
and dye, it shall bring furth no fruite, but it only alone abideth safe: But if it
be dead and lye buried in the grounde, it sprouteth vp againe with muche
gayne of fruite, yealdyng for one corne an hundreth, and nowe the corne
standing joyfully vpon the grounde, garnisheth the fieldes abrode in many
places, and with a plenteous encrease enricheth the countreye. The thing
that is commodious to many is the more to be coueted, and the saluacion of
many is to be redeemed with the death of a fewe. So to bestowe life is no
perishemente, but a|uaître, and this is not to loose the lyfe, but to kepe it.
For the soule doeth not perishe whiche departeth from the bodye, nor the
bodye doeth not altogther go to destruccion, that in tyme to come shal
liue more blessedlye, and be immor|tal. Therfore whosoeuer loueth his life
in this worlde, whyle he euill kepeth it he loseth it. Contrary, whosoeuer
hateth his life in this worlde, and for the fur|theraunce of the ghopse|l
casteth it into perils, and betaketh it to death, he doeth not loose lyfe whiche
he so bestoweth, but kepeth it: and for a mortall, a shorte, and a wretched
lyfe, shal receyue at the time of resurreccion, an eternal and bles|sed lyfe. In
lyke maner, he that kepeth the wheat corne looseth it, that euen els of it
selfe would periše, but he that soweth and burieth it in the ground, in
con|clusione well saueth it, within a whyle after to receiue thesame agayne
with auantage: whiche he thought he had loste,

[ The texte.] If any man minister vnto me, let him folowe me: and where I am,
there shall also my minister be: if any minister vnto me, him will my father
honour. Nowe is my soule troubled, and what shall I saye? Father deliuer me
from this houre, but therfore came I vnto this houre. Father glorifie thy name.

There is therfore no cause why my death should trouble you: whiche death
once shalbe folowed, to thintent that you, whiche shalbe folowers of death,
may be partakers both of glory & immortalitie. I as the autour of the
ghos|pels businesse, doe bestowe my life willingly for the saluacion of the
world, and my fathers glory. You shall be ministers of the same businesse,
reporting and publishing abrode through the whole world with your
preaching, those thinges that I haue both wrought and taught. Thesame thing that the By\shoppes and Phariseis doe now with great craft deuise against me, shal the wicked execute vpon you, whiche vngraciouse persones loueth the worlde more than God: and whiles ful foolishly they kepe this life, they loose euerlast\[ing life, and cast themselues headling into euerlasting death. If one professe himselfe my disciple or minister, it behoueth thesame to folowe me their maister and Lord. For it is mete that the seruaunte be not pulled away from his Lord, neither in prosperouse thinges nor aduersant. Whom I haue par\[takers and companio\[s in affli\[cious and aduersitie, them will not I di\[e from the felowshyp of felicitie: but wheresoeuer I become, there shall also my seruaunt be. And though the worlde reiecte me neuer so muche, yet shall my father enhaunce me to glory. And in case any manne behaue hymselfe as a faithfull seruaunt to me, hym (in recompence of transitorie harmes, and for ignominie wherwith he liueth in rebuke among men) my father shal bewartie and honour with eternall felicitie, & true glory. For my father shall acknowledge not me only, but the ministers also of his only sonne, and shall vouche\[safe like reward vpon thē, whom he hath known to suffre suche like thinges as his sayed sonne did suffre: Affliccion had here, hath of trueth his anguishe and paine, by reason of the infirmitie of mans body. But the saluacion of ma\[ny well considered, the felicitie of euerlasting life well poudered, whiche are redemed and recouered with a short torment, ought to conuince this quieuer\[ring feare of mans nature. And if in time to come, ye feale that nature irketh and repineth against the dreadfull tormentes and deaths, wherewith ye be menaced and threatened, doe not utterly sterite awaye as men discomfeited & clearly ouercome, but let valiantues of mynde alwaye depending of the fa\[ther of heauens ayde, vanquish in you the feblenes and cowardnesse of mans nature. But euen nowe also I fele myne owne soule troubled in my selfe, be\[cause the daye of my death is nye. I see a sore greuouse tempest imminent and hang ouer me. What shall I saye, or whither shall I turne me? shall I yelde to the infirmitie of the body, which abhorreth death? Shal I flee to the su\[cours of the worlde? or shall I for the loue of mine owne life neglect the life of the whole worlde? no not so. I will accommodate and applye my selfe to my fathers will. My naturall infirmitie, beyng sore incumbred with the hor\[riblenesse of death, shall say vnto him: Father, if it may be, kepe me safe from this instant perill of death. But charitie, whiche muche desireth mans salua\[cion, furthwith putteth to this saying: Yet rather for all that (sayeth she) (in case it be fit and expedient so to be) let the coueted death come, when as after the will of the spirite, whiche doeth no where disagree with thyne, I haue

willyngly and wittingly offered my selfe to death. Nowe bryng thou it to passe, that my death and resurreccion maye cause thy name to be notable
and famouse in al countreys of the worlde, that when thou art once knowne, 
the people honoring thee, may attayne to eternall saluacion.

[ The texte.] Than came a voyce from heauen, saying: I haue both glorified it, and 
will glorifie it algaine. The people therfore that stode by and heard it, sayed 
that it thundred: other sayed an aungell spake to hym. Iesus aanswered, and 
sayed. This voice came not because of me, but for your sakes. Nowe is the 
ijudgemente of this worlde, nowe shall the prince of this worlde be cast out. 
And I if I were lifte vp from the earth, will draue all men vtnto me. This he 
sayed signifying what death he should dye.

After our Lord Iesus had thus prayed, with his iyes lift vp into heauen, the 
voice of the father came from heauen saying: I haue glorified my name, and 
will after this more excellently set it forth. For alredy his name through so 
many miracles was waxed great and muche knowne among menne by his 
sonne, but moste chiefly by raysing Lazarus from death to lyfe. And soone 
after would he augment the glory of his name in all ye nacions of the worlde 
by the crosse, by the resurreccion, and by the ascendyng vp into heauen, by 
sending downe of the holy ghost, and by the preaching of his Apostles. 
Moreouer the route of people whiche stode not farre of, when they heard 
the voice that came downe from heauen, because they toke lytle hede, 
neyther was it euent to them vtnto whom that voice did appartayne, that 
cumpany of peolple (I say) agreed not in their opinions of the thyng. For 
some did interpretate the voice that they thought they heard to be a thuder, 
for the voice came out of the cloudes. Some againe did interpretate the 
thyng more fauourably, saying some angell did speake vtnto hym. But Iesus 
to make them take more hede, & also to put awaye from him all suspicion of 
prayse, sayeth: this voice which is nothe noise of thundres nor voice of 
angell, but the voice of my father which hath heard my prayers, came not 
for me who knowe in my selfe my fathers minde, but it is come for you, that 
ye maye understand that my father & I doe agre, and that whatsoever I doe, 
he being the authour, I doe it for your saluacion sake. You haue hearde what 
my father hath promiseds as touching my death. Nowe shortly must Satan 
be wrestled withal for good & all, who is the prince or rather tiranne of this 
world, & through sinne hath hitherto kept al thē in death, which loue this 
world. Nowe is the cause of the whole world drawen into iudgemente, but 
 falshood beyng reproued, trueth shall come to light: And whiles the prince 
of the world, the authour of death, thinketh himselfe a conquerour, he shall 
through death be put from his tiranny. For all men shalbe pardoned theyr 
sinnes through faythe of the gospell. Sinne once takē away, the tirantes force 
& strength is qualled, who is valiant & mighty in no other weapon saue 
sinne onely. And as he that shall thinke himselfe to haue the victory shal 
sodainly be expelled his kingdom: so I that shalbe thought vtterly made 
away, after I be lifted vp frō the earth, wil draue all thinges on every side 
vtnto me, of right chalengyng that thyng vtnto me, which hitherto he hath 
kept in possession by tyrāny. Furthermore in that Christe sayed: When I
shalbe lift vp from the earth (because the saying was doubtfull, & yet right fitte to expresse yᵉ thing,) he would signifie what kinde of death he should dye. For they that are hanged vp vpon a crosse, hang vp on hye that all men may see thē a farre of: And he gaue them withall a priſuey warning of the old story, which sheweth that a brasen serpent beyng a filigure

of Christe, and set vp vpon a hie pole, did geue to all them that behelde it, though it were a farre of, presente helpe against the mortall woundes of serpentes.

[ The texte.] The people answered hym. We haue heard out of the lawe that Christe bideth euer, and howe sayest thou, the sonne of man must be lift vp? who is that sōne of man? Then Iesus sayd vnto them: yet a litle while is the light with you. Walke while ye haue light, leste the darknes come on you. He that walketh also in the darke, wo•eth not whither he goeth: while ye haue light, beleue on the light, that ye may be the children of the lyght.

And yet were there some in that assembly of people, which did coniecte (beʒcause of the forespeaking of death) that he had spoken of the tormente of the crosse. And therupon they stode in argument, that he was not Messias which published that himselfe should dye: whereas scripture geueth to Messias, power, and a kyngdome eternall. For thus writeth Daniel: His power is an euerlasting power, which shal not be taken away: and his kingdome shal remaine for euer. And again Micheas the Prophete speaketh thus: His outling hath been from the beginning, and from euerlasting. Also Esai sayeth: And ther shall be no ende of his peace. Yea and moreouer the prophecie of the psalmes doeth promise hym a perpetuall priesthood, saying: Thou art a priest for euer after the order of Melchisedeck. Than say they therfore: We knowe by the lawe, that when Messias shall come, he shall abyde & continue for euer. What meaneth it therfore that thou sayest, it shall come to passe that the sonne of man shall be lift vp from the earth? but and if to be lift vp from the earth be to dye, and yf thou wilt haue the sonne of man (so often as thou speakest of him) to be taken for thee thy selfe, eyther shalt thou not dye, or els that sonne of man is not Messias, if the prophecie saye trueth.

Well, because these sayinges were spoken of malice: Iesus made no aunswer to them. Uerely, he myght haue aunswered that he was not only man, but also God, & that he should of trueth die, as concerning his natural mans body, but yet so that it should so one rise againe, nor yet should that death let the perpetuittie of his kingdome, because it should not be worldly, but a spiriſtuall kyngdome. But neyther did they vnderstande these
misteries, nor yet was there oportunitie to declare them openly. He doeth onely counsell them that (setting aparte all blyndenesse of harte) they would cease theyr crying out on the trueth that was come to light, specially seyng that it should with|in a whyle be taken awaye. Not that the light of the ghospell should euer be throughly abolished, but that they should not after this heare of his owne mouthe his doctrine, nor see hym worke any myracles, whiche myght geue them sight to see theyr foly, and repente them of it: yet a lytle while (sayeth he) is the lyght with you. Wherfore, while ye haue this lyght, walke ye, and amende sith there is good cause, leste the light being sodainly taken awaye, darke night come on you, and than ye desyre all in vayne, the thing that is tak|ken from you, which nowe being offered vnto you, ye doe contemne. Whoso foloweth the blinde affeccions of his owne minde, walketh in darkenesse, and knoweth not whither he goeth: and whiles he beleueth that he doeth wel and godly, he falleth into death. I am the lyght of the worlde: whoso beleueth in me, shall not erre or swarue from the trueth. The children of darkenesse flyeth from the light, while you therfore haue light, beleue on the light, that ye maye be seen the children of light. He that beleueth, seeth, whoso beleueth not, thesame hauyng syght, is blinde.

[ The texte.]

These thynges spake Iesus, and departed and hid hymselfe from them. But though he had doen so many miracles before them, yet beleued not they on him, that the saying of the Prophete Esaias might be fulilled, whiche he spake: Lorde who shall beleue our saying? and to whom is the arme of the Lorde declared?

Iesus spake no more to them at that time, leste he should the more prouoke the fury of them, whom he knewe to be very prone vnto all mischiefe, but he went thence, and hidde himselfe from them, and so would he through his ab|sence and with silence assuage their cruell woodnes, and there withall admo|nishing vs by the way, that (according to his examaple) as often as we haue to doe with wilful persones, and that there is no hope to doe them good, we than ought to geue place for a time, leste not only we doe them no good at al, but also make other the wurse. For what is more to be lamented, than the myndes of those Iewes? For where as our Lorde Iesus, through so many, so cleare, and so woonderfull miracles wrought before their iyes, ought to haue brought them moste surely to haue beleued his sayinges, yet dyd they stande stifly in their vnbelief, no doubte but euen blinded with enuy, hatred, ambicion, auarice, and other vngraciously concupiscence of the mynde. And e|uen so Esai long ago dyd prophecie that some suche should be, saying: Lord who hath beleued our woordes, and to whom is the arme
of the Lord opend? Uerily, therfore they did not see the power of God in
Iesus his doynges, because beyng blynded with their malice, they did not
beleue.

[The texte.] Therfore coulde they not beleue, because that Esaias sayeth agayne.
He hath blynded their iyes, and hath hardened theyr harte, that they should
not see with theyr iyes, and lest they shoulde vnderstande with their harte,
and shoulde de converted, and I shoulde heale them. Suche thinges sayed
Esaias, when he sawe his glorie and spake of hym.

Yea and they did not beleue, because they would not caste awaye theyr
naughtie desires. And this also did Esai speake of before: He hath (sayth
Esai) blynded their iyes, & hardened their hartes, that they should not see
with their iyes, and vnderstand with their hartes, and should be converted,
and I shoud heale them. For they seeyng did not see, and vnderstanding did
not vnderstand. And contrarye to their owne saluacion, they made all they
could alagainst him, at whose hand alone, saluaciō was to be hoped for.
These thinges tolde Esai long ago, who beeung spiritually inspired, sawe with
the iyes of prophecie, the glory of the sonne of God, whiche (in tyme to
come) he should haue beeung a very man. And he prophecied that he sawe,
and the thing which he prophecied should be, haue we seen doen.

[The texte.] Neuerthelesse among the chiefe rulers also, many beleued on him,
but (because of the Pharisēis) they would not be knowen of it, lest they
should be excommunicate, for they loued the prayse of men, more then the
prayse of God.

Yet for al this, these mens vnbelefe did not exclude the saluaciō of other that
did beleue: for many gaue faith to Iesus, not only of ye vulgar people, but of
the nobles also. But neuerthelesse, the men of wurship durst not confesse
the faith openly, for feare of the Phariseis, whiche had made a decre, yt
whosoever did confesse himselfe to be a disciple of Iesus, should be
excommunicate & thrust out of ye Synagogue. Ouer this, those whiche haue
preeminēce in the worlde, ignominie irketh them much. For as yet theur
faith was not stable & perfite, but notwithstanding that, it was for that time,
a good beginning of an euāgelicall minde, to thinke well of Iesus: though
feare & shamefastnesse letted thē to shewe it furth. Enuy stopped some,
couetousnes letted other, &

othersome did ambicion hinder, why they did not with an whole harte
cleave to Christ, for whose sake all thynges are to be contemned. But because the holye ghoste, whiche corroborateth a man towards the gospell, was not yet geuen: many beleued fearfully, as yet settyng more by mans glorie than Goddes. To be hiely placed in the synagoge was honorable among men, but to be reiecte out of the wicked mens synagoge for Christes sake, is honour & prayse before God. But feare and infirmiteit in men that be of nature weake, soone obteineth forgeuenesse. Howbeit, those whiche were so blynded with eiuill desyres, that with a wicked conscience they spake agaynst Christe, turned awaye the people from him, layed snares for hym, and ouer that craftely sought his death, it is nedefull (I saye) that those perishe, because they would not bee saued.

[ The texte.] Iesus cried and sayed: he that beleueth on me, beleueth not on me, but on hym that sent me: and he that seeth me, seeth hym that sent me. I am come a light into the world, that who\soeuer beleueth on me, shoulde not abide in darkenesse.

Another tyme agayne, Iesus goyng abrode in the sight of the Iewes, now when their fury ought to haue been well appeased, the more to moue them all to beleue, and to leaue them no excuse at al that through theyr owne wilful mallice would perishe, declaryng what great profite should come to them that beleued, and how great destruccion to them that did persiste in theyr vnbelieve, le\esus (I saye) cryed and sayd: all you do profess ye beleue on God. But forasmuche than as I am come from god, nor saye or do any thyng, vnlesse be\uye that ye beleue on me. The worlde is full of darkenesse, of errour and sinnes. And therfore dyd I descend into the world from my father, that is the fountayne of al light, as a beame from the sune: that errours beyng remoued, and synnes taken awaye, I should be the lighte of the worlde. Truely by faythe are the iyes of the blynde opened, that they maye see lighte, and no more fall in darkenesse. All my doctrine, miracles, and what thyng so\euer I haue doen or shall do, to this hath respecte, that he whiche beleueth on me, and putteth his whole affiaunce in me, doeth not abyde in darkenesse: but beyng lightned with knowledge of trueth, and pourged from al sinnes of their old lyfe, maye through leadyng of the light, and by godlinesse of the ghospel, procede to euerlastyng lyfe.

[ The texte.] And if any man heare my wordes and beleue not, I iudge hym not: for I came not to iudge the worlde, but to saue the world. He that refuseth me, & receuyeth not my wordes, hath one that iudgeth him. The worde that I haue spoken, thesame shal iudge him in the last daye.

But if a man heare my wordes and obey them not, that hearing doeth so not profite him, that for his vnbeliefe he shal haue a more sory ende: not that I
shall judge him. For I came not to condemne the world for the sinnefull enormities therof, but to saue it, beyng once purged by fayth. But neyther yet shall y\textsuperscript{t} man escape terrible iudgemente, whiche when he hath hearde my woordes, casteth thē awaye and contemneth thē. Uerily at this present, I omitte nothyng, wher\textsuperscript{by} I may drawe al folke to eternal saluaciō, nor any man shal be loste through my faulte. But whosoeuer shall contemne saluacion, when it is offred hym, this selfe sayed woorde whiche I now speake, shall condemne hym: and shall in the laste daye rebuke him, because he did perishe through his owne wilfull mallice. I (for my parte) haue inveted menne with promising them rewardes, I

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haue feared them by threatnyng them with punishementes, I haue allured thē with benefifes, I haue prouoked them with miracles: I repell no bodye from saluacion, I set open a ready waye for euery man and woman to life. What exc\textsuperscript{c}use therfore in the laste daye shall he pretende, that beyng so many ways pro\textsuperscript{u}oked to belefe, doeth continue still in his blindnesse?

[ The texte.] For I haue not spoken of my selfe, but the father whiche sent me, he gaue me a comma\textsuperscript{u}demente what I should saye, and what I shoulde speake. And I knowe that his commaun\textsuperscript{d}emente is lyfe euerlastyng: whatsoeuer I speake therfore, euen as the father bad me so I speake.

If ye be wurshippers of God (as ye thinke your selues to be) in case ye haue the lawe in reuerence, ye cannot contemne my woordes. For I do not speake of myne owne heade, as they be woont to do, whiche doe feine what they liste to theyr owne prayse and aduauntage, nor I do not teache thynges repugnaunte to the lawe, I do perfourme in dede, those thynges whiche the lawe did sha\textsuperscript{d}ow in figures, and prophecied should come. Futhermore, my father who is ye auctour of the lawe, and from whom I came hither, hath prescribed me what I shall saye and do. Therfore consideryng that I do obeye his commaundementes in all thynges, how can ye honour hym, when as ye do cōtemne his ambas\textsuperscript{s}adour? And truely, the thing whiche he hath geuen me in commaundement, he hath onely commaundd it of loue towards you, that you throughe beleuyng the thynges, whiche I shewe vnto you, maye obtayne euerlastyng lyfe. Lyke as my father thirsteth the saluacion of all, and seketh no mans damnacion: so ve\textsuperscript{r}ely do I desyre to haue all saued, and wyll suffre none to perishe, as muche as in me lyeth verily. Wherfore because I am well assured, that whatsoeuer he hath willed me to saye, doeth perteyne to your saluacion, therefore doe I leaue naught vnsspoken that he hath assigned me to saye vnto you. As touchyng this good will of God the father towards you, and myne also, which throughly a\textsuperscript{g}reeth with my fathers wil and minde, see there be no defaulte on your
behalfe, wilfully sekyng your owne damnacion, when as ye maie attaine to eternal saluacion.

The .xiii. Chapter.

[ The texte.] Before the feast of Easter, when Iesus knewe that his houre was come that he should delparte out of this worlde vnto the father, when he loued his whiche were in the worlde, vnto the ende he loued them.

O

Ur Lorde Iesus, didde with these kynde of woordes, exhorte ye wicked people to prouide for theyr owne saluaciō, and to leaue their vngracious purpose, consideryng he had leafe nothyng vnassayed, whereby they might be recouered and brought to a better minde and emendmente. Nowe then was no more a doe, but to enstructe his dis|ciples (whom he had speciallye chosen, whom he should shortly leaue behinde him, and whome he knewe would be muche discoumfted with the death of theyr maister) against the storme that was imminente and nye at hand, and throughly to pull out of theyr myndes those Pestilences whiche corrupteth the sinceritie of the ghospell, that is to saye, enuie, hatred, pride, ambicion, and graffe in them affect|cions contrary to these, declaryng therein the tokens of perfite charitie, whose example and steppes they should folow in louing eche other mutually, shewing also the manner of suche mekenesse and humilitie as hath not been hearde of, wherby one shoulde preuente an other semblably with mutuall benefites. Therfore the daye before Easter whiche the Hebrues (as was sayed before) did call Phase, that is to saye, a passeouer, forasmuche as oure Lorde Iesus from whom nothyng was hid, knewe the tyme nowe to bee at hande, when as hym|selfe, aunsweryng to the name of that feastefull daye, shoulde passe out of this worlde, and go agayn to his father, from whēce he came: seyng he had alwaies loued his Apostles, whom he had specially chosē to hymselfe as his familiares and frendes, whiche shoulde not yet depart out of the worlde, but shoulde haue a great and long battayle with the world, he didde declare his continuall loue and charitie towards them. Neyther the storme of his death, beeyng nowe at hande, did put awaye the zele and affeccion whiche he bare towards them, but at his veray departyng from them, he did specially shewe tokens of a certayne rare loue, not that he had fayntly loued them before, but because those thinges whiche he shoulde printe into theyr myndes, at his goyng from them, migthe more diepely remayne in memorie.
And when supper was ended, after that the deuill had put in the harte of Iudas Iscarioth Simons sonne to betraye hym, Iesus knowyng that the father had geuen al thynges into his handes, and that he was come from God, and went to God, he rose from supper and layed aside his vpper garmente, & when he had taken a towell, he girded hymselfe. After that he powred water into a basin, and began to washe the disciples feete, and to wype them with the towell wherwith he was girded.

Therefore after that laste and misticałl supper was prepared, in the whiche the holy memoriall of his body and bloude beeing geuen, he leafte vnto vs by waye of couenaunte a continuall remembraunce of himselfe, and purposed to make a league of frendeshyp that should neuer by any meanes dye betwene vs, although he knewe wel enougly that ludas Iscarioth by the suggestion of the deuill, already went about to betraie him, that he might be taken of the Iewes: whiche mynde of Iudas, the pestilence of couetousnesse had so possessed, that he coulde not be called backe from his vngraciouse wicked dede, for all the greate gentilnesse and mildnesse of his maister towards him: and seyng Iesus knewe also that his father woulde suffer none of those thynges to perishe whiche he had deliuered him to kepe, and was well assured that himselfe should shortlye go to his father, from whence he came, yet because he would vtterlye pull oute of his disciples mindes, all ambiciouse desire, he riseth from supper, meat being already set vpon the table, and laying asyde his vpper garmente, whereby he might in euery condicion shewe the similitude of a seruaunte, he tooke a towell and girded himself with it, furthwith he himselfe powred water into the basen, and takyng vpon hym the moste vile and abiect office after the worldes estimaçon, he began to washe his disciples feete. The Hebrues in dede did accustomably bestow this manier of seruice vpon their geastes and frēdes, but yet this thyng that Christe did was not onely an exaumple of perfit humblenesse, but also had in it a figure of a misticałl meanyng: that is to saye, howe that they

whiche should prepare themselues to the office of preaching the ghospell, and would be partakers of yᵉ table of the lord, ought to be moste pure from al earthly affeccions, notwithstanding none should attein this puritie, vnlesse our lord lesus with his goodnesse should wipe awaye all the filthinesse of our infrirmiṭie, who onely was without all spot, and who also beyng veray man was after suche a sorte conuersaunt among men, that he trained forth the whole course of his life without any spot of carnalitie.
Than came he to Simon Peter; and Peter sayed vnto him: Lord doest thou washe my feete? Iesus aunswered and sayed vnto hym: what I do; thou wotest nor now, but thou shalt knowe hereafter. Peter sayeth vnto hym: Thou shalt neuer washe my feete. Iesus aunswered hym: Yf I washe the not, thou hast no parte with me.

Therefore when the lorde of all thinges that are in heauen and earth, knowlyng all thynges before, and hauyng al thynges geuen hym of his father, in his apparell beyng girded after a sorte of a seruaunt, naked and carrying the ba|sin, came to Symon Peter, and kneeled before hym to washe his feete. Peter was horribly afearde at this rare and straunge exampl[e] of humilitie, on the on side knowledgyng his owne infirmite, on the other syde consider[ing] ye ma|iestie of the Lorde, whiche he had somewhat percyued by his myracles, and meruelose doctrine, although he had not yet fully known hym to be god, nor as yet seene hym ryse agayne, neyther ascende into heauen, sitte on the ryghte hande of the father, nor wurshipped through the whole worlde, with godly ho|nours: but this thyng beyng knownen after,* did the more commend his exampl[e] of so notable humilitie. Peter therefore refusing to be washed of his maister vpon the selvesame consideraciō that Iohn baptiste was lothe to take vpon him to baptise Christe, sayed: Lord what a thyng is this whiche thou goest aboute? wilte thou washe my feete? I knowe who I am, and who thou arte: and furth|with to Peters refusall, Iesus aunswered. Suffer me to do that thyng which I do, for it is no trifle, nor doen in vain: thou doest not yet vnderstād what this thyng meaneth, but hereafter thou shalt. And than thou shalt wel perceyue the thyng whiche I do, to haue been nedefull for thee. Peter was not stayed with this manier of aunswer, because he vnderstoode it not, but made a further de|niall, saying: I will neuer suffer so great a man as thou arte, to washe suche an ones feete as I am. But our Lorde to put awaye this earnest refusal, although it came of loue, as it were, to dryue out one naile with another, by threatninges forced Peter to cōsent,* seing he was not otherwise easie to be taught as yet, sayling: Peter, why doest thou stryue with me? If I washe thee not, thou canste not be partaker with me. Eyther thou shalt be washed, or thou shalt be remo|ued from the felowshyp of my boorde and league. He muste be pure and cleane, whom I will admit into my company. And Iesus spake this, not of washyng the fete of the bodye, but concernyng the folowyng of his so notable humilitie, and purenesse of mynde, whiche oughte to bee excellent in those persones that professe the doctrine of the gospell, and take vpon thē the cure of Christes flock.

Symon Peter sayeth vnto hym: Lord not my feete onely, but also the handes and the heade. Iesus sayeth vnto hym: He that is washed, nedeth not saue to washe his feete, but is cleane euery whitte. And ye are cleane, but not all. For he knewe who it was that shoulde beltraye hym. Therefore he sayed, ye are not all cleane.
And although Peter that loued the Lorde feruently, vnderstode not than what Iesus sayinges meante, yet because it is greuouse to a louer to heare any mencion made of diuorcement or departure, as soone as he heard that he should be separate from the coumpanie of hym, whom he entierly loued, so∣daynly he became more vehemēt in admitting him to washe his feete, then he was before in refusing the same, and sayed. Lord rather then I would be put from thee, I doe not only suffre the to washe my feete (seeyling it pleaseth the so to doe) but also my handes and my head. To this the Lord aunswered: he that is once washed, hath no nede to be washed again, for the rest of his body beyng cleane, there remayneth nothing to be washed, but his feete: which eft∣sones by treadyng on the grounde, gathereth some fillinessse.

Truely our Lorde Iesus did signifie by this parable, that it is not suffici∣ent for him that is a preacher of the gospell to haue that cōmon puritie which baptisme and the profession of Christes fayth geueth to al folkes, except his feete, that is to say, the affeccions of his minde, be often purged from all inpuritie of this worlde, from the whiche nevertheless no man can be pure, vn∣lesse he study to washe awaye many tymes, through the mercy of Christe, the infeccion that he hath taken by the cumpanie of men.

Therfore (sayeth he) I will not washe againe the reste of your body but onely your feete, for ye be clea•e: but not every one of you. In this excepcion our Lord Iesus did touche the conscience of Iudas Iscarioth, for he knewe well inough who should betray him to the lewes. The gentlenesse of Iesus was so great, that although he knewe him, yet would he not bewray him to other, nor reiecte him from hauyng his feete washed, neyther would he put him backe from his holy Supper, nor yet from the communion of his body and bloud: he doeth only touche his conscience, who knewe himselfe wel-ynough, that he might repent & emende himselfe, after he should perceive that he was not vnknownen to the Lorde, whom he was determined to betray. Therfore was he the cause why Iesus sayd, verily ye are cleane, but not all.

[ The texte.] So after he had washed their feete, and receyued his clothes, and was set downe, he saied vnto them againe: Wote ye what I haue doen to you? ye call me maister and Lorde, and ye saye well, for so am I. If I then your Lorde & maister haue washed your feete, ye also ought to wash one an others feete. For I haue geuē you an exaumple that you should doe as I haue doen to you. Uerily verily I saye vnto you• the seruaunt is not greater then his maister, ney|ther the messenger greater then he that sent him. Yf ye vnderstand these things, happy are ye if ye doe them. I speake not of you al, I knowe whom I
haue choȝe, but that the scripture may be fulfilled, he that cateth bread with me, hath lifte vp his hole against me. Nowe tell I you before it come, that when it is come to passe, ye might beleue that I am he.

When Iesus had finished this kinde of service towards his twelue Apostles, he put on againe his garmentes, & sate downe to sup with them, but in the meane while he doeth once againe put into their myndes the exaumple of lowelines which he had shewed thē, leste they should forget the thing which was necessary for thē, for he sayth: doe ye not vnderstād what is mēt by that I haue washed all your feete? ye call me maister & Lorde, and there is good cause why ye should so doe, for doubtlesse I am thesame that ye call me: and seyng I haue washed your feete, that am in very dede your maister & Lorde, you that are brethren and seruauntes together, shall mucho lesse grudge eche

one to serue an other continually. For I that am so farre aboue you, haue therfore geuē you this example,* that you should not be lothe to doe the lyke among you that be felowes, whiche I haue doen to my disciples & seruauntes, and that one brother, should be ashamed to take vpon him the pryde of a tyrant ouer his brother, and likewise a seruaunt ouer his companion, seyng I, that maye worthyly take vpon me the preeminence of this dignitie, haue humbled my selfe to washe your fete. Neyther is there cause why any manne should say, the thyng that I doe is to vyle, abiecte and seruile. The greater a man is, the more it behoueth him to humble himselfe. The pestilence of ambition doeth crepe in, euens euangelicall vertues. When ye shall doe myracles through my name, when ye shal prophecie, than ought ye chiefly to remember that thing whiche I haue doen this day vnto you: ye may not defend the authoritie of the gospel with high lookes, with pryde, nor with violence, by other meanes shall that be attayned. That thing verily cannot be de[nied, which is certainly knowē by naturall reason, that is to say, howe there is no seruaunte greater then his maister, nor the messenger that is sent to doe any other mans businesse, is greater then he that sendeth him: ye knowe me to be your maister, and hereafter ye shall knowe it better: ye are my messengers, and I am the authour of your Message. Therfore it were a shame for you to be puft vp with pryde, or to be fierce and cruel against the flocke that is committed vnto you, or also among your selfes, considering ye haue found me so meke and curteous a Lord and maister. Because nowe ye vnderstande this, if ye doe it hereafter, ye shalbe blessed after my doctrine, which I so often repeate vnto you, leste it should any waye be forgotten. But all you shall not obtayne this blessing. In dede I haue chosen you all to the honourable roumth and office of an apostle. But all you shall not aunswere to the
worthynesse of this office. Blessed shall they be which shall use the Apostles office after myne example. But there is among you that shall so lytle folowe this myne example towards his brethren and companions (with whom he hathe heretofore been fellow like) that he shall lift vp his head against me, whiche am so great a Lord and suche a maister. But it was long agon prophecied in the Psalm,\(^*\) that this thing should be, where as it is thus sayed: he that shal eate my bread, shall lyfte vp his hele against me. I doe nowe shewe you before it come to passe, that this thyng shall be, because when ye shall see that doen whiche scripture hath spoken of before, ye maye beleue that I am he of whom it hath prophecied, and that nothing is doen against me by chaunce or aduenture, but all this matter is moderate according to Gods determinacion. And like as he that followeth mine example is happy: so shal he be vnhap\(\)py (whosoeuer he be) that had rather folowe that trayters doing that myne. For he shall haue in time to come many followers of his naughtiness, which shall set more by money then by the glory of myne name: and pretendyng the honour of the Apostles name, shall traiterously misuse the office of an Apostle, and shall deface thapostles office.

[The texte.] Uerily, verily, I saye vnto you: He that receueth whomsoeuer I sende, receueth me: and he that receueth me, receueth hym that sent me.

But the greater the dignitie of this office is, so muche the greuouser is the faulte to abuse the honour of that profession thorowe playing the tray\(\)tour: for this I tell you assuredly, whosoeuer receiueth hym that I send, receiueth me, and whosoeuer receueth me, receueth hym that sente me: for as I being my fathers messenger, do nothyng but accordyng to his wil, so you that be my messengers and Apostles, yf you faythfullye put in execucion the thyng y\(\)t I haue commaunded you, shall bee so receiued of godlye folkes, as thoughe I spake in you: lyke as my father speaketh in me, who teache none other thyng but that whiche he hath limyted.

[The texte.] ¶Whan Iesus had thus saied, he was troubled in the spirite and testified and saied: Uerely verely I saie vnto you, that one of you shall betraye me. Then the disciples loked one on an other, doubtyng of whom he spake, There was one of Iesus disciples, whiche leaned on him (euen he whome Iesus loued.) To him beckened Symon Peter therefore, that he should aske who it was, of whom he spake. He then when he leaued on Iesus brest saied vnto him: Lorde who is it? Iesus aunswered: He it is to whom I geue a soppe. And he
wette the breade and gaue it to ludas as Iscarioth Simons sonne. And after the soppe, Satan entred into him.

When Iesus comfortyng his Apostles myndes had spoken these wordes, furth with, because he woulde make theim the more afrayed to folowe the traytours exaumple, and to the entente he woulde more vehementelye prouoke the traytoure to amende, he was troubled in spirite as one greuouslye vexed for the destruccion of hym, whiche thorowe his owne malice, wente aboute to procure to himselfe euerlasting death: and dooeth againe winnesse even by othe, that the thyng whiche he spake beefore shall verilye come to passe. Forsooth, I tell you yet once again (saieth he) that one of you, whiche beeing but a fewe doeth here sit downe with me at one table, shall betraye me. This saiyng so offten repeted did awake the disciples myndes, whiche els had bene ful heuye and pensite for the foresaid departure of their Maister. And euerie mans conscience (sauyng Iudas) did coumforte hymselfe, because onelye one was noted to bee the betrayer. But this addicion (of you) did trouble theim, neyther didde they doubte but the thyng shoulde at some tyme come to passe, whiche our Lorde saied should bee, and yet no man could suspecte of an other so detestable a deede, forasmuche as they thought all other to be of theyr minde, sauynge that euerye man mistrusted the fragilitie of mannes nature. Onely ludas knowyng hym∣selfe giltye neyther shrinketh thereat, nor was ashamed, nor yet dreadfull to bee presente at that holye repaste: and besides that, in the meane whyle coulde abyde the syghte of his maister, to whome he knewe the whole purpose of his minde to bee manifestely known. So pestilent a thyng was couetousnesse, and so it liked hym to abuse the gentlenes of his maister, beeing alreadye well knolwen vnto him. Therfore the reste of the disciples beyng heuy and careful, dydde beholde one an other, to see if they coulde perceiue any token by countenaunce, by whome Iesus had spoken this: as they whiche (withoute doubte) woulde furthwith haue been fierce agaynst him that had determined so wicked a deede. Here truelye was Simon Peters mynde set on fyer, who loued our Lorde no man more, but hitherto (for ye more parte) the boldenes which he had by reason of his loue towards his maister, had euill successe. He hadde heard our Lorde saye before: Go backe from me Sathan, thou sauoreste not those thyngees that appertaine to God: and euen nowe he hearde hym saye. Thou shalt haue no parte with me. Therfore when Peter dyd greatly desyre to be deliuered from this doubtefull care, and to knowe assuredlye who he was that went about so great a mischiefe, as one that would not haue suffred hym to haue si•te emong them at that feaste, yet durste not he hymselfe be buisie to aske Iesus who was
that traytour, whom he aduertised them of: but he beckened to a certayne disciple, to demaunde of Iesus, who was the manne he spake of: whiche disciple the Lorde loued interly, and vsed familyrly, and at thatsame tyme he leaned vp\on the lordes breste, by reason of whiche kynde dealing and familiar handeling of hym, the manne dyd mourne, and was halfe deade, because the lordes death was at hande: but the Lord dyd coumforte and recreate him.

Therefore that disciple as he was then leanyng vpon Iesus breste, saied secretly vnto hym: Lorde who is he that shall dare enterprise suche a mischeuous dede? Iesus aunswered hym saiyng: He it is to whome I shall geue a dipte soppe. And when he hadde dipped the breade in the brothe, he gaue the soppe to Iudas Iscarioth, Simons sonne. The vnhappye traitour was neyther asha\med therewithall, nor wente about to amende hymselfe, but with a shamelesse countenaunce settyng at noughte the Lordes knowledge, and despisyng his greate gentynesse, he tooke a token of frendshyppe at the Lordes hande, whome he woulde anone after betraye for a litle money. And after he had received that litle morsell, the deuill dyd fully possesse his minde, and of a wicked man, made hym vncurable.

[ The texte. ] ¶Than said Iesus vnto him. That thou doest do quickely. That wist no man at the table for what entent he spake vnto him. Some of them thought because Iudas hadde the bag, that Iesus had saied vnto him, bye those thinges that we haue nede of against the feaste, or that he shoulde geue some thing to the poore. Assone then as he had receiued the soppe, he went immediatly out, and it it was nyght.

Now when Iesus sawe that the purposed malice of Iudas woulde neyther bee chaunged with shame nor feare (for he was almoste bewrayed all\ready, and should haue bene in daunger, yf Iesus hadde disclosed hym) he there\fore sent hym awaie from the feaste, and suffred hym to dooe that vngraciouse dede, whiche he already had committed in full wyll, and purpose of mynde. The thyng which thou goest about (saieth he) doe it quickly. Iudas knowyng himselfe giltye, dyd onelye vnderstande that saiysng: none of the reste that sate at the table, perceiued wherefore Iesus had spoken this. For as goodnesse is no\thyng mistrustfull, none of them coulde suspecte this, that he, to whome Iesus had shewed so manye tokens of loue, whome he semed in a manner to preferre before y\e reste, in that he had the kepyng of his moneye, who also sate righte nere vnto hym, in that feaste, to whome euen nowe our Lorde gaue a dypped soppe: no man (I saye) dyd mistruste that he durste enterprise so haynous a deede, as to betraye hym to death. And whereas Iesus had saide, the thyng which thou dooeste, dooe it quickelye, some, because they knewe Iudas kepte the purse, dyd take it, * that the Lord had admonished hym to bye some such thinges as should be
nedeful to the solemnisacion of that feastful day, or that he should distribute somewhat to the poore.

For Iesus was often wonte to commaunde hym to doe this, there by instructyng and prouokyng vs to be liberall to poore folke. When Iudas hadde receiued the soppe, and made as though he hadde not vnderstande the Lordes saiynge, he went furthewith out of the parlour, where they supped. For it becamenot hym to be any longer presente in the coumpany of holy folkes, whiche had geuen hymselfe to the deuill, and shewed hymselfe to Iesus so often vncurable. And it was nyght, a tyme betokenyng his mynde that was blynded

with the darkenesse of couetise, whiche shoulde withdrawe hymselfe from the lyght and make suche haste to doe the worke of the prync of darkenes, that not so muche as the vndue season of tyme did moue hym to delaye his purposed wicked dede. He lacked no euyll will before, but then Iesus hadde geuen hym no power, to the intente that here also it myght bee evidentely perceiued, how that no man coulde preuaile any thyng agaynste him excepte he woulde geue licence to his ungracious wyll, to accomplishe in dede that thyng whiche he had deter|mined in his mynde.

Therefore when he was gone out, Iesus saied: Nowe is the sonne of man glorified and God is glorified by him. If God bee glorified by him, God shall also glorifie him by himselfe, and shall streightwaye glorifie him. Litle chyldren, yet a litle while am I with you, ye shall seke me, as I saied vn|to the lewes, whither I go thither can ye not cumme, Also to you I saie nowe, a newe commaundemente geue I vnto you, that ye loue together as I haue loued you, that euen so ye loue one an other. By this shall all men knowe that ye are my disciples, yf ye haue loue one to an other.

When he therfore was departed whiche had made hymselfe vnwoorthye to bee in coumpanye, Iesus beganne to speake manye thynges to his disciples, whiche should partely coumforte and stablishe them, and partly arme them against the storme that was at hande, vtterlye prientyng in theyr myndes those thynges, whiche at the fyrste beyng ignorantaunt, and afterwarde dulled with so rowe and steape, they coulde not fully perceiue, but yet they shoulde afterward vnderstande the same. And fyrste of all he shewed his death to be at hande, which although in the iudgemente of the worlde, it shoulde seme full of reproche, yet should it set furth both his fathers glorie and his owne. Nowe (sayeth he) this thyng is specially in hande, for the whiche ye haue hearde me praye: For nowe the tyme is come that the soonne of manne whiche hath semed hytherto poore, and as an abiecte,
shoulde after a newe sorte, become notable among men: and that his
fathers glorye shoulde likewise be set foorth by him. For as he sought not
his owne glory, but thorowe his infirmitie sette forth his fathers glorye: so in
lyke manier the father (which is the true fountayne of all true glory) shall
glorifie his soonne before men, not by Aungels; nor Archaungels, nor yet
anye other creature, but by hymselfe, declaryng to the worlde howe the
fathers and the sonnes glorye is all one, to the entente menne so maye
knowe on euerye syde theyr mutuall woorkes, not that they canne wynne
any thynge by it, but that men by knowyng the glory of them bothe, myght
obteine true glorye. In tyme to come, verily he shall throughly glorifie his
sonne in his laste cumming before all the company of heauen, and in the
meane whyle also, he shall furthwith glo\ryfie hym by his owne death
(whiche shall bee of more force them al mans po\wer) and anone after by
his resurreccion and ascencion. Wherfore my children let not my death
discoumforte you, whiche although it seme to come for want\ of strength,
yet shall it bee of more power then my lyfe.

Though it shall seme to be shamefull and vyle, yet shall it sette foorth bothe
my glory and my fathers: yea and though it shall seme an vtter a bolishyng
of me, yet shall it bryng saluacion, bothe to you and to the whole worlde:
lette these thynges conforte the heauinesse of your myndes. For it is
expedient for you that this mortall bodye of myne bee withdrawn from
your syght, and nowe the •yme is euuen at hand for it to bee dooen. In the
meane whyle vse my coum\panye

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as one that shall goo shortelye from you, and printe well in your hertes
those thynges that I commaunde you, or els as I haue tolde the lewes, ye
shall seke me in vayne when I am gone hence. For within a while I goe away,
and that to suche a place whither at this tyme ye cannot folowe me.
Therefore nowe there is no more to do, but take my departure paciently,
and fasten well in your myndes both my doctrine and the remembraunce of
me." This is the thyng that shall make you happye rather then the syghte of
this mortall bodye.

There bee many preceptes of Moses lawe: I nowe at my departure
com\maunde you one, and that a newe precepte, that lyke as I haue loued
you, so one of you loue an other: I haue vsed no tyranny againste you, I
haue not co\jeted praise, or lu\e, nor haue got\en any worldelye
commoditie by you. I haue loued youre welthe, yea and that freelye, and I
haue loued you euuen vnto the death, for I will willingly bestowe this life for
you. In like manner loue you one an other. Other mens disciples are known
by their na\es, appaul, and by the obseruing of certaine ordinaunces of
menne: ye haue learned none of these things. By this onely signe menne
shall knowe that ye bee my verie disciples in dede, if ye haue suche mutuall
loue among youre selues, as I haue effectuously shewed to you all: this is a
rare thing among menne, but yet is it the fruite whereby the good tree is
known.

[ The texte. ] ¶Simon Peter saied vnto him: Lorde whither goest thou? Iesus
aunswered him: Whither I goe thou canste not folowe me nowe, but thou
shalte folowe me afterwordes. Peter saied vnto him. Lorde why cannot I folowe
the nowe? I will ioperde my life for thy sake. Iesus aunswered him: Wilte thou
ioperde thy life for my sake? Uerely verely I saye vnto thee: the cocke shall
not crowe till thou haue denied me thrise.

Peter whiche was all set on fier with the loue of his maister (althoughhe he
tooke his death grieuously, yet because he hadde said vnto him, go after me
Satan, he durste no more moue and moleste him, concerning that matter,
but this thing troubled Peters minde, who loued him so well, that he coulde
haue no leaue to folowe him, when he shoulde departe from his frendes.
For it is a great comfort if a manne loue one vnfainedlye, to folowe him in all
chaunces wheresoeuer he shall become. Therefore Peter asketh: Lorde
whether goest thou that I maie not folowe the? To this Iesus aunswereth:
Thou maiest not presencely folow me thither as I gooe, but hereafter thou
shalte. Peter not understanding as yet to what purpose Iesus spake these
woordes, wheras he mente it of his owne deathe, whiche they were not yet
apte to beare well: Lorde (saieth he) why maie not I folowe thee? what
perilles woulde I refuse for thee whiche am readie to die for thee? His loue
beeing v••a•• earnest in dede, neuerthelesse as yet but worldly, not
throughlye knowne to himselfe, caused hym thus to speake beyonde his
power. Iesus therefore to thentent he would frame his successoure lite by
little, and ytterly pull out of his disciples mindes confidence in mannes
power, like as before he hadde somewhat removed and put backe thesame,
at suche time as Peter didde boldelye aduise him not to die, and againe he
rebuked the saied Peter when he had rashelye caste himselfe into the
water: and furthwith beganne to doubte, yea and but a while agoe also he
was controlled, for so muche as when he woulde not haue obeyed hym at
suche time as he wente aboute to washe his feete: euen so nowe he is
taught not to truste in his owne strength, nor credite hys owne affeccions,
but distrulstying hymself, to depende vpon the helpe of Christe: what saieste
thou Peter (sayeth Iesus) howe stoute thynges of thy selfe doest thou
promise vs to doe?

wilte thou bestowe thy 〈◊〉 for me? nay but veray experience shall teache
thee howe true the saiying is whiche I speake euuen nowe, and coulde not bee
beleued of thee (that is to saye) whither I goe thou canste not folowe me, the profe therof is at hande. For this be thou well assured of, that this nyght before the cocke shall crowe (that is to saye at the firste cocke crowyng) thou shalt haue denied me thrise: muche lesse shalt thou bee hable to saue my lyfe with thyne. * With these woordes our Lorde did restrateyne Peters stoute saying, although it came of great loue, and therewithall warned other that in perylles they shoulde not truste in theyr owne strengthe: but whensoeuer they broughte to passe any suche thyng, they should knowelde it to come of the power & gyfte of God. At these thynge Peter helde his peace, as one that was not yet all free from carefulnesse, concernyng the betraying whiche Iesus had made men\*\*\* of.

¶The .xiii. Chapter.

[ The texte.] ¶And he saied vnto his discipkes: let not your herte be troubled, ye beleue in God, beleue also in me. In my fathers house are many mansions. If it wer not so I would haue tolde you. I goe to prepare a place for you. And yf I go to prepare a place for you, I wyll come againe and receiue you euene vnto my selfe, that where I am, there may ye bee also, and whither I goe ye knowe, and the way ye knowe.

HEN as at this saying (whiche sygnified that a certayne straunge and ou\*ragiou\*s tempeste was imminente and hanged over theim, whiche storme shoulde also driue Pet\*er that was moste man\*nyly, to so greate erroure that he shoulde thrise thesame nyghte denye the Lorde) when as (I saye) the discipkes wer therewith stricken, euen to the hertes, and after Peters exaumple euerye one stood in dreade of himselfe, Iesus beeyng a maister of moste gen\*tlenes, dyd with moste fayre and pleasaunt wordes commorte his troubled and sorrowfull discipkes, sayng: All these thynge\*s shall be doubtles whiche I haue tolde you of beforehande. But yet there is no cause why ye should therewith be hertelesse or dismayed, cruell thynge\*s shall bee dooen againste me, and the lyke shall after be dooen againste you, nor I am not ignoraunte howe greate the inninitie of mans nature is. But notwithstanding, if you will put youre whole affyaunce in God and me: ye shall not neede to feare anye violence of wicked men: God is almighty, and he alone maye doe more than all they that feareclye stryuen againste vs. And verilye euuen by Moyses lawe you truste to hym, and in case ye do truely truste to hym, it also behoueth you to trust to me. I through him, and you through me, shal haue victory, yf distrustyng your owne proper ayde & defenses, ye wyll fyxe all youre affiaunce and hope vpon me. Nor deathe it selfe shall be able to dysceyuer vs: lyke as ye shall at a tyme bee partakers of affliccions, so shall you bee of crowne and glorye. I wyll fyrste shewe the waye and exaumple howe to fyghte and to gette victorye, by me shall boldnes bee geluen vnto you, and felowshyppe of glorye. Onely trust vnto me. Nowe than:
In my fathers house be many dwellynges readye 〈◊〉 them that haue victorye: for neyther are rewardes prepared for me alone, neyther shall Peter alone followe me,* but all those that cleaueth vnto me by charitie and fayth of the ghos|pell, shall bee recompensed seuerallye, and haue euyere one his rewarde prepared for hym. For vnlesse I knewe certaynly that dwellyng places were alreadye prepared for you, which are to receiue you that shall in a whyle bee taken oute of the hurly burly of this worlde into the felicitie of euerlastyng lyfe, I woulde nowe beforehande haue admonished you. That I doe therefore goe before to my father, is to thentente I maye there prepare a place for you also, whome I wyll not suffre to be dissociate from me.

And nowe because I knowe it to be certayne, that in my fathers kyngdome euery manne hath his mancion in a readinesse for hym: you haue no neede to bee carefull of beyng recompensed, it onelye lyeth you vpon hande to fyght manfull|ly. And though I dyd go farre awaye to prepare a place for you, yet is there no cause for all that why ye shoulde in the meane while thynke your selfe succour|lesse, for I shall come agayne vnto you for to receyue you wholye vnto me, neluer after to departe from me. For than wheresoeuer I am, there shall you also bee: there is no matter why to distruste your cummyng thyster where as I nowe goe to before you, and in very dede ye do knowe whither I do go, and the waye thyther. By this darke parable our Lorde dyd geue them some littell knowledge that he shoulde go to his father, but none otherwyse than by death of the crosse. The thyng that was gone to, was worthye to be desired and well liked, but the way to it was thought worthy to be misliked and not to be belo|ued. The disciples coulde not but knowe this, hearyng the Lorde so often speakeyng thereof, but pen|fenes and obluousnesse made them ignoraunte in the thyng that they knewe.

[ The texte.] ¶ Thomas saieth vnto him: Lord we knowe not whether thou goest. And howe is it possible for vs to know the waie? Iesus saieth vnto him: I am the waie, and the trueth, and the life. No man cummeth vnto the father, but by me. If ye had knowne me, ye hadde knownen my father also, and nowe ye know him, and haue seen him.

And so therfore Thomas being very desirouse to knowe certainely whyther our Lorde woulde goe, sayeth: Lorde when we knowe not whether thou goest, howe can we knowe the waye thither? but rather where thou sayeste we knowe both, we be in dede ignoraunte in both: with this blunte (althoughe ve|hemente) saiying, Thomas dyd in a maner force oure Lorde to tell more playn|ly, whyther he woulde goe thence: whiche thyng all they
dydde (for a space) euen long to knowe. Of trueth lesus enstructyng, framyng, and fashyoning his, litle by litle, doeth in dede teache the thyng that they wishe to knowe: but he doeth it as yet couerly, to thentente that the thing might more depely be fixed in their mindes, whiche they shoulde haue muche a doe, and long tyme, to learne. That is to saye, that after he hadde lefte his mortalitie, he shoulde retourne agayne to his father, from whence he came before he was incarnate: but withall he teacheth that the waye vnto the father, is open vnto no manne, but by the sonne, whiche onelye shoulde open the waye to heauen, whiche onelye shoulde instructe mennes fayth with heauenly knowledge, and shoulde bee the onelye fountayne of immortalitie: to whome whosoeuer dydde firmely sticke, thesame shoulde bee

without feare of death: Thomas (sayeth he) howe happeneth this, that thou deniest the to knowe the waye, vnlesse thou as yet (percase) knowest me not at all? For verely I am the way, the trueth & life. I sayed euen nowe y\textsuperscript{1} I doe goe agayne to my father, and onely do open for all tolke the way vnlo hym: and belcause he is come to by dedes fit and semynge for god, ye haue the proufe of good life in me: and also because no man without me cummeth to the father, ye haue learned of me the trueth. And yf the feare of death do in the meane tyme trouble youre myndes, knowe well that ye bee sure of immortalitie, forasmuche as I am lyfe: dooe ye onelye folowe thyther as I goe beeefore, beeleue and kepe in minde that whiche I haue taughte you, hope assuredly for the thyng which I promise. If ye aske whither I goe, I goe to my father, yf ye desyre to knowe the waye whereby ye maye come thither, I say to you, no man cummeth to the father but by me% wherefore you knowe bothe aswell whyther I dooe goe, as what wāye the iourneye lyeth, excepte (paraduenture) ye bee ytterlye ignoraunte who I am: verely yf ye hadde known me, ye hadde also knownen my fa\textsuperscript{ther}, yea (to say trueth) ye haue already some waye knownen my father, whome ye thynke to bee vnknownen vnlo you, nor ye haue not onelye knownen hym by the determinacion of the lawe, but ye haue also seen hym doubtlesse. Our Lord lesus dyd with this obscure sāying sumdeale aduertise his disciples, that hys father, of trueth, was inuisible, and not onely inuisible to the bodilye iyes: but also that the mynde of it owne propre nature coulde not see and perceiue what he is, yet notwithstanding but that he had beene seene after a sorte in his sonne, as whyle they see hym in his soonne rewlyng the wyndes and the sea, forcyng deuils to obeye, putting awaie with a woorde sickenesses and diseases, were they neuer so incurable, and with a woorde raysing the deade to life. But the vnlearned Apostles didde not as yet vnderstande these hye misteries, and yet for all that euen as though they had in very dede vnderstand that which the Lorde spake vnlo them, they euen leap and skip of greate affeccion to see the father: Iimaginyng that the
father might be seen in such sort as they saw his son, such was there simplicitie as yet: albeit neyther saw they the sonn throughly, whiche beholde hym with bodily ies alone.

Philip saieth vnto him: lord shewe vs the father, and it suffiseth vs. Iesus saieth vnto him: haue I been so long time with you, and yet hast thou not knowen me? Philip, he that hath sene me, hath seen my father. And howe saieste thou than, shewe vs the father? beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe, but the father that dwelleth in me is he that dooeth the workes: beleue me that I am in the father, and the father in me. Or els beleue me for the workes sake

Philip therfore, beyng more desirous to learne then the reste, speaketh thus: lorde ({quod} he) thou tellest vs that the father is seene of vs, but woulde God thou wouldest graunte that it myghte bee lawfull for vs to see and looke vpon thy father: then were oure desyres satisfyed, and we woulde wishe no more, nor desiere ought els. In deede we haue hearde muche speaking of hym, we lacke onely the sight of hym. Our lorde doth controull and correct Philips request, that was so very rude and foolishe, saiying: Philip, haue I been so long tyme wyth the, and yet thou knowest me not? It is not the syght of my face that thou knoest me by, but the ryght understandyng of my power, vertue, and trueth, maketh the to knowe me.

This my mighty trueth and true power, is not seen with bodilye ies, but the minde and soule seeth it. Therefore when as I am the verye Image of my father, in all thynges lyke vnto hym, and that by my deedes and woordes thou oughtest already to haue knownen me, (and verelye to haue known is to haue seen) howe dareste thou bee so bolde, with what countenaunce sayeste thou to me, shewe vs the father? as though he that hath seene me hath not seene my father. I meane not that my father is none other than I, but that betwene vs two is no vnlikenes, or any thyng vncommon as touching the higher and our diuyne nature. In case thou canste not vnderstande what I saye by naturall reason, he seeth also (I tel you) that beleueth. Thou hast heard me speake, thou hast seen me do myracles and therein surely thou haste seen and heard of my father: doest thou not yet beleue that by an inseparable copulacion of nature, wil, and power, my father is in me, and I in my father?

What thing soeuer I speake, I speake it of his mynde: what thyng soeuer I dooe, I dooe it after his mynde: I am therefore alwaye in hym (by reason of suche a coniunccion of nature and wyll, as cannot be vniyned and disseuered) and he alwaye in me, speaking by me: and by me declaryng
with miracles, his power. Neithor doe I speake any thing of my selfe, whiche
same thing he speaketh not by me: neither doe I any thing of my selfe,
whiche he by me ioynethe, doeth not worke: howe therefore doest thou
separate them that be inseparable? and with seueral sight desireste to see
them seuerally? beleueste thou that the one being knowen, the other can be
vknown? doth the reste of you also yet not beleue yt al thynges cummeth
of my father which are spoken and done by me? and that there is no
separacion betwixt vs two? It had behoued you to haue credited me, so oft
teachyng this thing: and if ye mistrusted my woordes, yet truely the diuine
woorkes and deedes surmounting mannes power, oughte to haue caused
you to beleue, that what thing soeuer procedeth frō me, is of my father: ye
my father himselfe should speake vnto you, he would speake none other
thing than I doe: or if he would worke by himself, he would worke none
other thing than I doe: we haue one minde, one will, one power and
nature.

[ The texte. ] ¶Uerely, verely, I saie vnto you: he that beleueth on me, the worke
that I doe, thesame shall he do also: and greater workes then these shall he do,
because I goe vnto my father. And whatsoeuer ye aske in my name, that will I
doee: that the father maie bee glorified by the sonne. If ye shall aske any thing
in my name, I wil doe it. If ye loue me, kepe my commaundementes. And I wil
pray the father, and he shal geue you an other coumforter, that he maye hide
with you for euer, euen the spirite of trueth, whom the world cannot receiue,
because the world seeth him not, neyther knoweth him: but you knowe him,
for he dwelleth with you, and shalbe in you.

Therefore beleue this, retaine this, haue this surely fixte in youre hertes:
whiche thyng ye doe in dede, the withdrawyng of the syghte of this
bodye, shalbee no harme vnto you: ye shall better see me beeyng absente
with the ies of faythe: and thesame thing whiche ye nowe see my father
doee by me, whiche dooe faste cleaue vnto him all manner of wayes, shal I
doee by you, if you will cleaue to me by fayth and charitie: Yea and I shall
also more euidently extende foorth the mightie power of my godheade,
after that I shall remove awaye from you this my manhead: yea and
moreouer, whoso euer dooeth ioyne him|selfe to me by true christen fayth
(like as I am naturally alwaie ioyned, and ne|uer disseruered from the
company of my father) thesame persone shall also dooe

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greater thynges, than I doe, so often as the glorye of God requireth a
miracle. For as my father worke|th nowe by me, so shall I worke by you.
And because it is so expediente for the saluation of manne that I doe goe a|gaine to my father, ye shall succede me, and by course enter into my roume con|cernyng the ministration of the ghospell. Nor this thyng shal onelye bee doen, but what thing soeuer elles ye shall aske of my father in my name, * which shal appertayne vnto the prayse and glorye of my fathers name and myne, that same shal I doe: to the ende that by you also, I maie bee glorified emong men, as my father hath beeene hitherto glorified by his soonne. Let not my departure therefore trouble you, whiche shall tourne to your greate commoditie and pre|fermente. Than moste of all shall I bee youre ayde in al affayres and purpo|ses, whiche make for true health, when as I shall take awaye from you this sielye body. Onely aske the thing that you couete, my father shall heare your de|sires, and I beeing a continuall presente aduocate vnto him, will bring to passe that what soeuer ye shall aske, shall bee obteined: for as he denieth me nothing, whiche dooe no manner of thing that redoundeth not to his glorye: so will I denye you nothyng, so long as ye doe that whiche shall set forth the honoure of my name: Forsooth my spirite shall put into your myndes what you ought to aske. Thus to be greued with my going hence, is no proufe of christen charitie, for so men are dismaied when a frende remoueth whome they shall soone after forget. If ye loue me truely, as I dooe loue my father, declare your charitie to|wardes me in very dede: ye shall soothly and certainelye declare it, if ye doe kepe my commaundementes. So shall it come to passe, that as my father loueth me and denieth me nothyng: In like wise shall he also loue you, obeying my pre|ceptes, whiche be the veray commaundementes of my father. Thus it is nede|full for the saluacion of the worlde, that I doe absente my selfe from you.

And yet going awaie I wyll not leaue you desolate, and altogether with|out coumforte. But rather if ye abide firmelie in my loue, and kepe my com|mmaundementes, I shall obteine of my father by praier after my returne againe vnto him, that he which denieth me nothing, shall sende you an other coumfor|ter: whiche after he be once sente, shall not goe awaie from you, as I nowe do, concerning this manner of corporall presence. I am pulled awaie from you, but he shall continue with you for euer. He shall be the spirite of me, and my father, whiche shall make you of carnall folke spirituall: and he shall tourne this worldelye affecion whiche ye nowe beare towards me, into an heauenlye loue: he shall also with secrete inspiracions, putte in you the treweth of all thinges, whiche ye nowe vnderstande as it were but by a dreame and throughe a cloude. This speciall pledge of me shall bee peculiar vnto you. For I haue all this while exhibite my selfe generallye and in common to eiuill and good: leste anye mighte make excuse that he was not inuited to saluacion. But this worlde whiche coueteth muche, and gapeth for goodes that bee of the worlde, and deceitfull, cannot receiue that spirite, bee|cause he is heauenlye and true. And why can it not? because it hath grosse iyes, whiche delieth and loueth not but grosse and earthlye thynges, it seethe not hym nor knoweth hym: for he withoute noyse beying all whisshed and still, tasteth in hymselfe to the secrete senses of the mynde, if he fynde anye where a conueniente place to reste in. But truelynge you, in
case that the delusions and deceitful things of this world be despised, ye will follow things that
be good in deed, and live well: you (I say) shall then know him, because he will not only come unto you, as I am come, one that may be seen, but he shall also abide continually with you: nor shall he not in such sort be conversant among you as the advocate is with his client, but he shall inhabit himself in the secret inner parts of your souls, and shall toyne himself as it were glued to your spirit, that he may become one spirit in all folks: and because he shall be as it were bred and planted in your heretis, he shall accompany and assist you in all things, and the mean time shall not be long ere this comforter that shall be in the stead of me, and my viceregent, shall come unto you. Wherefore there is no cause why your hearts should be comforted or afraid, good children, whom I have perfectly begotten, and somewhat framed with the heavenly doctrine of god's word, and do nourish you being as yet but vnperfect, and not fully taught until ye grow unto the strength of the gospel.

[The texte.] ¶I will not leave you comfortless, but will come to you: yet a little while, and the world seeth me no more, but ye see me. For I live and ye shall live. That day shall ye know that I am in my father and you in me, and I in you. He that hath my commandments & keepeth them, the same is he that loveth me. And he that loveth me shall be loved of my father, and I will love him and will shew mine own selfe to him.

Although I go hence for a time, and shall no longer live a man with men, yet will I not leave you in the meanetyme fatherlesse, and without comfortable succour at my hande: For I will cumine to you agayne, before I returne to my father: and I will shew my selfe before your eyes, and bee seene of you with a very body in deed, but than not mortal, to the entente that I maye aduaunce and bring you from love of the flesh, to the spirit: for it were no great matter if I should give this my body to you alwaye to looke thereupon, because even the wicked dooe also beholde it to theyr damnacion: within a while thersfore I shalbe out of the worldes syghte: for death and the grave shall take me awaye from the sight of worldly folkes. Neuerthelesse I will see you again, and presente my selfe vnto you alieue, for this kynde of death shall not alienate vs in sundre, nor kepe me out of youre syghte, for I shall live agayne, yea after that I bee deade: and I shall not onelye liue, but there withall bryng to you lyfe euerlastyng: and notwithstanding the tyme of myne absence, I beeyng aliyue shall fynde you alieue, and I will so spende my life for you, that you shall be in health and safegarde. Then shall you understand more fully, that as nothyng can pull
my father from me, nor me from my father: so am I bothe to you and you
agayne to me, joyned by mutuall charitie together, that death can not
disioyne vs: let your onely care be, that by youre owne faulte ye bee not
un[coupled and let lewse. The obseruyng of my commaundementes shal try
true charitie: nor he loueth not in herte, that neglecteth the preceptes of his
Lorde. It is not sufficiente to haue accepted my commaundementes, vnlesse
a manne retayne them in mynde. Nor it is not inouge to remembre theym,
excepte they bee kept: he that doth accomplishe and kepe these, is he that
truelye loueth me. For to bee tormented in mynde for my departure, is no
proufe of veraye trewe loue. I that truely do loue my father: do kepe all his
commaundementes, and will kepe theym vnto death of the crosse. And there
is no cause why my commaundementes of sufferyng iniurye pacientelye, of
beatyng the crosse quietly, shoulde muche putte you in feare, as seuere
and grieuous commaundementes: and why? for charitie shall sweten and
make them all easie, and there shall not

lacke coumforte at my hande, for surely whoso loueth me, he shalbe bothe
loued of my father, and I also wyll loue hym, and neuer leaue him
succourlesse, but will see hym againe, and will openlye shewe my selfe vnto
hym to bee looked vpon: to make it more certain that I doe not vttcrly
perishe by suffryng deathe of the crosse. Nowe I geue my selfe to bee seen
of all folke, but than no manne shall see me, excepte he abyde constantly in
frendeshyppe. Of trueth our Lorde Iesus spake these thynges sumwhat
darkelye, not onely signiying that he beeyng reuiued agayne would often
after his death come among his frendes to bee seen, but that he would also
by the holy ghoste his spirite, secretely place and wynde himselfe into theyr
myndes, and that finally he woulde come in the glroye of his father, in the
open sight of all folke.

[ The texte.] ¶Iudas saieth vnto hym, not ludas Iscarioth: lorde what is done that
thou will shewe thy selfe vnto vs and not vnto the worlde? Iesus aunswered
and said: if a manne loue me he will kepe my saiynges, and my father will loue
him, and we will come vnto hym and dwell with him. He that loueth me not,
kepeth not my sayinges. And the worde which ye heare is not mine, but the
fathers whiche sent me. These thinges haue I spoken vnto you beyng yet
present with you, but the comforter whiche is the holy ghoste whom my father
will send in my name, he shall teache you al thinges; and bring all thinges to
your remembrance, whatsoeuer I haue sayed vnto you. Peace I leaue with
you: my peace I giue vnto you. Not as the worlde geueth geue I vnto you. Let
not your hettes be greued, neyther feare: ye haue hearde how I sayd vnto
you. I goe and I come againe vnto you: If ye ha• me, ye woulde verely reioyce
because I sayd: I goe vnto the father. For the father; is greater than I.
Now than where as Iudas, not he verely that is called Iscarioth which was
absente at this sermon, but the other Iudas whose surname was Leb|beus,
did not fully vnderstande our lorde saiyng: but beyng throughge sorowe
and feare very sore troubled, dyd suppose that our Lorde shoulde in suche
wyse appeare to his frendes, as terrible spirites & phantastical sightes,
shewe them|selfes many tymes in the darkenesse of the nyght: or as certain
visions appeare in dreames rather to the feare of men, then to mennes
coumforte. This Iudas therfore, saith: Lorde what hath chaunced that when
now thou maieste be seen of all folke, thou shalte not than appeare to the
worlde, but onely to vs?

And howe canste thou be one that may? be seen of vs, yf thou be such one
as other cannot see? But lesus because he knewe that his disciples were not
yet able to vnderstande the misterie howe that the same bodye, whiche
hadde been deade and buiried, but nowe made spirituall, and hable to dooe
as it lyste, shoulde ryse agayne: Iesu I saye, knowynyng this, dyd not playnely
answere to the thyng that was asked, but turned his saiynge to that thyng
whiche was more necessarie to bee imprinted in theyr heartes, whereby
they shoulde nowe bee prepared spiritualllye to haue his presense: for as
muche as that presence whiche shoulde bee exibited vnto theim after his
resurreccion, coulde not long endure with theim. Therefore Iesus sayed: I
will not presente my selfe to the worlde, because it loueth me not, neyther
dothe it kepe my commaundementes. If one loue me truely, he wyll not
testifie his loue with sorowe, but by kepyng my commaundementes, and
hym wyll I loue semblablye: and whome I shall loue, hym wyll my father
louve, and we shall neuer bee pulled awaye from hym: nor I wyll not onelye
see hym agayne that hath my commaundementes in remembraunce, but
there withall my father and I wyll by the spirite, whiche is common to vs
both, come vnto hym: and we will not onlye come, forthwth

to departe againe, but we will dwell with him, and neuer go away from him.
That which is doen after the spirite is both perpetuall and effectuall: bodilye
ioynynge together muste nedes haue an ende, euen for because ye shoulde
sette at naught transitorye thynges, and inure your selfes to loue eternall
things: and where ye as yet cannot come to vs, we will come to you
inuisible, but effectually to dwell in the temple of your hertes. We be three
in deede, but so ioyned and converte together, that he whiche loueth one,
muste loue all: and he that hath one of vs lacketh none of vs. Only on your
behalfe let charitie be presente, and that couenaunte kepte, whiche I made
with you of late. That shal so couple you and vs together, that neyther life
nor deathe can vncouple vs. If membres maie bee disseuered from the
heade, we maie be disseuered. There bee many whiche boaste themselves to
loue God the father, and seme to obserue the commaundementes of the
lawe, but none dooeth truelye loue God, yf he hat\* and contemne his
soonne: and he verelye contemneth the soonne, whosoeuer kepeth not my
commaundemente, whosoeuer neglecteth my preceptes, he neglecteth
withall the preceptes of God: for in good sooth the thyng that I haue taught
you, is not so my peculier doctrine that the same is not my fathers: but is
rather my fathers than myne, from whome cummeth whatsoever I can or
doe teache, doyng nothyng but by his autoritie from whome I was sente into
the worlde, to teache these matters whiche I doo teache. But nowe these
thynges haue I spoken according to youre capacitie, as yet a mortall manne,
beeyng conuersaunte among mortall menne: soone hereafter I wyll repayre
to see you againe, for certayne dayes space: and beeyng immortall, wyll
kepe cumpany with menne mortall, to the entente I maye counforte, teache,
and geue you my counsell.

Neyther is it vnawares to me, that ye shal not fully vnderstande these
things, whiche I nowe speake, and shall speake anone after my death,
because ye be yet stille carnall and rude: notwithstanding they are not
spoken all in vayne, for after that I shall take away this body from you: an
other comforter shall come to you, yf ye aske hym (of God) in my name: a
comforter (I saye) not bo\|dily as ye seme to to be, but that holy spirite
which doeth sanctify spirites and mindes, whome my father shall sende you
in my roume yf you require hym in my name. Ye shall not after this neede
my corporall presence, whiche for a season was geuen in consideracion of
mens grossenes, to the entente that the• myght by degrees and orderlye go
forwarde to more perfeite thynges, for that spirite in asmuche as he is myne
and my fathers, shall putte you in remem|braunce of all the thynges, whiche
I nowe speake vnto you that bee as yet ig\noraunte, and of small capacitie:
and besides that obliuious. And he also shall make you vnderstande these
thynges whiche ye hadde not vnderstande before, neyther will he suffre you
to forget anye thyng or to lacke knowledge of anye thing that perteineth to
saluacion. Of menne obliuious he shall make you of good remembraunce, of
slowe witted, easie to bee taughte, of sleapishe slue\|gardes, vigilante and
watcheful, of sorrowfull men cherefull, of yeartly\|heauenly. Onelye
perseuer you in charitie, hauing in remembraunce my com\|maundementes.

There is no cause why that ye should in the meane while feare the
trou|blesumnesse of this worlde, whiche ye shall see ryse agaynste me, and
in tyme to come againste you also: let it suffise you that at my departure, I
shall leaue

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peace vn\|to you, and geue you my peace. No worldelye storme can destroye
and vn\|doe hym that hath my peace.\* The worlde also hath his kynde of
peace whiche it bestoweth vpon them whome it loueth, but this is a peace
not to be trusted on. My peace which I doe geue you, doeth make frendeshypp be\twene God and you: and who can hurte hym which hath God his protectour and gouernour? The peace whiche I do leaue vnto you ioynyng you together among your selfes by mutuall concord, shall make your fellowship strong and invincible, agaynst all that the worlde or Satan, prince of the world, can dooe. What meaneth it than that my goyng hence whiche shall bee veray commodious vnto you, doth so muche feare you? Let not your hertes therefore bee trou\bled nor strieken in feare, ye haue heard me saye alreadye, and (that ye shoulde the more credite me) I eftsones tell you that of trueth I goe hence for a tyme: but I wyll anone returne againe vnto you. And in the meane tyme I will bryng to effecte that I shall fynde you at my retourne safe and in health. This blusterous storme of cruell persecucion shall for this one tyme be executed vpon me onelye. And soone after I am come againe to my father, I wyll bee presente with you agayne through the spirite that is the comforter. And by hym my father shall also bee with you, and we shall neuer bee separate from you, vntyll you be fully placed with vs in the kyngdome of heauen. Ye are sorrowfyll because I goe my waye, but & if ye did rightly loue me, forsooth ye woulde rejoyce, both for your owne sake and mine: for I wyll not playe the runagate and goo euerye where, but I will returne agayne to my father to obteyne for you more excellent gifts at his hand, for because my father is greater then I am: and from him it cum\eth, what thyng soeuer I doe departe with you. If ye stande in dread of any harme towards me, and are sorrowfyll for my cause, it were more semyng ye should be joyfull on my behalfe, that am removed and taken a waye from these euils of the world, and goo to my fathers company: and yf ye be sory for your selfes, my departure shall bring to you muche profite.

[ The texte.] And nowe haue I shewed you before it come, that when it is come to passe, ye might beleue. Hereafter will I not talke many woordes with you: for the prince of this worlde ummeth and hath nothing in me. But that the world may know that I loue the father, and as the father gaue me commaundemente, euen doe I se leate vs goe hence.

I knowe that I speake this to them that neyther greatlye take hede, nor vn\nderstande thesame, but I do therefore repete, and often inculcate and bryng in thesame, that after the dede shall effectuously verifie y\ thing that I haue spoken, ye may than therewith beleue all the rest to be true, which I haue tolde afore\hande shoulde folowe: after this I beyng a mortall man shall not speake many thynges with th\ that he mortall: for the time is at hande when I shalbe taken away from you in body. Uerye Satan the pryncye of this worlde is presente by his minysters ready to set vpon me, with his full myght & force vtterlye to caste awaye and to extinguishe me. But at his hande is no ieopardie, for he hath no right nor autoritie ouer me, and when he moste eu\teth to haue the ouer\hande and victorye, than shall he bee vanquished and overthrown: he hath no ryghte but vpon theim whiche
bee in synne, and because the worlde is in bondage to synne, he maye playe the tyrante ouer them that make the worlde theyr God: for in dede I am neyther forced to dye, nor for any faulte do I dye, but I suffre, throughe my deathe to reade me those that bee joyned to me by faythe, as

membres to the bodye, from the tyrannye of sinne and deathe: and my father hath commaundede me thus to doe, whiche his commaundemente I dooe acclordyng to his minde: wherefore we haue nowe already sitte here long inough. Because I doe my fathers commaundemente willingly, it is tyme to goe mete death, which is at hande. Arise therefore and goe we hence.

Our Lorde Iesus seeyng his disciples many wayes dismayed, partely with sorowe because that they sawe that theyr Lordes death was nye, whom they loued somewhat worldly, but yet moste vehementelye: partelye for feare of harmes whiche they thoughte did hang ouer hym beeyng once abrode: and he also seeyng them healuye of slepe whiche both the nyght prouoked, and also sorowe of mynde augmented, and theyr sitting made theym of more sluggishhe mynde: he commaun|deth theym to ryse, that so at the least, dulnesse beeyng auoided, they myghte bee made more pregnante and quicke witted to those thynges whiche he shoulde saye vnto them, and therewithall he monished thē a farre of, and darkely, that nowe is the tyme to eleuate theyr myndes from yearthly affeccions to heaunely thynges, from bodily thynges to spirituall thynges, from mortall thynges to immortall, from thynges transitoris to eternall thynges, he woulde ha that also imprinted in theyr myndes, that he knewe before, and was willyng to suffre what thyng soeuer he shoulde suffre, his father also willyng thesame: from whose wyll his did neuer varye. His will was that his Apostles so farr as mannes weakenesse coulde beare, should be witnesses and seers of his passi|on, and therefore in this sermon he maketh oftentymes mencion of his depar|ture, litel by litel, thereby to inure them to sufferaunce, but mixyng withal malny cousfortes to mitigate the bitter payne of sorowe, saiying that in very dede he muste deparate: but so that within a while he shoulde come to them agayne: that he should go to his father, that thence he should sende him an other cous|forter whiche should finishe that he had begoonne, and also that he and his fa|ther ioyntly together, should come and dwell with them. He sayed furthermore that this persecucion shoulde not vterlye deuour and consume them: and after all this he had them thence to an other place, because the place where they wethan, was open & in syght: and for because that they had hearde that the prynce of the world was euen than presente, they stoode in a generall feare of themself, and therfore he brought them to an other place wheras they wer more in safeltie, to thyntente they myght with more bolde hertes geue eare to other thynges.
In conclusion he telleth them aforehande, that at the length they shoulde followe hym thyther, whether he nowe goeth before them: well nowe he hath recourse agayne to that saiyng whiche algates muste sitte inwardely and a byde in theyr heartes: in whiche saiyng he counsaileth them to perseuer in charitye, and obseruyng his commaundementes, leste throughe theyr owne faulte, they shoulde disseuer themyselves from the felowshippe of the father, the sonne and the holy goste, from whiche Iudas had already forceably dissociate himselfe. But he aduiseth theym to sticke to theyr couenaunte by obeying the saiynges of theyr Lorde, and to thuttermoste of theyr power to folowe his doynges.

And trueth it is that this coulde not be doen, vnlesse they dyd perseuer in the spirituall felowshippe of the soonne, and yet in the meane tyme not to truste to theimyselves, or any thyng at all to presume vpon theim owne propre strength, for they shoulde neuer bee able to dooe oughte at anye tyme, but by the benefite and free gyfte of Godde, from whome floweth and issueth oute to all folke,

what thyng soeuer setteth forwarde true health, and maketh to saluacion, and that they myght the better vnderstande this, and retaine it in memory, he decla[r]eth the matter by a similitude, taken and brought in of a plaine knowen thing, that is the vyne and the braunches thereof.

¶ The .xv. Chapter:

[ The texte.] I am the true vine, and my father is the husbande man. Evry braunch that beareth no fruite in me, he will take awaye. And evry braunch that beareth fruite, he wyll pourge that it maie bring foorth more fruite.

O thintent, saieth he, that ye maie vtterly vnderstand how cleane voyde of all perill ye be, ye wyll continue stil to be of my felowship, and what great daunger it is for you, ye fallyng from the couenaunte that I haue made with you, bee disseuered from me: remembre this that I am the true vyne, ye bee the braunches, and my father is the hous[band]man. I am the roote or stocke of the vyne, ye are my membres as braunches sprong out of the stocke. My fa[ther] hath planted me, that is to saye, he hath begotten me. The stocke came foorth from hym, and ye out of the stocke. The thanke of the whole benefite redoundeth to my father, as the fountaine therof, whiche doth geue vnto you by me, and his spirite, whatsoeuer he geueth you. And the sappe of the stocke whiche geueth vnto the braunches
both lyfe and strength to bring forth fruite, is the spirite that is common bothe to my father and to me. Lyke as the spirite knitteth me to my father, so doth it also ioyne you to me. Therefor what braunche soeuer cleaueth to me, and liuyng by my spirite, bringeth forth fruite wonorthy for the stocke, thesame shall my father purge, cuttyng alwayne the superfluous desyres thereof, that it maye bring forth more plenteous and kindly fruite. But whoso cleaueth to me by ye\textsuperscript{o}profession of faith, and bring\textsuperscript{g}eth forth no fruite of euangeli\textsuperscript{c}all charitie, my father shall cutte him of from the vyne, as a cumberous and vnprofitable membre. For that braunche which hath no fruite, but onely leaues, serueth to no purpose in the vyne.

[ The texte.] Nowe are ye cleane through the woordes whiche I haue spoken vnto you: byde in me, and I in you. As the braunche cannot beare fruite of it selfe excepte it bide in the vine: no more can ye excepte ye bide in me. I am the vine, ye are the braunches: he that abydeth in me and I in him, the same bringeth forth muche fruite. For without me can ye do nothing: if a man bide not in me, he is cast forthe as a braunche, and is withered: and men gather them and caste them into the fier, and they burne. If ye byde in me, and my wordes abide in you, aske what ye will, and it shalbe doen for you. Herin is my father glorified, that ye beare muche fruite and becum my disciples.

Now already ye be braunches somewhat purged and made cleane through beleuyng my woorde: but yet ye muste hereafter bee more purged, that ye maye bring forth more plente of fruit. At this tyme it is inough for you to bee grafi\textsuperscript{t}ed in the stocke, from whence through fayth ye maye receyue life: laboure dily\textsuperscript{g}ently to abyde in me, & I will in lyke manner dwelle in you, so long as you del\textsuperscript{p}ende vpon me. For as the braunche if it be pulled of fr\textsuperscript{o} his vine, cannot it selfe bring foorth the fruite, because it taketh all his sap of the stocke: no more can ye bryng forth the fruite of any good worke, excepte ye cleaue to me by faythe and charitie: from whence muste come to you whatsoeuer furthereth to trewe and eternall saluacion. Wherefore neyther Moses nor any of the Prophetes is the vyne, but I am the onelye vyne, to the whiche all they must cleaua that wyll bryng foorth the fruite of saluacion. Ye be the braunches of this vyne, wherein ye are frely graffed, freely pourged, but ye maye fall from thence through your owne faute. Wherefore ye muste earnestely take hede that ye maye bee alwaies ioyned to me. For whosoever continueth stil ioyned to me, hauyng me likewyse ioyned to hym, and liuyng by my spirite, that persone throughye my fathers in\textsuperscript{l}spiracion, bringeth forth fruite plenteously, ganyng for himselfe eternall saluacion, and causing God, for whose sake al things bee dooen, to bee glorified amonges men. And his glorie is my glorie: by
whome it hathe pleased him liberally to geue al that he geueth menne, to the atteinyng of eternall saluacion. Therfore remembre this well, that without me ye can doe nothyng that good is. But if anye braunche doe through his owne faulke pull hymselfe backe algaine from me, he not onely bringeth forth no fruite at all, but like as an vnprofitable braunche, when it is cut of with a shreadyng hooke, withereth, and afterwarde beeyng gathered vp with other twiggs that bee shred of, is caste into the fyer to burne: so thesame braunche destitute of my moysture & spirite, dyeth spirittually althoughte he liue bodilye. And beeyng after this life seperate withoute recouerie from the vyne, is caste into euerlastyng fyer, there to burne for euer to his great tormente: for somuche as he woulde not abyde styll in the vyne, & so bryng forth fruite of eternall felicitie. And ye shall abyde in me, yf my woorde abyde in you, if ye kepe in mynde the thinges whiche ye beleue, and exe|cute in dede that whiche ye remembre. If ye wyll do this, ye neede not feare any worldelye stormes, for thoughe I bee not still presente with you in bodye, yet both my father and I will heare you. And yf ye do rightly aske all such thinges as ye would haue, ye shal obtayne your asking. But like as of your selfes ye are not able to bryng foorth fruite: euen so ye ought not presumptuously to attribute to your selfes the prayse of your good dedes, for as I haue not sought mine owne glorye but my fathers, of whome I haue all my being and power: so shall ye referre all the thanke and commendacion of your good deedes to my father and me. When menne shall perceiue you to bryng foorth muche euangelical fruite, then is my father glorified among theim: for what prayse soeuer I shall gette by you, thesame shall redounde to my fathers glorye: whome ye shall cause to be prayed among menne, by shewyng your selfes the ryght disciplies of his sonne, not that we neede worldely praise, but because so it is expedi|ent for the saluacion of mankynde, which thyng we do thriste for and couete. It cummeth of charitie and not of ambicion that my father thus desireth to bee glorified amonges men.

[ The texte ] ¶As the father hath loued me, euen so haue I also loued you. Continue ye in my loue: If ye kepe my commaundementes, ye shall byde in my loue euen as I haue kept my fathers commaundementes, and haue byden in his loue. These thinges haue I spoken vnto you, that my ioye might remaine vnto you, and that your ioye might bee full.

I haue loued you whiche are my braunches, euen as my father hath loued me, that am the stocke. Be carefull to kepe this so great a benefite freelye geuen you, leste ye lease it through your negligence, and ye shall not lease it: Lyke as I alwaies procuring my fathers glorye, haue continewed euen to the death in my loue towards hym: so will ye perseuer in your loue towards me.
Wherin ye shall perseuer not by the observing of the Phariseis or
philosophers preceptes, but by keping of my commaundementes: so that
neither any flattery or feare of the world may separate you from thē, no
more then it doeth me, which do constantly to the death, kepe my fathers
commaundementes, beinge neuer disseuered frō the loue of hym, but by very
deedes declaring my selfe to requite his loue with lyke loue. Wherfore as it
shall be my fathers glory, to haue so naturall a sonne, and so worthy for
hym, no lesse shall it be for both our honours that I may haue you my
disciples obsersuers of my woordes, and folowers of my doinges. Albeit
these things be sumwhat painful & tedious, yet do I therfore vse so long
cōmunicacion therin, to thintent that as I haue not labored for the ioye of
this worlde, but herein do rejoyce that for obeying my fathers
cōmaundemēt I am beloued of him, no more should you seke comfort of
the worlde, but rejoyce in this my kynde of ioye, whensoever ye follow
my steppes shall be afflicted: and let that ioy remayne in you euer
cresaing into greater, and better, untill it cum perfittly to the perpetuall
felicitie of immortall life. One of you charitably to loue an other, shalbe a
great cumforte to you, euen in the myddest of all your troubles, when ye be
at the wurste.

This is my commaundemēt, that ye loue together as I haue loued
you. Greater loue hath no man than this, that a man bestowe his life for his
frendes: Ye are my frendes yf ye do whatsoever I commaund you. Hence furth
call I you not seruauntes, for the seruaunt knoweth not what hys Lorde doth,
but you haue I called frendes, for all thynges that I haue heard of my father,
haue I opened to you.

There be diuerse preceptes of the Phariseis, and Moses hath also ma[n]ye,
but this one precept is my very owne whiche includeth all things that I do
teache, and shall make pleasaunt all aduersities whiche shall happen, that is
to say, that ye beare such loue one to an other, as I haue borne towards
you. I doe testifie my loue not with woordes onely, but also with deedes:
and that loue not to be after the commune sorte, but excellent: and the
greatest that any man lyuing can haue, for there can bee no greater token of
loue amonge men, than a man to bestowe his lyfe for his frendes sake, for
every man setteth by his lyfe aboue all thinges. Many perchaunce myght bee
found that coulde bee content to bestowe money or labour for an other
mans sake, but the person is rare to bee found out, whiche will bestowe his
lyfe for his frendes sake. I doe more then all this, whiche bestowe my lyfe
for mine enemies, so they will becum my frendes. And in the meane while I
call them my frendes in the waye of honour, whom I haue good right to call
my seruauntes. Neuertheles I will not take you for my seruauntes, but for
my frendes: yf ye wyll as cherefully and gladly perfourme these thinges that
I commaundde you, as I dooe willingly obey my fathers commaundement.
They that are vnder Moses lawe, be rightfully called seruauntes: because
they depend vpon diuerse rules prescribed vnto them, and rather for feare
then for love do the thing that is appointed them. But as for you (whom I have called from the bondage of the law, unto the liberty of the gospel) from hence forth I will no more call servants but friends, as them whose mutual love and not necessity doeth ioyne unto me. For the servant perceive not his Lordes intent, but only doeth that he is bydden, looking for no great reward if he do it, and well assured to be punished if he do it not, besides that for every sundrie doing must be had a sundry commandement, as goe, cum again, doe this.

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escheweth that. For the master telleth not his owne counsell to his servants, which are therefore evil to be trusted, because they rather feare then loue hym. The cause wherfore I have called you my frendes, is for that I once have openned unto you all the purpose of my minde, to thintent there should be no need hereafter of mennes preceptes contrary to mine. Whatsoever my father hath willed me to shewe you, thereof I have made you partakers, as my trust ye frendes. Those things which I have taught you, be out of all doubt: for I haue taught you none other, saue what I haue hearde of my father. My preceptes be his preceptes, by kepyng wherof he shall count you his frendes in stede of servants.

Ye haue not chosen me, but I haue chosen you, and ordeined you to goe, and bring forth fruite, and your fruite shall remayne, that whatsoever ye aske of the father in my name, he may give it you.

And because ye may the better understand how great the honor of this my gentleness towards you is, consider how that ye have neyther prooked me with your service doing, to my frendship, that of duetie I ought to loue you again: nor yet haue you willyngly cum to my frendshippe, that for gëthenes sake, I should requite you with lyke loue: but when ye wer in bondage of the lawe, and farre of from the fauour of God, then did I of myne owne voluntarye wil chose you from among al the reste, without your desert. And for this purpose haue I chosen you, that ye should more and more increase in goodnes, beeyng grafted in me thorow mutuall loue, whiche ye could not haue towards me, except I had first loued you. As the braunche is alwaye nourished by the moy|sture of the vine, and spredeth it self in many branches, so must you likewise plentifully bring forth fruite of the gospell throughout the whole world, and so do good to other that your self loose no fruite therby For the common vyne bringeth forth fruite, but for other, and that suche as soone decayeth: wher|fore the branches thereof be fruiteful but for a tyme, because they growe in a vine that soone fadeth. Contrarywise you, because ye cleaue to an immor|tal stocke, shall bring forth fruite that neuer shall perishe, but continue s•unde to your eternall
saluacion. And ye haue no cause in the meane while to say it is a great
payne to trauayle about the worlde to teache the Gentiles, to suffer the
dispites of wicked people. What wages, what ayde, what rewarde is apointed
for vs? passe not vpon these worldely defenses. Let this stand you in stede
of all rewardes and helpes, that whatsoeuer ye shall rightly aske my father
in my name, he shall geue it you. What thinge is more easy then to aske?
And what is it that he is not able to geue? Furthermore what is the thyng
that he will not geue for my sake?

[ The texte.] This commaunde I you that ye loue together. Yf the world hate you,
ye knowe that it hated me before it hated you. If ye were of the worlde, the
worlde woulde loue his own. Hou beit because ye are not of the world, but I
haue chosen you out of the worlde, therfore the world hateth you. Remember
the word that I sayed vnto you, the seruaunt is not greater then the lord. If
they haue persecuted me, they will also persecute you. If they haue kept my
saying, they will kepe yours also.

Besides this, my commaundementes be not tedious, for what is more
pleasaunt then one to loue an other? Who bee so weake but mutuall loue
maye make them strong? what thyng is so greuous but mutuall charitie can
make it delectable? Neither let this trouble you, that whiles you and I bee
frendes

and one of you charitablie doe agree with an other, ye shall be at discorde
and strife with the worlde, but rather the selfe same thyng ought to coũfort
your myndes, for so muche as by thys token ye shall well perceiue your
selfes to bee my very disciples and frendes, that is to saye, contrary to the
worlde, whiche is all sette vpon malice: whereas you are apointed for
heauen, disdayne not to suffer that in the world which I haue suffered
before you. The worlde hateth me also not for my deserte, but because I
reproue and disclose the euill dedes therof, teache thynges whiche do not
agree with theyr worldly affeccions. The worlde knoweth menne of his
secte, and them doeth it loue and exalte, as lyke louethe lyke: and as an euyll
itche coueteth an handsome scratcher. Therfore be they vnhappy whom
this worlde flattereth and fauoreth, for that declareth them to bee farre
from the fauour of God, whiche is that onely thyng that make the man
happie in dede. Whan the worlde hateth you, remember myne exaumple
and reioyce in your owne behalfe that ye haue no feloweshop with the
worlde, but do cleauie faste vnto me. For this shall ye perceiue by the hatred
the worlde beareth you, howe that ye be myne. In case ye were of the world,
if ye loued wordly thinges, and taught according to worldly desyres, then
the worlde woulde knowe you and loue you as hys owne, but because ye
folowe not the wayes of the fleshe, but of the spirite, and couete not worldly
goodes but heauenly, therefore the worlde hateth you: not that ye deserue
it, but for that ye be vnylke to thesame whiche is euill & wicked. In tymes
paste when ye thoughte perfitte righteousnes to consiste in the grosse
ceremonyes of Moses lawe, and setting your mindes on transytorie thinges,
had no loue to heauenly thinges, the worlde did then well lyke you: but after
that I had once called you from this secte to the euangelicall and heauenly
doctrine, and graffed you in me as braunches in the stocke, the worlde
beganne to hate you, and that onely because ye bee myne. Yet of trueth for
no cause elles shall ye bee blessed, then for that ye be mine. Meruayle
nothing at all though your innocencie shall not defende you from the hatred
of the worlde. Remember howe I haue tolde you, the seruauntes state is no
better then his lorde. For neither coulde my innocencie, which is greater
then yours, defende me from the malice of the worlde, neyther were they
afearde to despise my doctrine, nor yet for all my benefites would they
waxe gentle, and call themselves backe from theyr cruell purposes. That
thing whiche they durst enterprise against me, who am your Lorde and
Maister, muche more boldely will they do it to you. Se•ling they haue
des•ed so many snares to bring me euen to the most reprocheful death,
and haue so often spitefully railed vpon me, they wil also persecute you my
disciples, nay but rather me in you. If they will obey my woordes they wil
also obey vnto yours: but lyke as they haue not well borne my doctrine, no
more wil they yours, because ye shal teache the selfe same thinges, that I
teache.

[ The texte.] But all these thinges will they doe vnto you for my names sake,
because they haue not knownen him that sent me. If I had not cum and spokē
vnto them, they should haue had no synne, but nowe haue they nothing to
clocke theyr sinne withall. He that hateth me, haulteth my father. If I had not
doen among them the workes which none other man did, they should haue
had no sinne. But now haue they bothe seen, and heard, not onely me, but also
my father. But this happeneth that the saying might be fulfilled that is written
in theyr lawe. They hated me without a cause.

And whatsoeuer despite they shall doe against you, I will thinke it doen to

me: for all thynges that they shall do agaynste you, they shall doe it for the
haultred they beare to me: when they curse you, they shal curse me: when
thei reiecte you, they shal reiecte me: when they beate you, they shall beate
me. For whatsoeuer displeasure is doen to the membres, thesame
reoundeth to the head. And they would doe the lyke to me, if they had me
present with them. Now because they cannot shewe their crueltie to me,
they wil shewe it to you. But as all the iniurie that is dooen to you toucheth me: In lyke maner whatsoever is com\lmitted against my name, tourneth to my fathers dishonour also: whom if they did rightlye knowe, as they thinke they doe, they woulde neuer so shamfully haue handled his sonne. They arrogantlye pretende loue towards God, and yet they bee wickedly minded againste his sonne. They aske saluacion of God, and goe aboute to destroye his sonne. They boaste themselues to be kepers of Gods commaundementes, and doe reiecte the preceptes whiche his sonne geueth by the auctoritie of his father. They glorie in their knowledge of the lawe, and doe not receiue the knowledge of hym, whom the lawe setteith forth. They wurship the sender, and persecute hym whome he hath sente. Therefore they knowe not God, whome they boaste themselves to knowe. And yet thys ignoraunce shall not excuse them in the daye of punishemente. They be ignoraunte in dede, but why? because they woulde not learne. And therfore woulde they not learne, because they loued more theyr owne glorie, then the glorie of god. They did set more by their owne aduauntage, then to winne saluacion by the gospell. Wherefore that thynge whiche my father hath ordeyned for theyr saluacion, haue they through their owne stubber\•esse, heaped vp to theyr eter\nal damnacion. For verily I am come and was sente for this purpose, if it mighte be, to saue all men. If I the sonne of God, and greatest persone that could be sent, had not come my selfe, and declared vnto them all suche thinges as might haue brought them to a better minde: If I had not also doen these thinges whiche had been inough to haue forced euen stouye hertes to faythe and belefe, surely theyr destruccion shoule haue been the more easie, as gilt\lesse of this infidelitie, the addicion wherof, shall make the burden of theyr eternall damnacion the heauyer. But nowe sith I haue leaft nothing vndoen wherby they might be saued, and they againe with obstinate malice haue re\sisted him whiche frely offereth saluacion, they can alledge no excuse for theyr incredulitie. If one hate a straunger, it maie bee thought sumwhat woorthie of pardon because he hateth him whom he neuer sawe, but me they haue bothe seene and hearde. They haue seene me doe good to all folkes, and haue hearde me speake thinges woorthy for God, Neuerthelesse they hate me for those things, for whiche they ought to loue me. But whoso hateth me, must nedes hate my father, by whose auctoritie I speake that I speake, by whose power I do all that I do. And I haue not onelye spoken by wordes, but also by my dedes: yet were they so blinded, that they did neither beleue my woordes not dedes. And this selfe thing shall make their damnacion more greuouse, in that they haue so stubbernely abused the goodnesse of God, being alwaye so ready for them.* If I had not doen suche miracles among them as neuer any of the Prophetes afore me did, whether a man consider the noumber or greatnesse of them, and that not to make them afeard or astonished therewith, but to helpe them that were afflicted, If I had not doen al this, I say, they should not haue been giltie of this moste greuouse sinne: but nowe they haue both heard and

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seene, and so muche the more haue hated not only me that haue both spoken and doen, but also my father whiche hath spoken by me, and set furth his pol|wer by me. They neuer sawe Moses and yet hym they doe exteme hylye, they beleue the Prophetes whom they neuer hearde, but they turne cleane awaye from me whom they haue presently seene before theyr iyes, whom they haue hearde speake, of whose benefites they haue so manye wayes had the profe. And not herewith satisfied, they take my lyfe from me. In the meane while they pretende a reuerente loue to God the father, whereas whoso truely lo\u00eal the father cannot hate his sonne. Howbeit these thinges happen not by chaunce, for the very same thing that these men doe, the Psalmes whiche they haue and reade, did long agon prophecie should cum to passe, that is to saye, that in stede of thankes, they shoulde recompence good turnes with euill will. For thus spake I there, by the mouthe of the Propheete: let them not rejoyce and triumphe ouer me, whiche vniustely are myne enemies & hate me without cause. If a man being prouoked, hate an other, it maye bee suffered: if one hate a straunger, it maye sumwhat be pardoned: but who can forgiue him that hateth one whom he bothe knoweth and hath found beneficall?

[ The texte.] But when the comforter is cum, whom I will sende vnto you from the father (euen the spirite of trueth, whiche procedeth of the father) he shall testifie of me. And ye shall beare witnesse also, because ye haue been with me from the beginnyng.

Neuerthelesse the incredulitie of these persones shall not make their fruite vn\u00effectuall whiche will cleane to me. For when I shall haue accomplished al that my father hath geuen me in commaundement, and after that the comforter is come, whom proceding from my father, I wil sende you according to my pro\u015f\u00f, which is the holy goste (beyng the inspirer and teacher of all trueth) he shall declare all that euer I haue sayd and doen, wherby bothe my goodnesse and their obstinate blindnesse shall euidēly appeare. He shall shewe how there hath been nothing doen against me, but the same hath been prophecied before in their owne bookes whiche they reade and yet vnderstande not. Ye also whiche are now but weake, then being made strong through the inspiracion of my spirite, shall testifie of me before all menne, for so muche as ye haue seene in ordre what I haue doen, and hearde what I haue sayed: Lyke as I haue tolde you thinges certaine, euen the very whiche I haue seene and heard of my father, neyther shall the holy goste put any thing but trueth in youre mindes, for so muche as he procedeth from my father: so shall ye beare witnesse of thinges not doubtefull, but suche as be throughly tryed by all your senses. And there will be sum whiche will not beleue you, but yet muste not the saluacion of other be loste, bycause of them whiche wilfully perishe through theyr owne faulthe.

The .xvj. Chapter.
These things have I said unto you, because ye should not be offended. They shall excommunicate you: yea the tyme shall cum that whosoever kylleth you, will thinke that he doeth God seruice. And suche things will they doe vnto you, because they haue not knownen the father, nor yet me. But these things haue I tolde you, that when the tyme is cum ye may remember then that I tolde you.

I

T shal not be seming that euerye daunger should withdraue folke frō the open cōfessiō of the gospels trueth, which the world, of trueth, shal spurne against with all deuices, but it shal neuer bee able to put it to vetter silēce and convince that trueth, which staieth it selfe vpō God the auctour thereof. Ye see what thynges the woorld goeth about to doe against me, for publyshyng my fa|thers trueth. And it is nedeful y|e prepare your mīdes paciently to suffer the lyke. I doe therfore tel you y|these thin|ges shall cum, lest ye suppose the professiō of the ghospell to bee all plesaūt and delicate, and than you to be y|sor|r dismaied when the same things chaū|ceth to you at vnwares, & otherwise than you loke for. For the eiuils which a man foreseeh, against whiche he stifly bendeth his mynde ere they cū in place, lesse grieueth. I will not deceiue you, neither in the displeasures whiche muste nedes be suffered for y|e gospels sake, neyther as touchyng y|e rewardes which ta•ieth for them y|e valiantly doe theyr duetie and office. To you that beginne to preache the ghospell shall this thing fyrste happen. They that are thoughte to vnderstand the highe poyntes of religion, and to kepe the perfeccion, and do teache and professe the knowledge of the law, shall caste you out of their Sy|nagogues as wicked & coursed people, a thing amōg them of moste reproch, and herewith will they not afterwarde be contented, but they will cum to im|prisonment and to strokes. And at length the thyng will growe to this ende, y|t whosoever kylleth you, shall thynke himself therein to offre a thākefull sacrifice to God. They shall colour out their wickednesse with pretense of godlinesse, & shall accuse & condemne as giltie of impietie, the teachers of true godlinesse: and so it shall cum to passe, that not onely ye muste suffer harde & greuouse things, but ye shall bee punished as vngodly persons & malefactours. But care ye not what the worlde iudgeth of you, let my examaple conforte you, rememboring that ye suffre these things with me, and for my fathers sake and myne. The iniurie is ours, we haue the wrong, and it shal be our parte, bothe to ayde you in youre conflicte, to rewarde you hauing the victorie, to resiste them and also punishe their obstinacie: thinke ye nothing at all of vengeaunce, for they shall not thus handle you because ye be theues or transgressours, or any
waye els woorthie suche eiuill intreating, but because they doe not yet perfectly knowe neyther me nor my father. The ignoraunce wherwith their crueltie is mingled, shall cause my father to take compassion vpō them, nor I would not ye should so muche desyre their punishmente, as to haue them saued by doctrine: for the zeale of religiō shal sette or prouoke many against you, rather through errour of iudgement, than of eiuill wil. These folke shall repent themselves and amend, after that my father be knowne to the worlde by you, and assone as men shall through youre preachyng vnderstande my doctrine, and knowe what is the power of the holy goste. I knowe ye bee sory for my departure hence, and sorow is not to be added vpon sorow, but I thought mete to forewarne you hereof, that when these discommodities falleth vpon you, ye maye the more paciently and with lesse hertebreake beare them, calling to your remembraūce how I had tolde you before, y these things shoulde folowe: and that after myne examuple, ye should suffer of the wicked, of suche as be ignoraunte of the trueth, and euen for my fathers sake and myne: but be ye suffised with a

stayed conscience in the trueth, and passe not what menne iudge of you, or ra|ther folow my doctrine, and iudge your selfe blessed, when for my names sake menne doe persecute you, when they speake all eiuil of you, and •elie you. They shall put you out of their Synagogues, but that selfe thing shall proue your names to be registred in heauen.

[ The texte.] These thinges sayd I not vnto you at the beginning, because I was present with you. But now I go my waie to him that sente me, and none of you asketh me whither I goe: but because I haue sayed suche thinges vnto you, your hertes are full of sorow. Neuerthelesse I tell you the trueth. It is expediēt for you that I goe awaye. For yf I goe not awaye, that comforter will not cum vnto you, but if I departe I will sende hym vnto you. And when he is cum, he wil rebuke the world of sinne, and of rightuousnesse; and of iudgement: of sinne, because they beleue not on me: of rightuousnesse because I go to my father, and ye shall see me no more. Of iudgement because the prince of this world is iudged alreadye.

I knewe all these thynges shoulde happen you. Neuerthelesse when I firste tooke you to me, I spake nothing of them, not to deceiue you thereby, but because the time serued not than, as in dede all thinges are not fyt for al times. This my bodily presence hath for a season nourished and strengthned your weakenesse, but now forasmuche as the tyme of my departure from you is at hande, it is nedefuly ye be openly admonished what ye shall suffer, to the entent ye maye by litle & litle enure your selves to be content to lacke the conforte of my corporall presence, and after ye
haue sequestred worldly affeccion, to take vnto you more fyrme and manlyke boldenesse of herte, and not to be childishe end lyke vnto babes that hang on their mothers lap, all afrained, if it chaunce them at any tyme to be pulled away out of their parentes syght. I would not pamper and discyeue you with vaine hope, nor yet an other tyme discourage you: ye haue been serued according to your infirmitie, and as tyme required. I haue been your comforter,\* aduocate, and defender. Now I must departe hēce, & though I do so, for your cause chiefly to strengthen you in greater thinges, after this my body bee withdrawn out of your sight, yet my talke therof dooeth put you in suche feare that none doeth aske, or so much as thinke whilther I goe, where as in dede ye ought rather to rejoic, than in mind to be troubled with my departure, seing I goe to my father, from whom I came: not that I shall hereafter be utterly absent from you, but in an other sorte present with you. Nor I was not ignoraunt what would haue been more pleasauant to your affeccions: ye had rather haue the continual alcion of this my conuersacion among you, but I had leauer speake to you of thinges that do profite, then: which doth delyte you, & would leauer haue you vpō knowelage of the trueth to be in heauinesse for a time, than not to procede to the sure constancie ye\* shoulde be fitt for the storme to cum. And for this cause I do open vnto you what shall chaunce hereafter. Uerily thus I must leue you, and after that I be taken away from you, ye shall suffer many thinges: & that ye may be the more apte to beare the same more paciently, it is expedient for you, that I be had out of your sight. For vnlesse by takyng from you the sight of the leshe, ye ware spirituall, that comforter the spirite which shall make you strong, and not to be vanquished, shal not cum vnto you. And because I haue prepared you for him, he shall perfourme & finish that which I haue begonne in you. Finally through that spirite I shall alwaye continue with you, yea and that more presently after I be gone, than I am nowe in this kynde of presence. For the purpose of my cumming was not to dwell still with you in the worlde, but the cause why I did abase my selfe to your state and infir\*tie,\* was to enhance you to heauen. It hath so semed good to my fathers wysedome as processe of tyme shoulde serue, to aduaunce you litle by litle, and by certaine degrees, to thinges of perfeccion: and it is but reason that ye on your behalves do accommodate your mindes and good willes to my fathers order and disposiciō of thinges: ye shall haue al thing of our gifte, but your parte is to endeoure your selfe to be mete to receiue our benefite, for if ye should alwaye continue thus affect as ye be now, that heauely comforter wil not cum to you, as yet vnable to receiue his giftes. But if I goe my waye, and that you not regarding this corporall presence, will frame your mindes to hier giftes, whiche that spirite shall geue you, then shall my father sende hym vnto you, neuer to forsake you nor to leue you succoursesse, whether you lyue or
dye. Nor he shall be no frutelesse spirite, but when he cummeth he shall
worke more by you, than I nowe doe: not that but our power is all •ne, but
becau•e to appointe to evry busynes his tyme, is a thing expedient for
ma•nes saluacion. I haue reproved the worlde, the same thing shall he doe
more fully and more plainly: for he shall sore charge the world, that excepte
it do for thinke and amende it selfe, geuyng faithe to the ghospell, it shall be
without all excuse: for in dede lyke as the infirmitie of our fleshe offendeth
the worlde, even so doeth it sene to minister matter why the sayed world
maie pretende an excuse of his infidelitie. They haue seen this out\ward
man very hungrie and a thurst, they haue seen me poore, and had in
contemt, within a while they shall se me sore afflicted, taken of mine
enemies, al to beate and curryed and in conclusion die. But when all things
be finished that the fles hath here to do, & that they shall se this body after
it be dead, liue againe, and ascend vp into heauen, and shall se the holye
ghoste sent, and make you so dainely vnfearefull preachers of my name, and
shall also perceiue won\derfull power, vertue, and strength, shewed by
calling vpon my name, as de\uils to go so dainly out of men, the halte & lame
to be restored to their lymmes, the sycke to be healed, the dead to lyue
againe, and moreouer evry thing to cui to passe whiche the Prophets had
prophecied should folowe and be: than (I say) no manner of excuse shal
be left to the wicked and mis\eant: for than the worlde shall be auidjudged
and cond\ed of thre pointes, and can not be excused: firste of synne, after
of righteousnesse, and thirdly of judgemēt: he shal rebuke the worlde of the
greatest and suche a synne as doeth include in it all other sinnes, (a synne
inexcusable) and whye? because seing they perceiued the propheties of
Gods owne Prophets take effect, many thousandes professe my name, they
that beleued in me (after they had receiued the holy goste) speake straunge
languages, much noted for their miracles, forsake the supersticion of Moses
lawe, imbrace the holy gospel, deteste theyr forefathers Idolatrie, and yet
wurshippe the father of heauen in true godlynnesse of life, nothing regarding
worldly commodities, but haue their mindes wholye sette vpon heauenlye
things: the worlde, saye, perceiuing this, what excuse shall it make
for his lacke of belefe: If there shall be no lacke on my fathers behalfe that
hath sent me, nor of myne whiche was sent to haue had all men saued, and
yf the holy ghoste shall omit nothing, whome both we shall sende, neyther
ye whome that heauenly spirite shall vse as his instrumentes, what resteth
but that al may vn\derstand howe that they perishe in the synne of
vnbelefe? And whan they shall

see the prophane Gentiles to haue the sinnes of their olde former lyfe
washed away, and themselues endued with innocēcie, thorowe baptisme
and profession of my name, it shal be manifeste that wittingly and willingly
they abyde still in their filthines, and add sinne vpon synne.
And the world also shall be reproved of falsely usurped righteousnes, * for nowe they sum waie pretende the kepyng of the lawe, they sumwhat glo\[ry in obseruing the ordinaunces of their progenitors, they pretend\ religion whiche their forefathers gaue them, the feastes, the sabbath dayes, the pry\[lers, the woorke\[s of mercie, their wayes of honouring God, and suche other lyke whiche hath the pretence of righteousnesse: but after that they shall see the wonderfull power of that spirite, not to bee geuen but to those that haue professed my name, and that it shall bee their chaunce which were Idolatres to haue it without kepyng of the lawe, what than shall they say thereby, whiche challenge to themselves righteousnes by kepyng of the lawe? All in vaine do they glorye before menne in a false righteousnes, whiche haue refused hym by whome onely true righteousnesse cummeth. And all this to bee true shall then be more open to the world, whan that spirite shall declare me not to bee dead, whom they had fastened to the crosse, and had burned, but that I dyd returne agayne to my father, (from whom I came,) to ly\[ng with hym: and than being inuisyble & withdrawen out of mens syght, to do greater thinges by you being inspired with my spirite, than I dyd be\[ng with you ly\[ng in the worlde. Thus it shall cum to passe, that through these thinges the vn\[righteousnes of them shall be rebuked, which haue put their hope of righteousnesse other where than in me: and the justice of God made more notable, whiche faithfully hath perfourmed the thing which many yeares agoe he promised to mankynde by his Apostles, and Prophetes\[ and within a while the thing shalbe put in v\[e and take effect, for I shall not long be conuersaunt among you in this visible bodie, but shall dye and goe to my father. And yet ye shall perceyue me to be one that liueth, and hath power, and that shall accomplishe all that I haue promised.

Mo\[er\[ the worlde also shal be rebuked and reproue\[ of iudgement, be\[cause that (by seing men euery where through penaunce c\[erte from synne to innocencie of lyfe, leaue the grosse ceremonies of Moses lawe, and ruine to godlynesse of the gospell, * the nacions of the whole worlde forsake their wurshe\[ning of diuels and images, and falle to the true wur\[shipping of God the father, the sonne, and the holy ghost) it shall manifestely appere the prince of the worlde (who hath heretofore by synne practised \(\) ) to be already with his owne weapons vanquished, put out of the waye, and judged as one that hath procured my death, by whom innocencie, libertie of the gospell, and immortalitie is recouered, employed, and geuen. Than shall it well appere to haue been a trium\[he, whiche semed to be a thing of shame and reproche, and that to haue been a victory which was imputed and counted for an ouer\[throwe and an utter destrucc\[on: for whan deuils shall eche where be cast out of the temples\[ and shall crye out at the signe of the crosse, when they shall leaue the bodyes whiche they had of long tyme possessed at naming of me, shall not that openly pro\[ ther prince to be iudged and condemned? Shall it not bee apparante and a clere matter that they also be wo\[rthely iudged and
condemned whiche had leuer folow hym being alreadye vanquished and judged to eternall death, than me, whom as a conquerour, and to all folke the verye auctour of innocencie and of life, God shall carrie vp and auance to the felowship of his kyngdome?

[ The texte. ] ¶ I haue yet many thinges to saye vnto you, but ye cannot beare them awaye nowe. Howbeit when he is cum whiche is the spirite of trueth, he will leade you into al trueth: he wil not speake of hym selfe, but whatsoeuer he shall heare, that shall be speake, and he wil shewe you thinges to cum. He shall glorifie me, for he shall receyue of myne and shall shewe vnto you. All thinges that the father hathe are myne. Therefore sayed I vnto you, that he shall take of myne and shewe vnto you.

I coulde tell you many mo thinges, but the tyme serueth not, nor your weakenesse wyll not as yet beare them: and since I haue not yet altogether goen thorow with this mine ambassade, I do thervore reserue them to the cumlying of the holy ghoste: he beyng once come, shall fynde you more apte to receyue a more full knowledge, euen when the busynesse of my death, resurreccion, and ascencion shall be dispatched and fynished. This spirite that I speake of shall be no lying or wordely spirite, but my very spirite, that is to saye, the spirite of trueth, he shall teache you all trueth, whiche ye are not nowe able to receiue at ful. He also shall speake vnto you, but (that shall be) by secrete inspi|racions. He shall not with movinge the ayer touche your bodely eares, but by a priuye secrete vertue shall moue the inwarde myndes: neyther shall he speake thynges of vncertaintye, but in lyke maner as I haue spoken nothyng whiche I haue not heard of my father, so shall he inspire nothyng into your hertes, but that he hearde of my father and me: and he shall out onely open vnto you all trueth of thynges past, but also he shall foreshewe you thynges to cumme ere they happen, so often as nede shall require: for he is not alone only almighty, but hathe withall knowleage of all thinges.

He shall by you make the glory of my name be knowen to all men, lyke as I by my death and resurreccion shall make my fathers glory notable and famouse: for as what thing soeuer I doe, redoundeth to my fathers praise and glory, of whome I haue my being, and of him haue receiued all that I haue: cum so shall it growe to my honour and praise, whatsoeuer he shall woorke by you. He shall mocion you to nothing contrary to those thinges, whiche I (re|ceiuing them of my father,) haue taught you. All thinges is common betwene vs, all thinges procede from my father: but whosoever is
his, is mine, nor any thing is my fathers or mine, whiche is not common to
the spirite. Therefo[r]e by the sayde spirite shall I speake to you, as my father
hathe spoken to you by me: he that beleueth me, beleueth my father, and he
that beleueth the spirite, beleueth vs both.

[The texte.] ¶After a while ye shall not see me, and againe after a while, ye shall
see me: for I go to the father. Then sayed sum of his disciples betwene
themselves: what is this that he sayeth vnto vs, after a while ye shal not see
me, and againe after a while ye shall see me, and that I go to the father? They
sayed therefore, what is this that he sayeth after a whyle? we cannot tell what
he sayeth: Iesus perceiuing that they woulde aske hym, sayed vnto them: Ye
enquire of this betwene your selues, because I sayed after a while ye shall not
see me: and againe after a while ye shall see me: Uerily verily I saye vnto you,
ye shall wepe and lament, but contrariwyse the worlde shall reioyce, ye shall
sorowe, but your sorowe shall be turned into ioy.

Now than being corroborate and stablished with many thinges, be ye bold
and take good hearte vnto you against the storme that hangeth ouer you,
&

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in aduersitie saue your selues to the prosperitie whiche shall folowe: within
a whyle ye shall lacke the syght of me, but ye shall be without it no longe
time: for within a shorte space after, I shall be presented to your syght
agayne, that so ye maye little by little be brought in vre to wante the sight of
this body, which is not moste commodiouse for you. For I returne to my
father, to thentente that after I cease to be seen of you, I maye endue you
with greater giftes.

But not withstanding all this, so great sorowe did possesse the disciples
minces at that time, that they neyther vnderstood nor coulde kepe in
memorie thinges that were often repeted and reiterate: for whereas our
lord Iesus did declare in these wordes not very obscurely, y'by death and
burryall he should be absent out of his disciples sight, yet none otherwyse
but that with\n\n\nin thre dayes after he would appeare vnto them againe, euen
in the self same bodye, but now immortall: & so after he had for a fewe
dayes space confirmed and stayed the mindes of his disciples, to conuaye
hymselfe again into heauē. And to thentent that hauing his bodely sight
withdrawen from them which letted them to be spirituall, they mighte
deserue that heauenly spirite, and after that to looke no more for their
lordes bodely presence, saue onely when at the laste daye he shall once for
all shewe hymselfe to the whole worlde for to iudge the quicke and the
dead: all this, I saye, notwithstanding, yet did not the disciples perceiue the
thing that was spoken, but sayde mutterynge among themselues: what
meaneth this saying: after a litle while and ye shall not see me, and again
there shalbe a litle time that ye shal se me, for I go to the father? How shall
we se hym that hath himselfe awaye to go to his father. Or what meaneth
this litle while wherein he shall restraine vs from seing of hym, and againe
after a litle while, when as he shall permit vs to see him? This is a darke
saying and we vnderstande not what he speaketh.

Than Iesus perceiuing that their mindes was to aske him what he ment by
his saying, preuented their demaunde and question: to declare (as his
custome was) that he knewe the moste secret thoughtes of mē: and againe
he saith: this that I sayde, (after a litle whyle the sight of me shalbe taken frō
you, and againe after a litle while it shalbe restored newly vnto you, because
it is not expedient that I shoulde alwaye tarry among you in suche sorte as I
now do, but it is more for your profit I depart hence and go to my father;) doeth trouble you. The thing that I haue sayd is moste true. The tyme is
nyghe, when as hauing this our familiar cumpanie discouered and broken,
ye shall with wayling, sorowe, and weping, be in manner consumed, and
were of your lyues, as men destitute of all succoure. Contrarie, the worlde
shal ioye, praunce and triumphe as a conquerour, but within a litle tyme the
course of thinges shall be chaunged: for the worldes ioye shall be turned
into sorowe, & your sorow into ioye and gladnesse. The cause is that as my
death shall greue and make you pensife, but it shall make the lewes gladde,
so my resurreccion shall make you ioyouse, and contrarie it shall vexe and
trouble the lewes. Wherfore beare you well and boldly this shorte sorowe,
thorowe hope of the ioye that shall folowe soon after.

[ The texte. ] ¶A woman when she trauayleth hath sorowe because her houre is
come, but assone as she is deliuered of the childe, she remembret no more
the anguishe, for ioye that a man is borne into the worlde. And ye now
therfore haue sorow: but I will see you againe, and your hertes shall reioyes,
and your ioye shall no man take from you. And in that daye shal ye aske me no
question.

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In lyke manner as a woman greate with childe suffereth sore gre•ou•s
paynes in the tyme of her trauayle, but yet she beareth oute those painefull
throwes with a stout good herte, because she knoweth they shall not long
en•dure, and soone after there foloweth vpō the byrth of the childe, ioyous
pleasure: for as sone as she hath brought foorth the childe that she
laboured of in trauayle, her pleasure in beyng a mother of a newe childe is
so great, that she forgetteth the dolourouse Payne which she sustained in
her trauailes: yea to saye sothe, she ioyeth muche that she hath boughte
long comforte with a shorte dolour. In thesame wyse shall you also for a little time that draweth fast on, be sore vexed in minde, yea and ye be nowe already in great sorow, yet so that within a fewe dayes hereafter when I being a conquerour of death, shal present my selfe alyne againe vnto you, your hertes shal be replenished with great ioye, because him, whome ye did bewayle and mourne for being dead, ye shall than se aliue and made immortall, neuer after to dye. The sorowfull mourning shal be shorte, but the ioyeful mirth shal be perpetuall: for death ouerpasseth, but immortalitie remayneth for euer.

[ The texte ] ¶Uerily, verily, I saye vnto you: whatsoeuer ye shal aske the father in my name, he wyll geue it you. Hitherto haue ye asked nothyng in my name. Aske and ye shall receyue, that your ioye maye bee full. These thinges haue I spoken vnto you by proverbes. The tyme wyll cum when I shall no more speake vnto you by proverbes, but I shall shewe you plainly from my father. And that daye shall ye aske in my name. And I saye not vnto you that I wyll speake vnto my father for you, for the father hymselfe loueth you, because ye haue loued me, and haue beleued that I came ou • from God. I went out from the father, and came into the worlde, agayne I leaue the worlde, and go to the father.

There be nowe many thinges whiche your herte lepeth for desyre to questi†on with me of. Than shall your mindes and also your iyes bee so fully content and satisfied, that ye shall wene no mo questions are to bee demaunted: for great excelling ioye shall shake of and utterly put awaye all griefe of minde, neyther shall you wyshe or require any thing els, considering ye shall se and perceiue more giuen you than you loked for, or durst be bolde to desyre. I as|sure you, after I be taken from you vp into heauen, ye shall wante nothing, for what can bee more easie than to aske of a father? whatsoeuer verely ye shall aske of him in my name, • it shall be geuen you. What nede you any other ayde? The father alone maye do all thinges, and he will deny my frenedes and them that aske in my name, nothing: hitherto my bodely presence hath letted you to aske any thing in my name worthie the same: for as yet ye do not wholly depende of heauenly ayde, but as being led by worldly affecion ye do depende vpon this bodie: hereafter lyfting vp your hertes to heauen make your petition where ye knowe me to be a present aduocate, and ye shall obtaine whatsoeuer ye aske, that your ioye, which shall after this heuines where in you be now, come vnto you by reason that ye shall se me againe, maye than be full and perpetuall, for than shall be no chaunge of sorowe and ioye, by hauing or not hauing of me after the infirmitie of the body, but trusting to heauenly succour that is al|wayne ready for you, hauing alwaye the spirite a present coumforter and coun|celer, ye maye enioye a continuall gladnes of conscience, thankyng and pray|syng God bothe in prosperitie and also in aduersitie.
This nowe by the waye haue I sumwhat obscurely and prouerbially spokken vnsto you, as yet not fully vnderstanding what I doe saye, for it behoued so to geue place and beare with your infirmitie, that you also maye learne to cō|descend and agree to the imbecillitie, and weakenesse of other: but the time shall come whan hauing this mortall body remoued hence, I shall cōmon with you (than being more stablished and stronger, and also sorowe set a syde more att|tent) of my father manifestly, without closynge vp the matter in parables, for now by reason yt your minde is vnsteadie, weake, and carefull, the thing which is plainly and openly spoken, is to you as it were a parable. At length I shal euen by my spirite declare and open vnsto you, the very certaintie of my fathers wyll, for it becummeth not you to be ignoraunt of my fathers wyll: verely I shall than speake vnsto you whishtlie and without wordes, but I shall speake assured and manifeste things, if so bee ye aske them: yea and than also the holy ghoste shall incense you, what to aske, and howe to aske in my name, whiche in case ye so do, surely though it were a great matter, and a thing of difficultie, yet shall the father for my sake not deny it you askyng it.

And I doe not nowe speake this as if ye shall obtaine your requeste by my mediacion, in suche sorte as men doe sumtime at a kinges hande yt is but a mā, obtains their requeste at the desyre and suite of sum one that is in fauour with the kyng, whiche peticion the kyng woulde not els haue graunted, but that he was content to geue it for his sake whiche did commende & set forward the su|ters supplication: but as for my father, although he loueth to bee asked of by his sonne, by whome his will hath beeene to graunte all thynes to menne, yet that notwithstandinge he wyll otherwise consente to your desyres, not onlye for the loue that he beareth towardes his sonne, but whiche he hath also towardes you: for he loueth not his sonne so that he loueth not you, but whomsoever the sonne loueth, those the father loueth also. Therefore he loueth you, not for your workes sake, but for that ye loue me semblablie, and beleue that I am cum out from hym, for this is to loue the father, euen to loue his sone: and to beleue the father is euen to beleue the sonne. He of trueth dooeth not beleue whiche denyeth the sonne to haue cum from the father, and not to haue sayed and doen all thynge euen by the fathers auctoritie.

I was already with the father, before I came into the worlde, euen for to cary you vp, takyng vnsto me this mortall body yt ye se, but for your cause came I into the worlde, euen for to cary you vp into heauen. Now than the thynes beyng once do•n, whiche the father gaue me in commaundemente, I doe euen for your sake, leaue the world as touchyng bodily presence, and
returne again vnto the father: and truely whatsoeuer is or shalbe done here, it is and shall bee done to bryng you to saluacion.

[ The texte. ] ¶His disciples sayed vnto hym: lo, nowe alkeste thou plainly and speakeste no prouerbe. Nowe are we sure that thou knowest all thynges, and nedest not shal any man should aske the any question: Therfore beleue we that thou camest from god. Iesus aunswered them: Nowe ye do beleue: beholde the houre draweth nye, and is already cum that ye shalbe scat\|tered every mā to his owne, and shall leaue me alone. And yet am I not alone, for the father is with me. These wordes haue I spoken vnto you. that in me ye mighte haue peace. For in the worlde shall ye haue tribulacion, but be of good there, I haue ouercum the world.

The disciples beynge boldened with these sayings, begunne sumwhat to stande in their owne conceite, and as though they had of theyr owne strength beene able to abide and heare their lordes death that was at hande, they an\|swere on this wyse: loke (saye they) eu\(n\) now at this present doest thou fullill the selfe thynge whiche thou promised afterwarde to doe: for nowe withoute any darkenes of parables, thou speakeste plainly out, what thou wilte do: ney\(t\)her nedeth it to aske the any further question. For thou knoweste all thynges, and with thy good wordes hast deliuered our hertes from sorowe, so that we nede no further communicacion: & why? we nothinge doubte, but that through hope of thy ioye to come, wee shall boldly and paciently suffre the thynge that is imminent and cumming towards vs: and we do therfore finallye and verily beleue that thou art cum out from god, because thou seest throughly the very botome and secrecie of our hertes. And than the Lord Iesus, whose ma\|ner was euery where sharply to controll, and restraine whatsoeuer humayne and worldely arrogancie, ambicion, or selfe affiance, he perceiued to arise in his discyples heartes, y\(t\) they mighte plainely learne to distruste their owne strength and vertue, whereby they myghte doe nothyng, and wholly to depende vpon the hande of God the father: The Lor\(d\) Iesus (I saye) dyd thus abate and acoole that arrogancie (whiche was suche) that thoughge they yet vnder\|stoode not what he sayed, thoughge they had no true belefe, and as yet were not meete for the stormes that wer cummyng vpon thē, for all that they toooke on hande the thing that was to be asked of God by prayer. And he aunswereth them after this sorte: What doe I heare? the thynge whyche I promise to geue you hereafter whan ye shal be made stronge, and be staied by my doctrine, and by the inspiracion of the holy ghost, ye now proudly take on
hande before due time: as if ye might do at least sumwhat by the helpe and assistance of mās owne power and vertue: when as rather the tyme is full nyghe that ye shall declare howe strengthelesse yeare of your selves. For ye shall not onely bee vn∣able to go through the instante tempeste, but leauing me alone in the handes of the sergeauntes & catchpolles, whiche shall violently draw me to the deathe of the crosse, ye shall run awaye eche one a •ere waye, through feare so amased, that ye shall not one beare cūpany with another to your succoure and conforte, whyles every one shall feare other, leste by any others telling he mighte be be∣wrayed and come in daunger, albeit in dede I nede not your aide and helpe: I shall of trueth be forsaken of all my frendes: but yet shall I not be desolate, be∣cause the father shall neuer leaue me. Therefore I do speake these thynges vn∣to you, that distrusting your owne strength, ye maye reste and staye your selfe in me. The worlde shall make greate commociō, and iercely rise againste you, as it doeth agaynst me, but bee bolde and shrynke not, remēbryng that I haue conquered the worlde: ye shall take examplme at me, and shall trust to be holpen by me, ye shall also haue victorie but through me, beyng of youre owne nature very weake: and yet when tyme and occasion shall require, ye shal be through my spirite stronge and vnuanquished.

The .xvii. Chapter.

[ The texte.] ¶There wordes spake Iesus, and lift vp his iyes to heauen, and sayen: father, the houre i • cum• glorifie thy sonne, that thy sonne also may glorifie the. As thou ha••• geue him pow•er ouer all 〈◊〉, that he should geue eternall lyfe to as many as thou hast geuen him. This is life eternall, that they might know thee, the only true god, and Iesus Christ whom thou hast sente.
father (sayed he) nowe the tyme is cum whiche I haue alway lon|ged for. Gloriie thy sonne amōg men by death and resurreccion, that thy sonne on his behalfe maye glorifie the amongst all men, and so the one to be knowne by the other. For so it is expediente for the saluacion of all mankynde, that the worlde knowe the sonne by thee, and the father again by the sonne. And for this cause hath it pleased thee to geue vnto the sonne power over all mankynde vniuersally: And for none other ende haste thou geuen this power, but that all folke shoulde be saued. And being deliuered from death, should attein to eluerlasting lyfe. For it hath liked the, that what thing soeuer thou grauntest and geuest to men, thou geuest and graūtest it by me: through whose death thou geuest to all that will, eternall lyfe. Furthermore, the very originall foun|tain of eternal life is, that (both the one and the other setting forth eche others honour and name) men by fayth know vs both: that is to saye, thee, whiche art the onely true god, not only of the Iewes but of al the people of the whole world, from whom procedeth whatsoever is any where good, and to knowe him also whom thou hast sent into the worlde, for the saluacion of mankynde, Iesus Christ, by whom thou geuest whatsoever it pleaseth thy goodnes to geue to men: and this thou doest that they should rendre thankes to vs both, to thee as to the chiefe autor of al things, to me who at thy wil and pleasure, am about willingly and gladly to finishe vp this busines that I am appoin|ted to. For he cannot cum to saluacion whiche honoureth the father, in case he despise the sonne, nor yet he that hath the sonne in reuerence if so be he contēne and neglecte the father: for asmuche as the praise and glorye of the one, is the praise and glory of the other.

[ The texte.] I haue glorified thee on the earth. I haue finished the worke, whiche thou gauest me to do. And now glorifie thou me, o father, with thine owne selfe, with the glorie which I had with the ere the world was. I haue declared thy name vnto the men, which thou gauest me out of the worlde. Thine they were, and thou gauest them me, & they haue kept thy worde. Nowe haue they knownen, that all thinges whatsoever thou hast geuen me, are of the. For I haue geuen vnto them the wordes whiche thou gauest me, and they haue receiued them, and haue knownen surelye, that I came outhe from the: and they haue beleued that thou did|deste sende me.

I haue hitherto renoumed thy name by miracles, and with my doctrine

here in the worlde, and haue goen about and doen thy commaundement being forwarde and readie to prosecute and accomplishe that which remaineth to be doen. I haue not sought myne owne glory, but thine: yea I haue abased and caste downe my selfe into extreme conteempte, to thentente
I might blase and honorably set furth thy name amōg men. For thy glory is alwaye whole, substanckiall, and sounde in it selfe, without decaye, nor thou haste no nede of mās prayse, but it standeth them on hande that thou be knownen vnto theym. And now my father, bring thou it to passe, that on the other parte, the worlde may semblably knowe and perceiue that I am fully and wholy receyued into that same glorie whiche I had with the, efore the worlde was made. By reason of the frayle mortalitie and brittlenes of the bodie, men impute me to be very base, and exteme me very courselye, but they hiely exteme the. Thy glory as of it selfe it hath neyther beginning nor endyng so can it neither encrease nor decrease. Nor the infirmitie of this bodie that I haue put vpon me, doeth not impouerishe or lessen thy glorie, whiche I haue alwaye had beyng euermore borne of the, but thou haste made the worlde by me, to haue folke that should knowe, that should haue in admiracion, and shoulde loue thy power, wisdō, and goodnesse: and nowe agayne is the time that thy goodnesse muste restore by me, that which hath been fourmed and made. It shall verelye be restored, if the worlde knowe howe great thy loue is towards mankinde, whiche to saue, thou haste geuen thy only sonne vnto death: howe great thy power is that hath conquered the deuill and vanquished his tyrannie: how great is thy wisdome that hath with suche wonderfull deuice, conuerted the worlde vnto thee which was alienate from thee. The thing is begun, and the foundacion of this worke is layed.

I haue made thy name knowen vnto them, whom (being through thy god|ly inspiracion exempte and priuileged from the worlde) thou haste geuen and committed vnto me. They could not haue beene taken out and separate from the world, they could not haue been grafted in me, vnles thy liberall fre goodnesse, had inspired their minde. Thyne they were, whom thou createdst, thine they were whom thou haste appointed to this businesse, and geuen them to me to be taught and infourmed.

Neither hath thy bounteousnes nor my laboure and diligence been be|stowed vpon them in vaine. They haue b|leued my doctrine, wherin I haue taught them thee, and not onely geuen dence vnto it, but they haue hither|to stande stedfastly in faythe, obeying my wordes. For it is well knownen and persuad|ed vnto them, that the lewes would not beleue, that whatsoeuer I haue taught, whatsoeuer I haue doen, it hath proceded from the as the au|tor: and hath been doen through thy power and vertue.

For I haue taught them none other thing than that I haue learned of the, who also haue al my being and whatsoeuer I am, of ther, and whatsoeuer is thine is also mine. Therfore my worde (whiche the Phariseis haue contem|ned,) haue they receiued as cum from the, and beleuing thesame haue certainly knownen that I proceded from the, and of the am sent into this worlde. They haue thus muche profited, that they be persuwaded howe that I am Messy|as, whiche haue been so many hundreth yeares looked for: whome thou haste sente into the worlde, for the saluacion of all that
faithfully beleue. And nowe because I do leaue theim as touching 
companiship of body, I do on my be\halfe 

agayne commende them to thy goodnesse to be kepte and preserued, that 
they decaye not, but alwaye profit more and more and waxe better. Thei 
knowe whom they ought to thanke for theyr saluacion. They knowe of 
whom to bee succoured, and whom to leane to. They doe depende vpon 
thee.

[ The texte.] I praye for them, I praye not for the worlde, but for them whiche 
thou hast geuen me, for they are thyne. And all myne are thyne, and thine are 
myne, and I am glorifyed in them. And nowe I am not in the worlde, and they 
are in the worlde, and I come to thee. Holye father, kepe thorowe thyne owne 
name, them whiche thou hast geuen me, that they also maye be one as we are. 
Whyles I was with them in the worlde, I kepte them in thy name. Those that 
thou gauest me haue I kepte, and none of them is loste, but that loste chylde, 
that the scripture might be fulfylled.

Therefore I praye for them whome beyng withdrawen out of the worlde, 
thou wouldest shoulde be thine: and my prayer is that thy goodnes would 
sta\blyshe and make the thyng perpetually theyr owne, which thou haste 
begun in them. I do not nowe praye for the worlde, which being blynded in 
euyl desyres, doeth stubbornly oppugne and reclayme agaynst my 
discipline, hauyng enuie at theyr owne saluacion, when it is freely offered 
them: I praye for them whom thou hast committed to my tuicion, because 
thei be not of this worlde but thine, and agaynst the malyce of the deuill, 
they cannot be in sauetie but by thy con\tinuall ayde. I therefore, o father, 
commende them to thee, that it maye please thee to let them be alwaye 
thyne, lyke as I am perpetually thyne for euer.

And theryfore are they myne, because they bee thyne: For betwene vs are all 
thynges common. For whatsoeuer is myne, thesame is also thyne: And 
what\soeuer is thine, thesame is also myne. And like as thou arte honoured 
and glo\rified by my doctrine among menne, so am I glorified by the 
beliefe of these, whiche sticke vnto me constauntly: when as the Phariseis 
and the scribes stāde obstinately in the deniall therof. For these shall after a 
sorte succede me in of\lace, and come into my roume, and after that I be 
takē a way out of this world, they shall make bothe thy name and myne to 
be of famouse memorye, throughout all the worlde. I haue played the 
preachers parte, and dooen my funcccion and office therein, wherein these 
shall succede me, and come to lyke of\ffice.
And nowe am I not in the worlde, whiche I do furth with leaue, and goe out of it, but yet these abyde stylly in the worlde in my steade, to disperse abrode throughout all naciones of the worlde, that whiche they haue learned of me. But I (leauyng them behynde me) come whole to thee. O holy father, kepe and preserue them in preachyng of thy name, whome thou gauest me to teache: and so kepe them that they maye preache and teache those thynges, which thou haste wylld me to preache, and whiche thynges I haue taughte obeying thy wyll in all thynges. And this do, that as I neuer went from thy commaundements, but in all thynges haue agreed and consented to thy wyll, so bothe the doctrine of these, and also theyr lyfe, do neuer dissent frō myne. For so shall our name be truely glorifyed by them, yf as we agreeyng within ourselues do bothe the one and the other glorifie eche other: so euen these neuer dissentyng from vs, doe make our name famouse all the worlde thorowe. For whatsoeuer they haue taught and doen because it shall be perceyued to haue come from vs, it shall therefore redound and be referred to the prayse and glorie of our name. As long as I lyued in theyr company familiarly, as a man with men, I was diligente to kepe them as thyne, and as men that thou haste put me in truste withall, euē

with bodely seruice, and doynges also, and I haue reteyned and continued thē hitherto in league with vs. So manye as thou gauest me, haue I faythfulllye kepte safe, and neuer one of this couente or felowship hath perished except one: whiche (though he lyued in my companye) yet was he none of myne, but borne to damnacion, whiche hymselfe through his owne faulthe willinglye called for, and occasioned to fall vpon hym. For I omitted nothynge that should haue rejuoked him, and haue brought him to better mynde. And this thyng truely dyd not happē by casualtie, but holy scripture dyd long tymne before shewe it should come to passe, that a familiar and a companion of householde, shoulde betraye to death his owne lorde and Maister. Notwithstanding, throughe thy godlye deuise and diuine prouidence, it is come to effecte, and purpose, that also this mannes death and damnacion, shall be profitable and do good to the publique healthe and saluacion of the whole worlde, syne that by hym is procured the thyng, without whiche saluacion could not be had, and sithe also an example is gotten thereby, whiche ought to counsayle and admonishe euery man to albyde constantly, and to perceyuer in the thyng that he hath once begunne, and taken in hande: leste he by his owne folie turne to his owne vtter destruccion and cause of his owne damnacion, that thyng whiche (by the mere bountie, and free goodnes of God) was geuen hym, to obteyne thereby eternall health and saluacion.
Nowe come I to thee, and these wordes speake I in the world, that they might haue my ioye full in them. I haue geuen them thy worde, and the world hath hated them, because they are not of the worlde, euene as I also am not of the worlde. I desyre not that thou shouldeste take them out of the worlde: But that thou kepe them from euill. They are not of the worlde, as I also am not of the worlde. Sanctifie them thorow thy trueth. Thy worde is the trueth. As thou dyddest sende me into the worlde, euene so haue I also sent them into the worlde: and for theyr sakes sanctifie I my selfe, that they also might be sanctified thorow the trueth.

But nowe, lyke as these matters are dooen by thy eternall wisedome and iudgement, euene accordyng as thou wouldest haue it, so I now after I haue f[inished the thynges that thou commaundest me, do leaue the worlde and come to thee. But I that shall go hence, do in the meane while speake these thynges vnto thee, not that I am any thyng doubtfull of thy wyl, but that I maye by this prayer conforte and stablishe my disciples: to the entent they maye vnderstand how that thou wilt care and prouide for them, after that they shall wante the presence and sight of my body, and that they maye also put awaye sorowfull pensiuenesse, for that they knowe howe that I shall lyue agayne: and so theyr ioye to be soone renued agayne, when they haue sene me risen from death to life: and in conclusion, after they have seen me taken vp into heauen, and they to haue receiued that heauely spirite, the holy ghost, one that shalbe both in steade of thee and me, they maye conceyue and receyue no temporall or vnperite ioye, whiche maye ryse by the sight of my body, when it is brought to them agayne: but to haue a perpetuall and a perite ioye whiche ooure spirite shall alwaye in|fuse in them, dwelling in theyr hartes: to the entent that nowe they shoulde delpende of nothyng els than of a good affiaunce in vs, and in the vprightnes of conscience. The worlde shall stire vp sore stormes of griuous persecution algaynste them, because my doctrine agreeth not with the affeccions and carnall desyres of this worlde. For men, of trueth, be desyrouse of, and gape for earthy

and transitory things, and I teache heauenly things. This doctrine which I had of the, I haue taught it them: and these fewe haue well liked it and en|braced thesame, the worlde setting nought by it. And because these loure my doctrine, the worlde hateth thē, as forsakers of the worlde, & runnagates to vs: & the worlde hath none other grounde thus to doe, but because they stick vnto vs, & renounce the worlde. This worlde hath his baites & enticemenstes that some pleausant for a time: it hath also his dreadfull thinges, and threat|ninges, wherwith it doth discourage & weaken euene a right stronge and bold herte. Herewith he maytaineth and
defendeth his faccion, & fighteth against our religion. Therfore equitie would, & no lesse becummeth our bounteous|nesse, that those whiche hath forsaken the worlde to come to vs, and haue cô|mit and credite themselfes wholy to vs, and altogether depend vpon vs, we should care and prouide for: to thentent the worlde may knowe that they be in more safetie which betaketh themselfes to our succoure and mayntenaūce, than those that leaneth to the ayde & helpe of the worlde. The simple, playne true hart, which they beare towards vs, and the trust that they haue in vs, deserueth heauēly fauour, & the hatred which the worlde beareth towards them for our sake, prouoketh out beneuolence and good will towards thē. For the worlde doth not therfore hate them, because they be theues or mur|derers, rauishers, or deceuyers with false bying & sellyng, but because they be cleare and pure from the enormities of this worlde: as ambicion, couel|tousnes, malice, pharisaicall fraude, from idolatrie, from vnclenesse and o|ther sinnes wherwith the worlde is euery where infect. Furthermore as the worlde hateth me bicause I haue obeyed thy will, so doeth it also hate them, because they doe mislyke and contemne the doctrine of the Phariseis, and set nought by the folishe wisedome of the worlde: but in a simple and true mea|ning fayth, obey my lawes and tradicions. And the worlde doeth not onely hate me but also my name, and is lothe to haue me spokē of: yea for my cause it hateth them whosoeuer they be, that wyl neglecte mans doctryne, and followe the plaine pure doctrine of the gospel, euen because it doeth muche dis|agree with the lustes and desires of them whiche withal affecion and plea|sure doe enbraceth things of this worlde. I nowe that haue diligently doen my duetie and office,* am separate from the felowship of the worlde, for so it is mete to be: But I would not as yet haue them cumpanions with me, for the time is not yet that they also should be taken cleane out of the worlde, vn|till they likewise haue with diligence executed the office that is commit vnto them. This I only pray for, that they lining in the worlde, be not polluted with the vices of the worlde, and that they fall not away from vs, and turne backewarde into the faccions and vnstable opinions of the worlde: For they beyng so many wayes assauted, cannot shunne and excuue that, without thy helpe. They stycke to me, they be my braūches, and my membres. Thus the matter stādeth, that as I am diuers and not agreeable to the worlde be|cause I stycke to the: euen so these also are vnlike to the worlde, & misliked, because they cleane and stycke to me. As I haue kept me safe and pure from the filthy polluciōs of the worlde, so kepe thou these cleane and impolluted from all contagious infeccions of the worlde. That shall take effecte, yf by thy ayde and helpe they perseuer in the trueth. The wisedome of the worlde hath muche falsehood mixte withall: Moses lawe is wrapped in shadowes

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of things: but thy woorde whiche I haue taught is pure trueth, it hath no
disceite, it is cleare and easie without smoke & shadowes. This trueth haue I
taught purely & sincerely, that there nedeth not nowe so many
interpreta∣cions or translacions, so many Pharisaical ordinaūces, or so
many laboured Philosophical sophemes and subtyll sentences. Only my
doctrine is playne and easie to be vnderstand of all folke, if so be that fayth
be had: And than it shall be a sufficient doctrine to euerlastyng felicitie.

Lyke as I beyng thy Apostle, and messenger, and sente from thee into the
worlde, haue doen thy busines faithfully, and haue not been corrupted with
contagiousnes of the worlde, but rather haue drawē the worlde to my
pure∣nesse, euen so doe I send these into the worlde in my steade, to teache
purely & sincerely that whiche they haue heard of me, not studying their
owne gaine and prayse, but folowyng thy will, to the intent that by their
testimonie, ma∣ny maye be drawn to vs, and be separate from the worlde,
whiche is alto∣gether sinfull. And because these may be pourged from
synne, and so perseuer pure in preacheyn the trueth of the gospel, I doe
offer my selfe a sacriice to thee. For he cannot purely preache my doctrine
to the worlde, that is subject to worldly affeccions.

[ The texte.] Neuerthelesse. I pray not for them alone, but for them also, whiche
shall beleue on me tho∫rowe theyr preachyng: that they all may be one, as
thou father art in me, and I in thee, and that they also may be one in vs: that
the wor•de may beleue that thou haste sent me. And the glory whiche thou
gauest me, I haue geuen them: that they may be one as we also are one, I in
them, and thou in me, that they may be made perfecte in one, & that the
worlde may knowe that thou haste sente me, and haste loued them, as thou
hast loued me. Father I will that they whiche thou haste geuen me, be with me
where I am, that they may see my glory, which thou haste geuen me, For thou
louedst me before the makyng of the worlde.

Nor I doe not onely pray for these whiche are fewe in numbre, but for all
that shal, through my doctrine preached of these, renounce the worlde, &
put their whole affiaunce in me. For it shal so come to passe, that as I
sticking to thy woordes, am not pulled away from thee, & like as these,
sticking to my preceptes shal not be pulled away from me, but as braūches
shal liue in vs, and as our membres shalbe quickened and made liuely with
the spirite: euen so other (which shall sticke to these mens woordes, which
beynge receyued at my handes they shal teache to the worlde) beyng
graffed in me, maye be ioy∣ned to thee by me, so that the whole body maye
cleane ioyntly together, thou beyng the roote and I the stocke, the spirite
beynge distribuite thorowe out al the membres: and both these braunches,
and the other that shal be brought to the fayth by these, beyng dispersed
thorowe out the whole worlde farre & neare. I can do nothing with••t thee,
these coulde do nothing without me: The same thing that I receyued of thee,
haue I poured into them by the spiūrite whiche is common to all,* that as
thou extendest fourth thy power and strength in me, and I inseparably do
by miracles and other divers proufes. For as I have not challenged to myselfe the prayse and glorie whiche the miracles that I haue wrought haue gotten me amongst men, but I haue translate, surrendred, and put it ouer to thee (o father) whome I haue confessed to be the auctor thereof: so the glorie whiche these shall prepare by theyr great acres for the tyme to come, shall be altogether ours: because they shall do nothyng in theyr owne name, but shall referre all thynges to the commendacion and glory of our name. And so therfore the world shall perceyue suche a concorde betwene them and me, as is betwene thee and me. I wil worke in them by my spirite, as thou hast set abroche thy trueth in me. And so it wyll come to passe, that they also, as members of one bodye, cleaning to one heade, and quickened with one spirite, maye by mutuall concorde sticke together among themselues: that on all parties, there maye be a consummate and a very perfite concorde in heauen and in yearth.

The iscencion in opinions doeth take awaye the beliefe of doctrine. If they agreyng one with another shall teache thesame that I haue taughte, yt lyfe agre with doctrine, doubtles the world shall perceyue it is no worldlye or humayne doctrine but to be come from whome thou sendeste into the worlde. It shall also vnderstande that they be beloued of thee, obeying thy will, as I am beloued of thee, one that no where declineth or swarueth from thy mynde and purpose.

Father my desyre is, that as these whom beyng disseuered from the world thou hast geuen to me, shall be folowers of myne affliccions and crosse, so they maye be partakers with me of glorie: that like as they haue bene beholders of my base and meane state, and witnesses of my payne and tormentes: so they maye likewise see and beholde the glorie, whiche thou shalte giue me after I haue passed thorowe these euils and haue finished my whole passion, that also they maye learne by affliccions to go to the eternall ioye, and by reproche and ignominte, to go to immortall glorie. For it is no newe glory whiche thou shalt giue me, nor newe charitie wherwith thou louest me: but therfore thou shewest tokens and argumentes among menne, of thy loue towards me, to the intente that those whiche will be myne, shoulde by lyke waye and meane cumpasse and seke for thy loue: and by
lyke dedes laboure to be promoted vnto the glorye of heauen. They whome thou hast vouchesafed to loue, and shalt alowe them as wurthy thy glorye, haue been loued of the before the creacion of the worlde.

[ The texte.] O righteouse father, the worlde also hath not knowen the, but I haue known the, and these haue known that thou haste sent me, and I haue declared vnto them thy name, and wil declare it, that the loue wherwith thou haste loued me, maye be in them, and I in them.

O righteouse father, nothyng hath been ouerslipt or omitted of me, where∣by thou shouldest haue been brought to be knowen of all folke, but the worlde beyng for the more parte blynded in the sinne & faultes therof, would not know thee, because it would not beleue me, whiles I taught thee vnto the worlde. But I beyng pure from the worlde, haue known thee, and haue taughte thee beyng known vnto me. Neyther hath my preachyng been altogether in vaine. They, whome thou specially diddest chose for that purpose, haue known thee by me: they knewe that I came from thee, although the Phariseis with open clamoure sayeth, that I came from Beelezebub the prince of deiuils. But as thy goodnes had sent me to haue saued all folke, if it could by any waye haue been brought to passe, so thy righteousnesse will not suffre the desires of the faythful to be frustrate and voyde, for the infidelitie of some that be vnfaythfull.

The learned, the potentates, the chiefe heades of religion, haue contem∣ned thy doctrine, but these rude, ignoraunt, meke and vnlearned persones, haue by me receyued the knowleage of thy name: and I shall cause it to be more and more known vnto them, that thou mayest with the same great charitable loue wherwith thou enbracest me, lykewise enbrace them: and so they beeeyng more fully taught by my spirite, maye on theyr behalfe agayne bothe loue vs, and one of them by mutuall gentlenes, nourishe, cherishe, and defende eche one the other. For so shall they be strong agaynst all the troublesome hurly burlies of this worlde, and shall persist vnuanquished.

The. xviii. Chapter.

[ The texte.] When Iesus had spoken these wordes, he went foorth with his disciples ouer the brooke Cedron, where was a gardeyne, into the which he entred and his disciples. Iudas also which betrayed hym, knewe the place: for Iesus oft tymes resorted thither with his disciples. Iu∣das then after he had receyued a bande of men, and ministers of the hye priestes and Pharil|seis,
came thither with lanternes, and fyre brandes, and weapons. And Iesus knowyng all thynges that shoulde come vpon hym, went foorth, and sayed vnto them: whom seke ye? They aunswered hym: Iesus of Nazareth. Iesus sayeth vnto them: I am he. ludas also whiche betrayed hym stooede with them. Assone then as he had sayed vnto them, I am he, they wente backewarde and fell to the grounde.

With this kynde of talke, our Lorde Iesus did confirme, stabishe, and bolden the hertes of his, and after he had so doen, and commē|ded his flocke to his father, he departed thence of his owne volun|tary wyll, to go mete them, that shoulde apprehende hym: therein declaryng playnly to his disciples, that he woulde willynglye and gladly suffer, whatsoever payne shoulde be put vnto hym: for it was midnight, and except it had been a well known place, he could not haue been taken. Therfore he departed out of that place whereas he had thus spoken to his disciples. And when he was goen ouer the brooke whiche the Hebrewes call Cedron, because many Cedre trees grove there, he and his disciples wayting on hym, wente into a gardeyne: not ignoraunt that ludas woulde come thither with a bande of harueysed men to attache hym, because ludas that betrayed hym, knewe full well that our Lorde Iesus was wonte often to gette hymselfe Secretely thither, late in the night with his disciples, to praye. They toke the night tyme for this cause, leste the company that Iesus had with him; shoulde make resistence, and let them to take hym.

For ludas that was of a disciple become a traytoure, and of a cumpani|on to hym that was a redeemer made a capitaine of theuishe souldiers, came in|to the gardeyne (where the lorde beyng with his disciples, prayed) with the bād of men whiche he had taken vnto hym by the appoyntmente of the Bishoppes and Phariseis, with whome he had couenaunted to betraye Iesus, and bryng hym into theyr handes: And verily they brought with them, fierbrandes and lanternes, by meanes whereof he might be discerned and knownen in the night. Nor they came not withoute sweardes and staues agaynste the force and vio|lence of Christes disciples, yf percase any would haue profered to defende their lorde. Howbeit Iesus knowyng all thynges that were wroughte and dooen algaynst him, to teache playnly that hymselfe wittingly and willingly did suf|fer al that he suffered, not tarying for theyr cumming, went forward to mete them as they were cumming towards him, and of his owne mynde vnfor|ced, asked them whom they sought: leste for lacke of knowledge, they myght haue layed handes vpon some of his disciples. And when they had answered hym,
Iesus of Nazareth, he sayed boldely vnto them: I am very he whom ye seke. There was then also ludas Iscarioth present, and his bande of mē with him: whiche ludas had a little before betrayed Iesus with a kysse vn|der a false pretended friendeship, ere the Lord had spoken these woordes. Yet did Iesus neither in the meane time bewray him, of whom he was betrayed, nor spake any rough & rebukeful woordes against the souldiers that were hyred to attache him: because he would styll euen tyll all were fully ended, shewe his disciples exaumple of gentlenesse and modeste mekenesse. But as soone as Iesus had sayed vnto them: I am he, the bande of men beyng soore afrayed went backwardes and fell to the grounde, not able to sustayne and abyde the violence of the Lordes voice.

Then asked he them agayne: whom seke ye? They sayed: Iesus of Nazareth. Iesus an|swered: I haue tolde you that I am he. If ye seke me therfore, let these goe their way, that the saying might be fulilled which he spake: of them whiche thou gauest me haue I not lost one.

After that they were come to themselfes againe, and made ready to set vp|on Iesus the secound time, the Lord asked them once againe, whom they did seke. And when they had nowe answered as before, saying they sought Iesus of Nazareth, he made them a lyke bolde answer, as he had doen before, and sayed: I toulde you euen very nowe, that I am thesame manne ye looke for. And if ye seke me, I do lycence you to medle only with me: suffer ye ther|fore these to go theyr waye, against whom I geue you no interest at this pre|sent. The cause why Iesus did thus, was to declare by a manifest tokē, that he could not haue been apprehended, except he had permitted himselfe to be taken, in that he had once with one woorde put backe and cast downe to the grounde, both a desperate and an armed multitude of souldiers, and ludas selfe too, that shameles traitour. Moreouer lyke as he gaue thē leaue to take himselfe, so on the other syde he restrayned them from hauyng power ouer his disciples: because he had tolde beforehand, that the iercenesse of that storme, should for that presente time light vpon his owne head alone, and as for the rest, although they were somewhat ouerthrowen & deiect, yet should they be safe without hurte vntill he should see them agayne: herein declaring hymselfe to play the parte of a good shepeherde, which redemeth the health of his flocke with the losse of his owne life.

Then Symon Peter hauing a swerde, drewe it, and smote the hye priestes seruaunt, and cut of his right eare. The seruauntes name was Malchus. Therfore Iesus sayeth vnto Peter: Put vp thy swerde into thy sheathe: shall not I drinke of the cup which my father hath geuen me? Then the cumpany and the captayne and ministers of the Iewes, tooke Iesus & bounde hym, and led hym away to Aunas firste, for he was father in lawe to Cayphas, whiche was the hye
priest thesame yere. Cayphas was he whiche gaue counsell to the lewes, that it was expedient that one man should dye for the people.

Nowe then Symon Peter whiche bore a notable ardente loue towards his Lord, because he had made a great bragge of himselfe, no lesse then that he would be content to dye to saue his Lordes lyfe, seing the armed band of men to lay hand vpon Iesus, forgat what the Lorde had sayed vnto hym. And so beyng in a sodayne rage, drewe out a swerde, not tarrying to bee commaunded of his Lorde to doe it, & stroke the Byshops seruaunt whose name was Malchus, but the stroke light not as he would haue had it: he onely stroke of the felowes right eare, euen accordyng as the Lorde did staye his hande, to the entent he should geue but a small wounde. Howbeit Iesus did forthwith of his owne gentlenesse heale the man againe. And in dede ye Lorde suffered him that should be a ruler of his churche, to fall (of a godly zeale truely) into this errour, for that he might afterward more surely and more effectuously put awaye all desire to doe vengeaunce, and shake of altogether private reuenging and vse of weapons, since he had once rebuked him whiche as yet hauing no contrary commaundement, did of very deuocion, and of a godly affeccion, goe aboute to defende his moste vertuouse godly Lorde alagainst the wicked. So then Iesus verily put awaye by his diuine power, the force of the men of warre from Peter, but yet withall he chideth Peter as a disciple, when he seeth hym hotely set to fyght out the matter, and sayth: Pe|ter, what doest thou? Hast thou forgotten what thou hast heard of late whiltes thou diddest exhorte me not to dye? that is to witte, howe thou wast called Satan, and commaunded to folowe behynde. To what purpose is thy swerde drawen, because thou wouldest hynder my death, whiche I goe to suffer willingly, and apoynted so to doe by my father? It becummeth the to folowe, and not to repell my crosse. Therfore put thy swerde into thy sheath. Matters of the ghospel are not so to be defended. It thou wilt succede me as my vicar, thou must fight with no other swerd than of Gods woorde, whiche cutteth away sinnes, and saueth the men. Shal not I drinke of this cuppe of death, whiche my father hath geuen me to drinke? How shall it come to passe all we to be one, according as I prayed to my fa|ther, excepte that like as I doe obey the fathers will euen to the very death, so you lykewyse obey my commaundementes?

The disciples beyng with this saying restrayned and stayed from fightyng, the menne of warre and their capitayne, with the ministers also whome the Byshops and Phariseis sent to augment the numbre, layed their wicked hâ|des vpon Iesus, and led hym fast bounde as a malefactour, first to Byshop Annas, Caiphas father in law. Caiphas verily was the hye Byshop of
that yere, therfore thei led Iesus from Annas house to Caiphas, of whom it was spoken before, that whiles other were perplexed and in doubt what was to be doen with Iesus, he beyng (for the office sake that he bare) inspired wyth the spirite of prophecie, coûsailed that in any case Iesus should finally suffre death, because it was so expedient for all folke that the helth & saluacion of the people should be recoverd and redeemd with the death of one man. Iesus therfore was led vnto Caiphas father in-lawe, first to fede his iyes with a sight that was wished & longed for: also that he might be examined in this mans house, if they could finde any lykelyhode of any faute in him. For althouth they had suche bloudsuckyng hertes, as could haue been contente to haue murthered their owne parêtes, yet for feare of the people, & of the lieutenanta Pilate, they studied to pretend some colour of iustice, but Gods pruudence turned the wicked subtil crafe of man, into the glory of his sonne. For whylest he is thus taken, thus led from Annas to Caiphas, from Caiphas to Pilate, from Pilate to Herode, and backe againe from Herode to Pilate, whiles he is examined of many, and of many matters accused, he made them all witnesses and confessours of his innocencie, yea they that were his enemies. And verily there is no more certaine testimonie of innocencie, then that which trueth forceth out of an enemy. How litle equitie did they shewe mete for a Byshop? They bought the betraying of an innocent with money, they arested and toke a naked man without armour, with a bande of armed men hyred for that purpose: they bounde hym that made no resistance, but that he had onely shewed great lykelyhood howe great his power was, in case he would haue vsed it, and willingly gaue himselfe vn to them: they led him not to a iudge, but to an enemy, as men auaunting themselfes of theyr praye, and there finally sought they for a faulte to be layed against hym, when as the equitie euen of prophane lawes, will no man to be arsted except first a man be mote hated for his naughtines, and so burdened with a faute.

[ The texte.] And Simon Peter folowed Iesus, and so did an other disciple that was knowen vn to the hye prieste, and went in with Iesus into the palace of the hye prieste. But Peter stode at the doore without. Then wente out that other disciple whiche was knowen vn to the hye prieste, and spake to the damsell that kept the doore, and brought in Peter. Thou sayed the damsell that kept the doore vn to Peter: art not thou also one of this mans disciples• he sayed: I am not. The seruauntes and the ministers stode there, whiche had made a fyre of coles, for it was colde, and they warmed themselues. Peter also stode among them and warmed hym.
Nowe then when Iesus was brought thither, that is, to Cayphas, Sy\|mon Peter, notwithstandyng that he was forbid fightyng, neuetherlesse ha\|uing yet some confidence in his owne strength, folowed lesus, and a certaine other discipyle with him: euen thesame that a lyte before leaned on lesus breast at supper tyme. This discipyle because he was knowne to the Byshop, was bolde in trust of that knowledge, to go into the palace with lesus. Peter because he was not knowne, durst not folowe them into the palace, but taryed at the doore without, in the meane tyme muche swaruyng from that bolde saying: I will venter my lyfe for the. And yet some manlinesse re\|mayned in him for all that. For it came of loue that he durst styl folowe vn\|to the doore, seeeyng the reste of his felowes scatter themselues abrode eche one a sere waye: but in that he durst not go in, was a feare, and dyd pronosticate that he should soone after deny his Lorde. Howbeit that other discipyle perceyying that Peter folowed not, spake to the damsell that kepte the doore, to take in him which stode at the doore without. And when the mayde had let him in she behelde Peter, and thought she should knowe hym: bothe because she had seen him in Iesus cumpany, and specially because he was commaunded to be brought in of him, whom she knewe to bee lesus discipyle. And therfore she sayed vnto Peter: Art not thou also this mannnes discipyle, whiche is nowe taken and brought in hyther? At this voice of a woman of small reputacion, whiche yet pretended no kynde of crueltie or thyng to be feared, seeeyng she compared Peter with him whom she did not appeache nor violently handle, and knewe hym to be lesus discipyle, and so named le|sus vnto him, calling him in suche sorte a manne, as though she had rather piltyed him then disdayned him: Peter, I say, for all this sodainly forgetting al things whiche Iesus had so ofte repeted vnto him, and forgetting also his owne stoute promisse, denied that he was Iesus discipyle. And euen this is the firste profession of them that be desirouse to mortise themselfes in princ|ces houses, verily to deny Christe, that is to saye, the trueth. And whan Petler was thus gotten in, he wente and stode among the Byshoppes officers and seruauntes which were standyng by the fyre syde to warme themselues, because it was colde that late tyme of the nyght. And Peter warmed hym with them, trustyng that he so myght kepe hymselfe secrete, and in the meane tyme see what should become of Iesus in conclusiō, and what issue this mat\|ter should drawe to, for as yet Peter had not putte awaye all hope that hys Lorde should escape death although he was so striken with feare, that he did not once thinke of that the Lorde had euen newly before told him would be, that is to were, that Peters selfe for al he was a bolde promiser, would for|sweare his Lorde and maister.
The ye priest then asked Iesus of disciples and of his doctrine. Iesus answered hym: I spake openly in the world. I euer taught in the Synagogue and in the Temple where all the Israelies resorte, and in secrete haue I sayed nothyng. Why askest thou me? Askem them which heard me what I haue sayed vnto them. Behold they can tell what I sayed. When he had thus spoken, one of the ministers whiche floode by, smote Iesus on the face, saying. Answerest thou the ye priest so? Iesus answered him: If I haue euill spoken, beare witnes of the euill: but if I haue well spoken, why Smytest thou me?

Nowe the Bishop Cayphas to shewe some semblaunce of rightfull judgement, but yet his entent was to gather somewhat of Iesus sudry answeres, that he myght charge hym withall as a manne faultye, and therfore he questoned with lesus of his disciples, what maner of men they were, whence he had them, and to what purpose he had gathered suche a cumpanye together, yea and also what he secretly taught them: Howbeit Iesus knowyng that he dyd not demaunde these questions of a ryght judgelyke mynde to knowe the trueth, but deceitfully to hunte out some thyng in hym woorthy blame, and to gette occasion withall howe to harme his disciples, whom he would yet should be in safegarde, Iesus, I say, knowyng this made no answer to the Bishops wylie and traiterouse interrogacions, but banyssheth the testimony of hymselfe and his, and sendeth them to the common reporte, and also to the recorde of his enemies, a profe of moste certaintie for the innocent, and sayth vnto the Bshop: Why askest thou me what I haue taught my disciples secretly or in hugger mugger? My doctrine hath not been sediciouse nor secrete. I haue spoken openly to the brode worlde. That whiche I haue taught, I haue alwaye taught it in your Synagogues. I haue taught in the temple vpon the holy dayes, in place and tyme moste notable and famouse, whither Israelies on euery syde out of all partes of Syria resorte. And I haue spoken nothyng in priuittie or corners, whiche same thing I durst not teache openly. Full oftē hath the people and Phariseis too, heard me. Why then doest thou nowe aske me of suche maner of doctrine as should be taught by stelth and very priuely? But rather aske them, that haue heard me teache openly. Theyr recorde shall be of more certaintye which hath with me no familiar acquintaunce, yea of whom some do hate me. Let euen them that be mine enemies reporte what I haue taught: for many knowe it, and it shalbe easie to fynde witnesses of my doctrine. Whan Iesus had spokē these thynges, teacheyny thereby that the trueth is to be answered for, boldely in dede, but without tauntes or rebukes, one of the bishoppes ministers that by chaunce stooede nexte him, a man not vnylke his lord and maister, willing to deʃende his bishops dignitie agaynst the franke and liberal speache of
Iesus, after suche lyke sorte as Peter would haue defended his maisters lyfe against the force of the souldiers, not tarrying for any commande of his lorde, gave Iesus a blow vpon the cheke and suche a checkeful rebuke as was fit for suche a byshop, and suche a felow his seruaunt, saying: Answerest thou the byshop so? Our Lorde Iesus might bothe haue destroyed this wicked byshop, and also haue letted this blowgeuer, but that he would shewe by exaumple to his, howe ferre out of course and how peruerse the judgementes of the world be. For our Lorde Iesus whiche behaued himselfe moost mekely agaynst all iniu|ries, beyng no where so sharpe as against them that vnder the pretence of relig|tion barke and worke againste true religion, tooke not the blowe without re|plying in woordes, whiche yet endured the crosse and made no wordes therat. The bishoppes sate in auctoritie, Iesus beyng bounde was examined: here loe was a face of judgement. And of trueth before a temporall iudge beyng but an Heathen, he that is accused shall be heard to saye for hymselfe. Here now before a bishop, a blow was geuen for makyng one aunswere, and the blowe too was geuen hym that afterwarde should be iudge of the quicke and the dead.

And so in dede Iesus aunswered, in dede frankely, but yet mildly and coldely, saying: I speake before a iudge, and I aunswere hym beyng required. In this case before Gentiles also is the matter hādled with good reasons, and not with strokes. If I haue sayed any thyng amisse tell me howe: but if I haue spoken nothing euill, why doest thou beyng a iudges officer, here in tyme of iudgemēt, the iudge holdyng his peace, beate me without consultyng the thyng that I saye?

[ The texte.] And Annas sent hym bound vnto Caiphas the hie priest. Symon Peter stoode and war|med hymselfe, then sayed they vnto hym: Art not thou also one of his disciples? He denied it and sayed: I am not. One of the seruauntes of the hye priestes, his cosin whose •are Peter smote of, sayed vnto hym: Did not I see them the garden with hym? Peter threfore denied it againe, and immediately the cocke crewe. Then they led Iesus from Caiphas into the hall of iudgemente. It was in the mornynge, and they themselues wente not into the judgement hal, lest they shoulde be defiled, but that they mighte eate the Passeouer.

Uerily Annas, although vpon malice he reioysed that Iesus was vnder warde, and had in hold, neuertheles because he could trye out nothyng of him, whereby he might by any colour be proued giltye: he sendeth hym euen bound as he was to bishop Caiphas his sonne in lawe. But in the meane time whilst these thynges were in handlyng, Peter vewyng all thynges a farre of, whiche as I begun to tell, stoode in the throng of the ministers, warmyng hym at the fyre syde and among these some there were which by certayn tokens somewhat knew Peter, and sayed vnto hym: Arte not thou one of this mannes disciples whome the byshop thus handleth? Peter seeysng so cruell a
that throng of the ministers, a certayn kinsman of him that had a litle before
in the garden first aventured to laye handes vpon Iesus, and had his eare
striken of by Peter. This felow was by the judgement of god brought in as an
instrument, under pretence to auenge his cosen Malchus harme, but in very
dede it was to correcte the rashe confidence that Peter had in hymselfe. For
the sayed felow beyng not content with Peters only one denial (for his
fighting though it were doen in the darke, made him to be wel knowē)
sayeth vnto Peter: What (sayeth he) doest thou denye thy selu to be one of
his disciples? Did not I eu en right nowe see the with mine iyes in the garden
with Iesus? Peter beyng with this saying utterly blanke and sore astonished,
wished himselfe accursed yf eluer he knewe Iesus. And anon the cocke
crewe. Neyther did Peter by this token, whiche oure Lorde had tolde hym
of before, come to hymselfe agayne, neyther woulde haue been well
auised, except our Lorde had recovered hym, and brought him to himselfe
agayne by his effectuall lokyng vpon Peter: and had also by inwarde
inspiracion prouoked teares of penaunce in hym.

So many wayes was he that should be a speciall minister vnnder Christ of the
holy churche, to be taught how in al things to mistrust his owne strength,
and to depende of his lordes onely ayde and succour. Now therefore after
that Iesus had been all the nighte long till the mornynge early, in examinacion
before Caiphas, nor no faulte coulde be founde in hym, wherefore he
oughte to be called for, and to bee arraigned vpon lyfe and death, they haue
him out of bishop Caiphas house, and leade hym to Pilate the lorde
presidente, to thentente they might charge hym, and discharge themselues
of the hatred that they should be in for sheading of innocent bloude. And
euen being bounde as he stoode, Iesus was led by the hyred souldiers into
the presidentes judgemente hall. Howbeit the lewes themselues went not
into the house of judgement, lest they shoulde be polluted, in asmuche as
the paschall lambe muste be eaten of them: to the ealtyng wherof they
woulde go pure and cleane, but of a naughtie peruerse religion be ye sure,
consideryng that they thoughte themselues to be contaminate and
suspected with the harmellesse house of the president, because he was a
Gē|tile and no lewe, when as themselues by many craftes went about and
deuilsed a mans death, that had doen nothing amisse, yea that had many waies doen well and deserued muche good at theyr handes.

[ The texte.] Pylate then went out vnto them and sayed: what accusacion bryng ye against this mā? They aunswered and sayed vnto hym. If he were not an euill doer, we woulde not haue deļliuered hym vnto thee. Then sayed Pilate vnto them: Take ye hym, and iudge hym after your owne lawe. The Iewes therfore sayed vnto hym: It is not lawfull for vs to purie any man to death, that the wordes of Iesus might be fulfilled whiche he spake, signifying what death be should dye.

Therfore Pilate after he sawe the vncouth and that newe maner of iudge∣ment, as a man to be in captiuitie and boundē ere he were examined and hearde of the iudge, and to see a band of harnessed men, he commeth forth abrode hym∣self to be polluted with suche mens communicacion, as thought thēselues pure and vnpolluted. And verily he came out to appease & assuage, yf it were possibile, the furye of the Iewes, and so to quite the innocente. Ye sende (sayeth he) this manne vnto me to be putte to death. But it is not the maner of Rome to put any man to execucion, except hym that is proved giltie of a faulte worthy death. What crime therfore do ye laye to this mannes charge? The Iewes answered: the autoritie of Byshops, and Phariseis is inough for your dis∣charge. If this man were not a malefactour we coulde not of our profession haue committed hym to your handes. Pilate suspectyng, as the trueth was, them to haue some priuate grudge towards hym about the supersticion and the superfuoous religion, and vayne deuocion of the lawe, sayeth vnto them: If it be any matter that apperteyneth not to my counte and office, as for ex|ample, if case the Sabboth day be broken, if any swynes fleshe be eaten, or percase some rashe & liberall woordes hath been spoken against Moses, the Prohete, the Temple, or your God: loe, nowe if any suche scape haue been, whiche your owne lawe commaundde to be punished, though yet there be no suche thing prohibite by the lawe of Rome, your selfes take the mā vnto you and iudge hym after your lawe. I am sette here in the Emperours name to rule & play the iudge. If he hath committed any faulte against the Empelrours lawes, worthy death, bryng him to me, and after he be conuicte by the lawe, & lawfully cast, I shall cause him to be put to execucion. But I will not intermedle & perplexe my selfe in doubtfull matters of your lawe. Uerily, though the lewes would (they forced not howe) haue had him made away, yet for all that they pretende reliousnesse of very feare, leste the iudge should forthwith haue punished thē, because they would haue kyled an hamelesse and an vncondemned
person. But at the same time they sought effectually a newe kynde of punishment for him, such one as was then among the Iewes moste spytefull and opprobrious. It is not, say they, lawefull for vs to put any man to death. The shamelesse people spake these woordes whiche had slayne so many Prophetes: flatteryng themselues as cleane frō murder, notwithstandyng they did so many wayes persecute an innocente to death: or els they thus did, as if the hangman which with his handes fasteneth the man to the crosse, were a sole murderer. They were in herte murderers, they were murderers in theyr tongues, with theyr money they hyred one trayterously to betray hym, they hyred a sorte of warryers, they hyred false witnesses, they forged false haynouse crymes against him. They prouoke & prycke forwarde the iudge, and with threatening make hym a fearde, & yet impute themselfes pure & fre from murder, and also worthy to eate the Pascall Lambe, for no cause els, but that they dyd stay and refrayne themselues from goyng into the iudgement hall. Well these thinges truely were done to make it appeare euidente that there is nothyng worse or more haynouse then false and peruerse religion, and that the same thyng also should be brought to effecte, which Iesus sayed should come to passe, signifying by a parable what death he shoulde dye, whan he spake these woordes: At suche tyme as I shall be lyfte vp on hye from the grounde, I shall drawe all thynges vnto me: by the force of which woordes, he would that we should take it for a certaintie that not only the selfe death was determinately limited vnto him, but also a choice and seuerall kynde of death.

Then Pilate entred into the iudgement hall againe, and called Iesus, and sayed vnto him: Art thou the king of Iewes? Iesus answered: sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered. Am I a Iew? Thine owne nacion & hye priestes hath deliuered thee vnto me. What hast thou doen? Iesus answered. My kingdome is not of this worlde: If my kyngdome were of this worlde, then would my ministers surely ight, that I should not be deliuered vnto the Iewes: but nowe is my kyngdome not from hence.

Wherfore then after that Pilate vnderstanding by the woordes which the Iewes had spoken of a matter (I knowe not what) amonges other things to be obiecte against Iesus, concerning a kingdome that he should goe about desirously (and yet there appeared no likelyhood at all in Iesus that should cause any manne to thynke hym fauty therein) Pilate, I saye, after this, went once againe into the iudgement halle, and lefte the people standyng without. And so called for Iesus secretly asyde, that quietly and without all ruffle, he
might boulte out and gather of hym (which in countenaunce appeared no lesse then both vertuouse and wise) what the matter was, and saied vnto him: Art thou that king of the Iewes whom they are reported to looke for? This one thyng did Pilate diligently searche out, because the other matters touched not the weale publique: but this faule, to call himselfe a kyng, semed to concern the Emperorus Maiestie, and a common peace and tranquilitie. And truly Pilate made this searche and enquirie not that he did take it to be true, but to get some matter of him that was accused, wherwith he might reprove the Iewes of falsehood. Howbeit though Iesus knew well inough the Iewes to haue falsely appeached hym that he should be desirous of a kyngdome to the Emperorus losse, or in despite of his highnesse, yet to the entent he myght open and disclose the malice of the Iewes, and commend the realsonablenesse & equitie muehe better in Pilate then in the Byshops and Pharisieis, though he were but a Gentyle, and set naught by the Iewes religion: for this skill, I saye, Iesus made hym aunswere, saying: Whether thinkest thou of thine owne coiecture, that I am desyrouse of a kingdom, or haue the Iewes accused me herof to thee? Pilate both to declare his owne innocentie & the malice of the Iewes too, sayeth: I doe not coiecture this of mine owne head, neyther doe I see in thee any thyng agreeable thereunto. It is a Iewes tale of a king to come. Thinkest thou me to be a lewe? Thy quarelling coiitrey folkes and the Byshops, committed thee into my handes, seking all the meanes they can to haue thee put to death, but because it is not the fashion of Rome to putte any vncondemned person to death, if therfore thou haste not trasgressed in ye trayterous desire of a kingdom, then what faute beside haste thou made? Because Pilate asked him of these thynges simply, and meaning good fayth, entending to deliuer the innocente, Iesus did vouchesafe to answer hym by a rydle: teaching that it was an other maner of kingdom wherof the Prophetes had spoken, a farre more excellent kingdom then is the kingdom of this worlde, which consisteth in mans lawes, in the ayde of me, which haue no power, but vpo bodies. Howbeit he signified this kingdom to be an heauely kingdom, which could not couet ye kingdom of the worlde, but contemne it: and should not harme it, but auance it into a better kinde. My kingdom, sayth Christ, is no suche kingdom as ye Emperours is, his kingdom is terrestriall, but mine is celestial. And for ye cause am I affectionate to nothing that can harme the Emperours maiestie. If my kingdom were of this world, the world should not handle me as it doth, vnreuenged. For euen I, be ye sure, should haue (as other kynges hath) a garde of harnessed men. I should haue squiers for the body, & suche as should onely attende vpon myne owne persone: I should haue plentie of well appoynted men, and lacke no ayde or succoure that would fight for me, that it should not be in the Iewes power to doe the thyng they goe about against me vnrequired.

At this presente I haue fewe disciples, and those that I haue bee vnapte to
warre, weake and poore, I my selfe beyng unarmed and no wartyer, euen one that seketh to the helpe of other, because my kyngdome is not of this worlde.

[ The texte. ] ¶Pilate therfore sayed vnto hym: Arte thou a kyng then? Iesus aunswered: thou sayest that I am a king. For this cause was I borne, and for this cause came I into the world that I should beare witnes vnto the trueth. And all that are of the trueth, heare my voyce. Pilate sayde vnto hym: What thyng is trueth? And when he had sayed this, he wente oute agayne vnto the lewes, and sayeth vnto them: I fynde in hym no cause at all: ye haue a custome that I should delyuer you one looce at Easter; wyl ye that I looce vnto you the king of the lewes: Then cryed they all agayne, saying: Not hym but Barrabas, the same Barra|bas was a murtherer.

Forasmuche as Pylate beyng a laye man and a Gentile did not fully vn|derstande this mistye and darke saying, albeit he heard that Iesus dyd not vterly renounce and denye the name of a kyng, but dyd put a difference of kyn|domes, Pilate therfore sayed vnto hym: Is it then true that thou arte some|where a kyng whatsoeuer kynde of kyngdome it be, and thou not pertynyng to vs? Here now Iesus beyng earnestly asked of the iudge whether he were alny waye a kyng, or naye, confesseth the trueth with great temperaunce and mo|destye, with muche sobrietie and good adivisemente, aunsweryng thus: Thou sayest I am a kyng, for whosoeuer asketh a question, with lyke numbre of wor|des, the pronunciacion onely chaunged, affirmeth the thyng. And Iesus sayed further: It is not my parte to denye any trueth, namely consyderyng that for this cause I was borne, and came into the worlde, that I should deceuyue no mā with any lye, but that I shoulde beare witnesses vnto the trueth.

He that hath a simple meke mynde not blynded with the lustes and desires of this worlde, acknowlegeth, lyketh well, and heareth my voyce. But Pilate hauyng no further intelligence of that whiche was spoken, then that he suppos|sed the thyng to be no matter for hym to know, and as yet Christe had made PI|late no apte aunswere, therewith either to sette the lewes at a quiet or to dils|patche them thence, after he had asked of Iesus what was that trueth wherof he spake, and was come into the worlde to beare witnes therof: Pilate, I saye, wente oute agayne vnto the lewes, not tarrying for an aunswere of the thing, that he questioned of. What nedeth many woordes, sayeth Pilate: I haue ex|amined the man, and can fynde no faulte in hym worthy death. Nor I am not here president and chiefe iustice vnnder the Emperour, because I shoulde with my sentence condemne the innocente, but in case he be noysome to you, and that ye thynke him fautye (which I fynde not) yet it standeth with equitie and good indifferentie, that if ye wyl not spare and forbeare hym as an innocent, at least|wayne in the honor of this holy feast and for religion sake, pardon hym his life as an offender. And
in dede it is here a custome amonges you that in this feast of Phase (whiche is of you moste highly solemnised and kept moste holye of all feastes,) I should at your request pardon and set at libertie some one offender. Therfore ye shall haue free eleccion to chose the one of twayne, eyther Barra\|bas that arrant these and notable robber, a disturber of the publique peace, or this Iesus, a man in my judgement fautlesse, whome some folke sayeth is the kyng of latwe. It were beste surely that this man, yea though he haue doen a\|mysse, should fele and enioye the gracious fauour and pruiulidge of youre sola\|lemne feast.

Wyll ye therfore that I forgeue this persone for your sakes? for of trueth the president did not looke for so great outragiousnes in the Iewes, that they woulde preferre a felowe openly knowē full of mischiefe, and a valiaunt ranke these, before Iesus a man moste meke and innocent. But the Iewes with a whole consen• and with a great lowde voyce, cryed all of them: We will not haue Iesus geuen vs, but Barrabas.

The .xix. Chapter.

[ The texte.] Then Pylate toke Iesus therfore and scourged hym. And the soeldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayed: Hayle kyng of the Iewes: and they smote hym on the face. Pilate wente furth agarne and sayde vnto them: Behold I bryng hym furthe to you, that ye maye knowe that I fynde no faulte in hym. Then came Iesus furth wearing a crowne of thorne, and a roo\•e of purple, and he sayeth vnto them: Beholde the man.

A fter that Pilate, the Emperours Lieutenaunt, had also by occasion sente Iesus to Herode, leauyng nothyng vn\|doen eyther to shifte and ridde his handes of hym that was accused, or els to dimisse and sette hym looce as an innocent: when the lorde president (I saye) had thus as\|sayed all wayes• and sawe he coulde do no good with the furiose folkes of the Iewes, he than commaunded Ie\|sus to be scourged, as the maner was at Rome, whiche feat he dyd to assuage theyr furie, and to saue the inno\|centes lyfe. This doen, the sooldiers that were in the inner courte, of whom the Iewes had hyred a numbre to serue theyr tyrannye, dyd of theyr owne inue\|cion add muche cruel fearcenesse to that vn\|couth solemnne piece of his passion: for when he had bene so scourged and beaten, to mocke hym withall, they putte vpon him a purple garment, and wounde a crowne of thorne, and put it on his head, geuyng hym a reede in his hande in stede of a scepter, and byanby castyng hym in the tethe with a kyngdome that he shoulde be desyrous of, who (God wotte) was to see to, an homely, a
base, and a contempte persone, they came and kneled vnto him, saying: Hayle king of Iewes. And they spitted vp on his face, and buffeted hym, he beyng Lorde of all thynges and behauing hymselfe moste pacientely and moste coldly in al theyr kynde of mockage, for to teache vs len‡tye and pacience in aduersitie: vs (I saye) that haue hautye and verye fierce myndes, though yet in dede we be thinges of nought. Sothe it is, that Pilate suffered Iesus thus to be delt withall, because he would with this the mans afl·liccion, haue appeased the malice of the Iewes: for when the people hathe for a while raged agaynste whom they be sturred, theyr fury ceaseth sodainly, namely, if scornyng be added to the calamitie, and make hym that suffereth, lamen†table, where before he was hated.

Therfore Pilate the presidente wente furthe vnto them agayne, for to proue yf he coulde mitigate the fiercenes of the meane multitude, and sayeth: Lo, I bryng out the manne vnto you, that ye maye looke your fyll vpon hym, and perceyue howe he hath bene handled for your pleasure, not withstandyng

that I can finde no faulte in him. And so therwith Iesus (at Pilates cómaun‡dement) cummeth furth as he was appareled, bounde, scouerged and beate, bespitted, crowned with a crowne of thorne, and wearyng the purple garment. And Pilate presented hym, saying: Beholde the man is here.

When the hye Priestes and ministers sawe hym, they cryed, saying: Crucifie hym, crucifie hym. Pilate sayeth vnto them: Take ye hym, and crucifie hym, for I fynde no cause in hym. The Iewes answered hym: We haue a lawe, and by our lawe he ought to dye, because he made hymselfe the sonne of God. When Pilate heard that saying, he was the more afeard, and went agayne into the iudgemente hall, and sayeth vnto Iesus: whence art thou? but Iesus gaue him no answere.

With this sight therefore, whiche had been ynough to haue tamed the crueltie (had it been neuer so great) of wild and rude barbarouse people, the myndes yet of the Iewes were not onely not mollified, but were therewith more set on fyre to inish the thing that they had so farre proceded in. For the bishops were now afeard, leste if he, which had been so horribly & so cruelly tormentend, should now haue been let looce, that then the affeccion and mynde of the people, that were already sette on a roare, being once turned on the o†her side, the grudge of their extreme great crueltie, might light vpon their owne heades. The bishops therfore & their seruaūtes, with a great stier and shone cryed woodyly out, crucifie hym, crucifie hym: Pilate perceyuing that there was no hope of pitie to be gotten
at their handes by fayre intreatie, he goeth aboute to restrayne and bridle in
their fury with feare, & sayth: I am a minister of lawe and iustice, and not a
reuēger of other folkes malice: and by lawfull processe to punishe
trangressours of the lawe, am I autorisate: I am no butcherly murderer, no
bloudshedder of innocēcie. This that hath been doen, was to serue and
satisfie your hatred. I will no more be fierce against him that is no noysome
persone. And yf he shall algages be crucified, I wyll not haue this my courte
of iudgemente distayned & polluted with the bloud of an innocente. Upon
your owne perill haue ye the man awaie: and yf it se∣meth good, doe ye
crucifie him. I am not wounte to crucifie any but wicked doers. In this man I
finde no crime that deserueth the crosse. For there is no likelihode in him of
that trayterouse dede whiche is layed to his charge, con∣cerning the
kingdome. Nor it is not ynoough to accuse a man of a fault, except it be
proved to be a matter of certaintie, that is objeicted, by sure euidence:
specially if it be a cause that concerneth life and death. This whole matter is
by no lawful processe hādled, but ruffeled out sediciously. When the lewes
heard Pilate the iudge so frendely and diligently withall, take Iesus parte and
defende him, & utterly thinking it not mete that any waye lesus should
escape, they falsely surmised a cryme whiche might seme to the iudge that
was not learned in theyr lawe, a greuouse faulte, saying: Although he had
doen none offence against the Emperours lawes, yet haue we a lawe geuen
vs of God: which the Emperour also hath left vnto vs: And by the force of
this lawe he hath well deserued to dye, because he hath made himselfe the
sonne of God, and takyng vpon him the godhead, he did commit blasphemie
against God. After that Pilate had heard this, hauyng no ready aunswere to
make them, he led Iesus againe into the iudgement hall, & went in himselfe,
and talked againe with lesus, beyng very desyrouse to learne of hym what

a thyng that was wherewith they charged hym, and howe it might bee
refelled and auoyded. Therfore, first of all Pilate asketh hym whence he was,
to the en∣tent that after he had knowen of what progenie he came, he might
haue confu∣ted that, whereas they sayed he was desirouse to be taken for
the sonne of God: though in dede among the Gentiles it was both written in
Poetes fables, and commonly beleued, that some were taken for halfe
goddes, as folkes borne of God and manne. But verily Iesus knowyng that
Pilate did assaye all these wayes finally to saue his lyfe, and was not
ignoraunte that yet Pilate shoulde afterwarde (when all meanes had bene
proud) geue place to the obstinate fulrye of the lewes, lesus (I saye)
woulde make no aunswere at all vnto the pre∣sident, lest he should be
thought to haue made any meane howe to get oute of theyr handes, because
he would not seme to be compelled to death. And that hitherto he made
aunswere, was because he would haue recorde of his innocēcie, but his
pleasure was to dye willingly and gladly.
Then sayed Pylate vnto hym: Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to looce thee? Iesus aunswered. Thou couldeste haue no power at all agaynst me, except it were geuen the from aboue: therfore he that delyleuered me vnto thee, hath the more synne. And frō thence furthe sought Pilate meanes to looce hym, but the Iewes cryed, saying: If thou let hym go, thou arte not Ceasars frende, for whoso(euer maketh hymselfe a kyng, is agaynst Ceasar. When Pilate heard that saying, he broughte Iesus furth & satte down to geue sentence in a place that is called the pauemēt, but in the Hebruē tōgue Babatha. It was the prepartyng daye of Easter, about the sixt houre. And he sayth vnto the Iewes. Behold your kyng They cryed, awaye with him, awaye with hym, crucifye him. Pilate sayeth vnto them: Shall I crucifie your kyng? The hye priestes aunswered: We haue no kyng but Ceasar. Then deluyeredy he hym vnto them to bee crucifyed.

Pylate meruaylyng at the mans silence standyng in hasarde of his lyfe, consideryng he had the iudge so muche his frende that he dyd prouoke hym to aunswere, saied: Why doest not thou that arte in ieoperdye of lyfe make me an aunswere? knowest thou not that I haue power and auctoritie ouer thee, whylther thou shalt lyue or dye? for I am the presidente and chiefe iustice of this regljon. And it dependeth vpon my will and pleasure, whether thou shalte be cruclified, or quitte and let looce. Unto these woordes Iesus made no suche aunswer as the presidente loked for, whiche presidente desyred to be instructed for the defence of Iesus cause, intendyng to bee in steade of a iudge, an aduocate on the defendauntes syde. But because that waye it shoulde somewhat haue appeared that Iesus hadde not bene willyng to haue dyed, he aunswered no suche lyke thynge: But his aunswered was onelye concernyng the power whiche Pylate dyd arroganteleye attribute to hymselfe: signyfying that it was neyther in Pylates power to sette hym at libertie (seyng that the power whiche he had shoulde condescende to the furie of the Iewes,) nor that Pilate hymselfe shoulde be able to doe oughte agaynst hym, excepte he woulde of his owne voluntary wyll, suffer it: of trueth thou hast (sayeth Iesus) power accordyng to mannes lawes, but thou couldest haue no power on me, vnlesse it hadde been permitted thee of him, whose power passeth all mannes power. And in dede thou fauourest innocencie, but yet the naughtines of other ouercummeth thee, and leadeth thee from the righte trade. Wherfoere the people of the Iewes, which be the auctours of this my passion and deathe, and that with theyr violence constrayneth the iudge to condemne an innocent persone, sinne more greuiously. When Pilate heard this, and thereby perceyued bothe the modestie and the dearenes of him, that was accused, and that also the malice of the Iewes, yea and his owne indifferencie too, was not vnownen
to the same, & the more Pilate fauoured him, because he sawe that the manne was nothing moued or disquieted, no not with the peryll of death that he stode in: when Pilate considered all this, he wrought al maner waies, that at leaste by some means, he might cleare and sette Iesus at libertie. The Iewes perceyuyng thesame, and that the presidente made light of the cryme whiche fyrste was layed against hym concernyng Moses lawe, and that he ceased not to doe all that he coulde, to dimissee Iesus, they fall in hand againe with the first fault, whiche to be neglecte they declare to be daungerous to the iudge hymselfe, and saye therfore. Though it doe not appertaynē vnto the that he hath offen|ded against our God, certaynly wheras he hath offended against the Em|roure, thou haste to doe withall.

Whosoeuer maketh clayme to a kingdome without the Emperours com|maundement, offendeth in the cryme of lease maiestie,* & committeth hye trea|son: But this felowe maketh himselfe a king, if thou therfore doe let loo•e & acquite him, thou which faouorest his enemy, art not y• Emperours frendes. After that Pilate had heard the Bishops and Phariseis, that were conspired together against Iesus, & the mayne multitude withal, cry out these wordes aloude, although he was not ignoraunt that they went about a false matter; yet because he sawe well that the malice whiche the priestes and Phariseis bare towarde Iesus could not be appeas•d, and sawe also that the headmen, and the common people were wunderfully consentyng to the sayed grudge, and malice, and all they with one agremēt brute to take away this one mans life: furthermore when Pilate perceiued also Iesus to be (in dede) nothyng fawtie at al, but symple & a poore innocent man, that made no shifte for him|selfe, and lykewise thought in the meane tyme, howe that vnder Emperours many had been in daungerouse hasarde of very enuy, without any iust cause: And thought too, of himselfe, that he alreadye had sufficiently traveiled a|gainst the whole conspiracie agreed vpon betwene the noble menne, and the commons, in the defence of one poore mannes innocencie: Pilate (I tell you) vpon these skilles, determined with hymselfe to condescende and satisifie theyr malice, but in suche sorte that in condemning Iesus, he thought withal to get him his pardon and deliueraunce: and begynnynge to speake firste of his owne innocēcie, deriued the grudge of the wicked facete vnto the Iewes, and layed it vpon theyr heads. Nowe than was Iesus therfore brought forth as gylte, when as in condemning hym no kynde of lawfull iudgemēt was vsed: Pilate sate downe in the place of lawful iudgemēt on hye, to geue sentence, & he sate in a high place to be seen of all folke, and of the height it is called of the Hebrewes Gabatha: the Grekes verily call it Lithostrotos, be|cause it was paued.* For so it behoueth Iesus condemnacion to be soleme, & publike, leste his innocencie should be hidde from any man. For so to be con|demned was to be quitte and cleared. Iesus was deliuered vp to the crosse, but the iudge gaue sentence vpon the Iewes. And nowe the tyme drewe nye, that according to the maner of the soleme feaste, innocente bloude should be offered in sacrifice for the saluacion of the worlde, for it was the Sabbboth
euen, nowe called good fryday, whiche falleth in the Easter feast, aboute the
sixt houre. And therfore the lewes called more vrgently vpō the matter,
vn∣wittingly doyng therby seruice to the thyng that God appoynted: that is,
to haue this sacrifice made in conueniente tyme and due season. And so
than Pilate nowe by reason of his ludicciall garment playnly seen and
perceyued of the people, shewed vnto them out of the judgemēt place the
accused person, to thentente that euen by the sight of hym and his facion, it
myght appeare howe vnconueniently the cryme of any cruel autoritie that
he should be desirouse of, for his priuate commoditie, was layed against
him: who beyng so vexed & troubled, shewed such great quietnes of minde,
& so great mildnes. Pilate (I saye) shewed them this person, and sayed:
Beholde your kyng. But the lewes whiche thirsted for nothing els but
innocent bloud, cryed: away with hym, away with hym: Crucifie hym. The
infamous and reprochefull death pleased well the lewes, trusting it would
come to passe, that yᵉ shame and reproche of the crosse, would make the
name of lesus odious and detestable, and that there should no manne
come after, whiche should professse his name in suche wyse made
awaye. Pilate deriding their obstinate mad∣nesse, sayeth: what ({quod}he)
shall I doe so great a vilanie vnto your kyng as to nayle hym vnto the
Crosse?

This dishonor shal redound to the shame & slander of all the people
whiche haue brought theyr king to the crosse. This voyce of Pilate, although
it dyd lesus no good, yet it disclosed the malice of the lewes, and forced
them to confesse openly, & to knowledge a seruitude, which they hated. The
lewes had deisyred and looked for many hundred yeares their Messias, that
is to were, a kyng promised of the Prophetes. As for the Emperours
kyngdome (werewith they were sore pressed and ouerlayed) they had
spitefully hated: yet that not with standing, being through enuy and hatred
waxed wylde, and euen woode, they renounce openly in the face of the
worlde, theyr Messias: and acknowlege the Emperour for theyr souraygne
Lorde: We haue (saye they) no kyng but the Emperour. The luste to reuēge
was so great, that vn∣constrayned they adiudged themselves to perpetuall
bondage, that they might therby ytterly extinguish lesus, the autor of
libertie. Pilate therfore seyng all that he went aboute, disapoynted:
committed lesus vnto them to be cruciied at theyr ordre and libertie.

[ The texte.] And they tooke lesus and led hym awaie, and he bare his crosse, and
wente furth into a place whiche is called the place of dead mennes sculles: but
in Hebrue Golgotha, where they cruciied him: and two other with hym, on
every syde one, and lesus in the myddes. And Pilate wrote a tytle, and put it on
the crosse. The wrytyng was, lesus of Nazareth kyng of the lewes. This tytle
read many of the lewes, for the place where lesus was cruciied was ny∗to the
citie, and it was written in Hebrue, and Greke and Latyne. Then sayed the hye
priestes and Iewes vnto Pilate: wryte not kyng of the Iewes, but that he sayed, I
am kyng of the Iewes. Pilate aunswered: What I haue wrytten that haue I
wrytten.

The Iewes tooke the deliuerye of Iesus beyng brought out of the place of
iudgement, and led him to the place of execucion, which was without the
citie, that the place might also aunswer to the figure: For the sacrifice
wherewith the testamēt was consecrate, was offered without the host. Iesus
wēt

thither, hauyng yet his garmentes on, to thentent he might be the more
shame to them that fauoured hym: and he goeth full mekely bearynge his
cross hyn|selfe. For The Iewes provided that, leste there shoulede lacke any
despyte or reproche. Furthermore, a vyle and a diffamed place was also
chosen and ap|poynted, wherein the maner was to put wyked malefactours
to execucion, a place perdye detestable and violated with dead bodyes,
whose bones laye sca|tered here and there all abrode: euen a place that
shewed it selfe to what pur|pose it was dedicate, and of the thyng it had the
common name geuen it. For in the Hebrue toung it was called Golgatha, in
the Greke toung Cranii topos, in the Latyn toung Caluarie socus, in Englyshe,
a place of dead mens sculles: and leste he shoulde not be putte to shame
ynoughe, the Iewes procured this also, that other two whiche were openly
knownen to be wycked theues) shoulde be crucifiied with Iesus together, to
thentête that of the felowshippe of them that were for Poffenders, he might
lykewyse be thought and taken for an offender: and lyke as they had all one
commune punyshemente, so to seme to haue all one commune faulte. But to
thentente it might vtterly appere that he was a com|panyon of theyrs, the
lewes dyd so ordre and place the crosses, that Iesus honge in the myddes,
hauyng a thefe hangyng on eyther hand: of hym, howe|beit the fountayne of
all purenes coulde not be polluted with any fylthynes of manne, yea, the
fountaine of all glorie is magniied and renoumed with mens reproche. The
crosse being afore odyouse, and a thyng of reproche, was made by hym a
triumphant signe, wherunto the worlde boweth downe the heade, which
aungels do wurshyppe, and deuyls feare it. Iesus being then condem|ned,
founde one whome of a thefe he made a citizen of paradyse: so muche
vn|lykelyhoode was it, that the felowship of punishment shoulde defile
hym. And verely, leste there shoulde wante any kynde or apparaunce of
iuste and condigne punishmente, every one had (as the manner was) his
title and stile geuen vnto hym, which did describe and declare both the
person and the fault. Now then, when Pilate had geuen to the other their
titles according to their deseruing, he commaunded that to the crosse of
Jesus the Lord, should bee fastened this ti|le and superscrip|on,Jesus of
Nazareth the king of the Iewes, even for this cause truely,* that by the very selfe inscription, he mighte cause bothe the malyce of the Iewes, and the innocencie of hym that was crucified, to be re|corded: howbeit this title was not conuenient for him, in respect of the Iewes accusacion: and yet according to that whiche himselfe confessed to the presy|dent, it was a title moste seeming for hym. For truely Iudeus doeth signifie to the Hebrues, confessing. And doubtles he was and is in very dede, a kyng and a setter of all them at libertie, whiche professeth his name: vnto whome he gelueth felowship of the kyngdome of heauen. And to bryng the Bishoppes and the Phariseis into more hatred thereby, Pilate prouided this title to bee writē in thre sundry languages, in Hebrue, in Greke, and in Latine; whereof the first was their owne countrey speache, and the other two tounges (by reason of the great occupying that they had with the Grekes, and the Romaines) was so brought in among them, that some Iewes also knewe the Greke and the Latine toung. Therfore it was prouided by the president, that no man neither re|siaunt there and thesame countreyman, nor straunger and resorter thyther, shoulde be ignoraunt of the title. This title thus wrytten, being odious vnto the Phariseis, by reason that the place was muche haunted, and greate was the resorte and conluence there, because that Golgatha, the mounte of caluerie, was nyghe vnto the citie, and layefull in theyr syght that by casualtie passed by that waye: many lewes therefore read (I saye) this superscription: and sum knewe well the name of Iesus of Nazareth. And howe lite he desyred any worldly kyngdome, many had tru• knowledge, whiche had seen hym hyde hymselfe when he shoulde haue been drawn by force to a kyngdome. That velry kyng whiche was promysed by the prophets, and whome the lewes call Messias, was of very truthe loked for among all the lewes. And althoughe Pilate was ouersene herein, yet vnawares he gaue hym that tytle which dyd moste demonstrate & notise to all folke, who he was that hong vpon the crosse. For of very truthe that selfe kynge of kynges honge there cru|fycyd, whiche by his deathe, dyd vanquishe the tirannye of the deuyll. Thou oughtest to call it rather the token and banner of victorie, than a crosse. Thoughe all thynge semed full of shame and rebuke to the byshops, scribes, and to the Phariseis, yet this intitleing and superscripccion did greue theyr myndes, because it was more honorably set out than they woulde haue haed it. So great was the delsyre of the wycked, to abol|ysh a name to the which onely, all glory of the whole world ought to be geuen. And therefore they treate and common with the pre|sident of chaungeing the title, and that it should not be written, the king of the lewes, but that he dyd vsurpe and vniustly take vpon hym that name. But the presydent notwithstandyng that euen then vnawares he dyd pronosticate what should folow, that is to were, that the profession of that
healthfull name (whiche the Iewes falsely denyed) should departe thence to the redy beleuyng Gentiles, that is to saye, to the true Iewes in dede: yet (I saye) this notwith∫standing, and that also heretofore he did condescende and folowe theyr malyce, the presydente woulde not alter and chaunge the title, but sayeth: that I haue wrytten, I haue wrytten. For because it was in verie deed to the commoditie and profit of all folke that Christe shoulde be put to death, and agayne also, it was for all mennes weale that his name should be of most fame and renoume thorowe the whole worlde, by the profession whereof, salvacion shoulde bee brought to all folke.

[ The texte.] Than the souldiers when they had crucified Iesus, they toke his garmentses and made •ower partes, to euery souldier a parte, and also his coate. The coate was without seame, wrought vpon throughout. They sayed therfore among themselues, let vs not diuide it, but cast lottes for it, who shall haue it. That the scrypture myght be fulfylled, saying: They parted my rayment among them, and for my coate dyd they calle lottes. And the souldiers dyd suche thynges in dede. There stoode by the crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene: when Iesus therfore sawe his mother, and the disciple standyng, whome he loued, he sayeth vnto his mother: Woman, beholde thy sonne. Than sayed he to the disciple: Beholde thy mother, and from that houre the disciple toke her for his owne.

Nowe therefore when the Lorde Iesus was nayled (as the maner was) all naked vnto the crosse, and the foresayed superscription aboue his heade, the souldiers that crucified hym (accordyng to the vsage) parted among them Iesus garments. For this thyng came to them as amendes and reward for theyr paynes taking. And forasmuche as they were fower in noumbre, they so deuided the resydue of his garments saue his coate (by cause they were made of soundrye pieces and sowed together) that euery manne had hys parte porcionately.

But than his coate or iacket, a garmēt verely whiche was more in|ner and nere his bodye, no sewed garment, but so wouen from thouer hem to the lower, that beyng leusyd or rypte, it woulde haue been good for nothinge and nought wourth. Therefore ye souldiers thought good that it shoulde bee kept whole vn.cut, and that sum one of them shoulde haue the whole iacket to whose lotte it should chaunce. But not withstandynge that the souldiers dyd these thinges of a prophane mynde, and of a worldlye purpose, yet vnawares they fulfyled in their so doyng, the prophecies of the Prophetes, that hereby also he might haue bene knownen to bee he, of whome the holy ghoste had spoken in the Psalmes thus: they haue deuyded myne apparel
amonge thē, and caste lottes vpon my garmentes. And these thinges perdye, the souldiers did whiles yet the Lord honge vpon the crosse alyue. But there stoode by yᵉ crosse of Iesus, Mary his mother, associate with heryster Marye, the daughter of Cleophas, and Marie Magdalene. Therefore Iesus lokynge from ye crosse vpon his mother, and castynge his iye withall vpon the disciple whom he lo[u]ed more familiarly than the reste, to thentente that as (his clothes beyng dis[tributed]) he lefte no worldly substaunce behynde him, so he woulde leaue vpō earthe no worldly or mannes affeccion: Iesus (I saye) turned towards his mother and sayed: Woman beholde that thy sonne, poyntynge with a nod of his head, and with a wincke of his iye, to the disciple.

And turning furthwith to the disciple, sayeth: Beholde thy mother. And verily from that tyme, the sayd disciple bore a very sōnes mynde and affectiō toward the mother of Ie∣sus, and toke the whole charge and care of her.

[ The texte.] After these thinges, Iesus knowyng that all things were now perfourmed, that the scripture myght be fulilled, he sayeth: I thirst. So there stoode a vessell by ful of vine∣gre: therfore they illed a sponge with vinegre, and wounde it about wIsope, & putte it to his mouthe. Assone as Iesus receyued of the vynegre, he sayd: it is finished, & bowed his heade, and gaue vp the ghoste.

When these thinges were doen, and Iesus knew that nothing wanted perteyning to a lawfull sacrifice, yet to bryng therunto and to accomplyshe the Prophetes saying where he sayeth: They gaue me gall to eate, and when I was thristye they gaue me vinegre to drinke, he cried from the crosse: I am a|thirst. For a trueth suche as dye in this kynde of death, are wonte to be sore greued with vehement thrist, by reason that through the woundes of yᵉ body, the bloude is exhaust and cleane drawē out. And euen this now too, did much proue and declare him to be a very man, & to be oute of doubte, punyshed to his great payne. Now thā a vessel full of vinegre stoode there at hād, which was wont to be reached vp & geuen to thē that were athirste to make them the sooner dye. The souldiers therfore fyllēd a sponge with vinegre, & woūde it about with ysipe, and helde it to his mouthe. But as sone as lesus had ta[j]sted yᵉ vinegre, he saied: It is finished, signifying that the sacrifice was righ[t]ely doen and accomplyshed accordynge to his fathers wyll, and byanby he bowed his héade and gaue vp the ghoste.

[ The texte.] The Iewes therfore bicause it was the preparing of the Sabbothe, that the bodies should not remayne on the crosse on the Sabboth day, for the Sabboth day was an hye day, besought By late that their legges might be brokē, and that they might bee taken downe. Then came the souldiers and brake the legges of the first and of yᵉ other which
was crucified with him, but when they came to Jesus, and saw that he was
dead already, they brake not his legges, but one of ye souldiers with a speare
thrust him into ye syde, and furthwith came there out bloud & water. And he
that sawe it bare recorde, & his re|corde is true, & he knoweth that he sayeth
true ye myght beleue also: for these things were done, that the scripture
should be fulfilled. Ye shall not breake a bone of him, and algayne another
scripture sayeth: They shall looke on hym whome they peard.

But it is a sporte an a wonder withall to heare now againe in this case the
peruerse religion of the lewes so farre out of course and mysordred: The
lewes vpon a myscheuous malice, and by wicked meanes, brought with
violence vnto the crosse an innocent, and one that had bene beneficiall
vnto them, beyng nothing abashed with the religyon of the feastfull daye, to
do so cruel and so vngracieouse a dede, but they were very supersticiouse,
and made muche a do about taking the bodies of frō the crosse. They came
vnto Pilate, and be|sought him by his commaundement, the legges of
them which were crucifi|ed, might be broken, to thentent they might the
sooner be deade: and then their corpses be taken downe, and had out of
the waye, lesse beyng sene, they shoulde violate and breake the feastfull
daye. That daye was a solemne greate daye, whiche (of the great apearelyng
and fournature of holy adournmētes and dy|uine seruice) is called of the
Grekes, Parasceue, that is to saye, a preparacion. And their holy and
solemne Sabbothe daye was nye at hande, vpon whyche daye to worke was
a detestable thing. For at this season the men beeynge (ye wote well) very
precise in their relygion, after they had inished and accom|plyshed so
horryble an acte, as thoughe the thinge, had been well doen, they bente
their myndes to celebrate the sacrifice that was to be offered by Moy|ses
lawe, solemnely and purely, not knowyng that the very true Easter lambe
was already offered vp in sacrifice.

Suche a poyson and so pestiferouse a thing is holynesse that consisteth in
outwarde and bodily thinges, and hath not holynes and godlynes of herte
and mynde, ioyned and annexed vnto it. Nowe therfore Pilate grauntyng
them their request, the souldiers brake bothe the theues legges, whome
they found yet alius. And then when they were come to Jesus, because they
saw him alreadye deade, and therefore thought it a vayne and superfluous
thyng to breake his legges, they lefte them whole vnbroken. For to this
ende and pur|pose were the legges broken, that those whiche hung vpon
the crosse, shoulde the sooner gyue vp the ghoste. But among the souldiers
stoode a certaine man whiche (for the more certeintie of the Lorde leus
death) opened his syde with a speare, and immediatly out of the wounde
there gushed forth bloude and water, in a great misterey declaryng that his
death shoulde washe and cleanse vs from synne, and the same also geue to
vs euerlastinge lyfe and saluacion. For baptisme standeth in water, and with water are we baptised. And ye lyfe of a manne is in the bloude. But it is againste the course of nature for water to runne out of a bodye that is wounded. Howbeit he that sawe the thing with his iyes, testiied, and beareth witnes hereof: And we knowe his recorde to bee true. And leste any of you shoulde stonde in doubte whether ye maye or no beleue the thing, whiche els mighte seme incredible, I assure you that Iesus himselfe knewe that witnes, to tell trueth.

And although these thinges semed to be doen by chaunce or casualtie, that is to saye, that in stede of breakyng his legges, as the others were, his chaunce was to haue his side thruste thorowe, yet for all that were they doen by the foresight and prouidence of God, and as his diuine councell disposed, that in this ponte also, theffecte and conclusion of the thing, myght aunswere and algre with the prophecies of the Prophetes. For among other rites and customes wherwith Moses teacheth in Exodus, that the paske or passouer ought to be observerd and celebrate, he had prescribed euē that thing specially by name, that is to wete, that lambe which was sacrifised, should be so slaine, that no bone of it should be broken: euen thereby notyng and declaryng, that Iesus was the very true phase or passeouer, the igure whereof that Mosaicall lambe did beare, & resembled thesame. For the bloud of this true lambe Iesus, saueth them that beleue in hym from death. And the spirituall eatyng of this lambe, conueyeth vs beeyng made free from the seruitude of Egypte, that is to saye, from the sinfull lustes of the worlde, and from the tyranny of sinne, into an heaueny region. And againe, the holy ghoste speaketh thus by Zacharye: They shall see hym whom they pearsed. For he shall once come with thesame body wherwith he hong on the crosse, though it be alreadye a gloryouse body, yet shall he shewe the printe of the wounde to all folke, and he shall shewe the vnfaythfull, to theyr rebuke, the fountayne that was open all in vayne to them, that would not beleue: with the flowyng and streames wherof, they might haue been cured.

[ The texte.] After this Ioseph of Aramathia, which was a disciple of Iesus, but secretely for feare of the Iewes, besought Pilate that he might take downe the body of Iesus. And Pilate gaue hym licence: he came therfore and tooke downe the body of Iesus. And then came also Nicodemus, which at the begynning came to Iesus by night, and brought of myrthe and aloes men|gled together, aboute an hundred pounde weyght. Then tooke they the body of Iesus, and wounde it in lynnen clothes with odours, as the maner of the Iewes is to bury. And in the place where he was crucified there was a gardeyne, and in the gardeyne a newe sepulchre, wherin was neuer man layed. There layed they
Iesus therefore, because of the preparing of the Sabbath of the Jews, for the sepulchre was not at hand.

And so nowe his death being already certaine, and himselfe founde dead by the experience of many, it behoued furthermore that his buryall should many wayes confirme the belefe of the resurrection. And as Christe would (perdie) his whole life to be base and of a lowe porre, so he would that his buryall should be honorable, and of a great majestie, not intedynge therby to teache vs to be carefull of a sepulchre, but to thentent that those thinges once accomplyshed, whiche concerned the abasing of hymselfe and the whole ministery thereof, he might make a waye to the honour and prayse of his resurrection. And in very deed the honour whiche is geuen to a manne aluyne, is not without either suspicion or daunger; but the honour whiche voluntarily we geue to the dead, is a sure wytnes of prowes, goodnes, and vertue. Nowe therefore Ioseph being a manne of honour and of great power, & substance, an Aramathian borne, which sayed Ioseph was a disciple of Iesus, but not openly knowne so to be for feare of the Jews, which had made a lawe that whosoeuer did openly confesse himselfe to be Iesus disciple, thesame person should be caste out of the Synagoge: Ioseph (I saye) came vnto Pilate to whom he was well knowen, and desireth licence of hym, to take downe Iesus body from the crosse: when Pilate had tried whether that he were dead or not, he was content withal. Therfore Ioseph went his way to the crosse,

and toke downe the dead corps. In the meane season, as one to helpe furthe with those thinges and doynges, that pertaine to the funerals: euen Nicodemus also, cummeth thither, a man among the Phariseis of a notable estimation and dignitie: and he also being a secrete disciple of Iesus, which had before that time come to Iesus in the night, because he myght so beste auoyde the displeasure and grudge of the Phariseis, as was before rehearsed. These menne knowynge that death commonly maketh an ende of hatred, trustyng vpon the presidentes fauour, enterprysed hely to honoure the dead, with whom (whiles he liued) they durst not talke openly. Nicodemus (of trueth) brought with him an oynment of myrrhe & aloes mingled together about an hundred pounde weyght, so muche as, was sufficient to sweiten the bodye, and honorably to preserue it from corruption. They now therefore ioyntely together with one common servise, anointed Iesus body being takē downe, on euery parte with pleasante and swete sauyrye spices, and when they had well imbrued the corps with the odours, therewith it in linnen clothes, that the oynmēt should not runne of from the body. For the maner of the Jews is, after this sorte to bury, leste the bodies should corrupte and putrefie. And verily they did this honour to
the Lord Iesus as to a wurthy mā, and one that was throughly good: and
againe, they thus honoured him to then∣tent no man should thinke that he
dyed for any cryme or faulte. For as yet, they had no hyer opinion of hym,
but that he was an innocent good man and loued of god, whose name and
memory ought to haue this honour doen vnsto it, that is to saye, to be
remembred as one that was enuied for his vertue eluen to the death, a
thyng that usuall hapneth in maner to moste beste menne. Moreover this
preparacion and great a doe was euen there finished, lest any man myght
supect that the body had been chaunged. And agayne the Lord was buried
then in a garden, nye to the place of the crosse. In the garden was a new
sepulchre lately made out of an harde thicke stone, wherin was neuer man
layed. And albeit these thinges were supposed to be doen by casualtie, yet
they made much for the fayth of the resurreccion. For the sepulchre could
not seme to be digged vp with vndermynyng, becau•e it was cutte out of an
whole sounde vnholowe rocke of stone, nor none other could be thought to
haue risen out of it, in whiche he only was la•ed. But yet Ioseph and
Nico•deme did not this in respecte of his resurrecciō, for in dede they had
no hope that he should rise againe, but they were moued thus to doe with a
Jewishe deuocion, for religion sake of the feaste ful day. For in dede it was
the lewes Easter day euen, and theorefore the Sabboth prouoked and
setforwarde this doe. In which Sabboth day it was not lawfull for them to
worke. Wherfore leste the body should be vnburied, or the buriall be to
slender, and with to small honour doen, they ryd the thyng out of hande,
and layed hym in the sepulchre that was nexte vnto them. Also furthermore,
euen the diligence of the lewes, serued for the belefe of his resurreccion
that should be. For after that the lewes had obteined of Pilate kepers for the
sepulchre, & had procured that it should be watched and attended vpon,
esty any body should secrete steale a waye the dead corps, they not
contente therewith, close vp the mouthe of the sepulchre, with a great stone,
and seale it, when they hadde so doen: so that on every side the malice of
the lewes, succeded and came to the glory of Christ, whose name they went
about utterly to destroy and abolish.

The xx. Chapter.

[ The texte.] The first daye of the Sabbothes came Marye Magdalene early (when
it was yet some∣what darke) vnto the sepulchre, and sawe the stone taken
awaye from the graue. Then she ranne, and came to Symon Peter, and to the
other disciple whome Iesus loued, and sayed vnto them: They haue taken
awaye the lorde out o• the graue, and we cannot tell wher• they haue layed
hym. Peter therfore went fourth, and that other disciple, and came •nto the
sepulchre. They ranne bothe together, and the other disciple dyd out runne
Peter, and came firste to the sepulchre. And when he had stouped downe, he
sawe the linnen clothes lying, yet wene he not in.
A

Nd verely the residue of the disciples, beyng stryken partly with feare, and partely with dispayre, neglected the burying, and rought not for the dead corps. But certayne weomen that were his disciples cared asmuche for it, as did Ioseph and Nicodemus, but the religion of the feastefull daye, stayed them from the labourynge albout preparaciō of swete odours. Howbeit, as soone as Phase Sabbath daye was past (the oyntmentes beyng made ready in the nyghte Mary Magdalene came ear\lye when it was yet somewhat darke vn\o the sepulchre, the morowe after the Sabbath daye. And when she sawe the stone (wherewith the entrie of the sepul\chre was closed vp) remoued thence, and the sepulchre to be open, the woman supposed nothyng els but that the deade corps hadde been taken waye in the night, to the intent it might haue been more semely and accordyngly buried. For the body was layed there for a time, a\ of purpose, that it might soone after be adourned and set foorth with the due and full solemnitie of burying. For in dede the hope of his resurreccion fell awaye from all the disciples, they were so muche astonied with the certaintie of his death.

Therfore Marie ere she had loked into the graue, retyered backe agayne, and ran to Simon Peter, with whom was euen that disciple whome Iesus lo\ued, and she sayeth: Our lord is taken awaye out of the sepulchre, and I know not whither they haue caried him that toke him a waye. They both beyng styr\red with that voyce, went foorth. Surely they had small hope, yet hadde they a great affeccion and desyre towards their maister, whom they so muche loued. And therfore they ranne both out together to the graue, but that disciple which was so beloued of Jesus, outranne Peter, and came first to the sepulchre. And when he founde the doore open, he wente not in, but stouped downe and looked into the graue, whether it were emptie or no. And he sawe well there was no dead corps, but the linnen clothes lefte imbruied with swete odoriferous ointe\mentes, wherwith the body had bene wrapped, and also the napkyn that Jesus head had bene bound in, not the linnen clothes and it lying together, but wrapt vp and layed aside by it selfe, so that it was easy to perceyue, that the body was not taken awaye by theues, whiche would haue rather purloyned the whole corps as it laye, wrapped and wounde vp with the swete smellyng spices, with the linnen clothes, and the fine kercher: though it had not bene for the valure therof, at least they would so haue doen, because thei should haue lacked laisure to haue separate the oyntmentes and swete spices from the bodye, seeyng they cleaued as fast therunto as byrdelime woulde haue doen, and because also they
should not have had sufficient time to fold up and cover every thing hande: somely and severally in his place. This (suche as it was) was in deed the firste comforte and hope that was gueuen to them of his resurreccion.

Then came Simon Peter folowyng hym, and went into the sepulchre, and saw the linen clothes lye, and the napkyn that was about his head, not lying with the linnen clothes, but wrapped together in a place by it self. Then wente in also the other disciple whiche came first to the sepulchre, and he sawe and beleued. For as yet they knewe not the scripture, that he shoulde sse agayne from death.

Now than anon after cummeth Peter also, who after that he was certiied of the thing by Iohn, as he was slower in running, so was he both bolder and more diligent in trying out the trueth of the thyng. For not beyng content with lokyng into the graue, he also went into it. The other disciple a loker in as wel as he, (whiche yet durst not by hymselfe alone go in, howbeit in dede his com|panion beyng with hym, tooke parte of the feare awaye) nowe folowed Peter into the sepulchre. And so nowe they sawe certaynly at very hande the thing to be true, (whiche the one of them had seen as it had been a shadowe, or a gylmering sight therof,) that no corse or dead corps was any where in that place: but in dede they sawe the clothes wherin the body had been wrapped, in suche sorte pulle|d of, and laied aside, that it appeared to be doen not of theues in hast, sleyghtly and shufled vp, but quietly and layserly. Howbeit as yet they did not beleue that he was risen agayn to lyfe, they onely beleued that to be true, which Marie had tolde them: Verelye that the corps was taken awaye out of the sepulchre. For although they had heard Iesus saye that he would rise againe, yet did not the saying sticke inwardly in theyr minde|s, and though some hope ther|of were in theyr hertes, yet that whiche had already place in theyr myndes, the feare and tumulte of the crosse and his passion, draue it out of theyr myndes. For they did not fully understand as yet, the saying of the Prophet, which had prophesied that certaynly Iesus should suffer death, and rise againe the thirde daye from death to lyfe.

Then the disciples went away agayne vnto theyr owne home. Marie stode without at the sepulchre, wepyng: So as she wepte, she bowed hirselfe into the sepulchre, and seeth two an|gels clothed in white sitting the one at the heade, and the other at the feete, where they had layed the body of Iesus. They saye vnto her: Woman why wepest thou? She sayeth vnto them: For they haue taken awaye my Lorde, and I wo•e not where they haue layed hym.

Therefore the two disciples departed thence, and wente backe again to the place from whence they came. But Marie of a certain excedyng loue and wonderfull desire that she had to the lorde, coulde not be drawn from the
sepulchre: sekyng hym that was now deade, whome she had loued beyng
alieue, and was desirouse to shew gentilnes, and to do seruice vpon the dead
bodye, forsomuche as she now could not haue the fruicion of his liuely
body: and she stoode without nye vnto the doore of the graue, and did
nought els but all to wepe, & loke about her, if she coulde haue any hope or
lykelyhoode to finde the bodye. Nowe than as she was weping, and in dede
durst not go into the graue, she turned her head aside and loked into the
graue, and she sawe two angels, goodly to looke too, both of good
semblaunce and in pleasaunt white apparell, sittyng in seu埃尔ral places, the
one at the head and the other at the feete of the place, where the
dead corps was laied. And in very dede this pleasaūt, this chereful and
peaceable sight, did someadeal asswage the extreme feare of the night, and
of her carefulness. The angels also to conforte her sorowfull
pensifenesse, of theyr owne accorde and gentlenes, speake vnto the wepyng
woman and saye: O woman, what is it thou wepest for? She than beyng all
rauyshed, and as one drounke with a certayne vehemencie of loue, sayeth:
They haue taken awaye my lorde, and I know not where they haue laied
hym. She calleth him her lorde, and she also loueth hym being dead, hauing
yet no hope of the resurreccion. She was onely herewithall grieued, that is,
because she coulde not haue the sighte of his bodye.

[ The texte.] Whan she had thus sayed, she turned herselfe backe, and sawe Iesus
standyng, and knew not that it was Iesus. Iesus sayeth vnto her: Woman, why
wepest thou? whome sekest thou? She supposyng it had been a gardiner,
sayeth vnto hym: Sir, if thou haue borne hym hence, tell me where thou hast
layed hym, and I wyl fetche hym. Iesus sayeth vnto her: Mary. She turned
herselfe and sayed vnto hym: Rabboni, whiche is to saye, Maister. Iesus sayeth
vnto her: Touche me not, for I am not yet ascended to my father, but go vnto
my brethren, and saie vnto them. I ascende vnto my father and your father,
and to my God and your God.

Whiles she speaketh thus, she coniectured by the semblaunce of the angels,
that some man stode behinde at her backe, and not tarying for the angels
aunanswer, she cast her iye aside, and incontinently she sawe Iesus standyng,
whom y• angels had wurshipped, but yet Marie knewe not that it was Iesus.
For he did appere in the forme of a poore simple man lest he being sodainly
seen in his owne fo•me and shape, should haue muche astonished the
woman. Therfore to bolden her withall, he calleth & speaketh gently vnto
her with thesame faier wordes that the angels did, saying: Woman, why
wepest thou? whome sekest thou loking about the hither and thither? She
suspecting him to be a gardiner, the workeman and keper of the ground,
wherein the sepulchre was, (for it was in a garden) with a womanly
simplicitie sayed vnto hym: Sir, if thou hast ta\huge{k}\kern-5ptken him away, tel me where
thou hast hid him, that I maie go fetche him thēce. For she supposed that
some frend for feare of the Iewes, had procured the body to be secretly
caryed awaye, leste it shoulde come into the Iewes handes, and should be
otherwyse handled than she woulde it shoulde be. Iesus therfore belyng
delited in the great desyre of the woman, doeth now with a knowen
famillier voyce, speake vnto her, and calleth her Marie. At this knowen
voyce, the woman sodainly turnyng herselfe (for euen at this very presente
she had bowled downe herselfe agayne towards the angels, so muche was
she by sodayne mocions of mynde stiered to loke this waye and that waye)
the woman I saie, knewe Iesus, and rauished with a sodayne ioye, she a
disciple, speaketh to the master, and calleth hym Rabboni, whiche worde in
the Syrians tonge, signifieth, Master: And withal she falleth flatte downe to
the grounde, and would haue kissed his feete, hauyng yet in remembraunce
theyr olde familiaritie. But Iesus knowyng that as yet she thought no great
excellente thyng of hym, al\huge{t}\kern-5ptthough she loued him sincerely and ardently, did
prohibite her to touche his bo\huge{d}\kern-5ptdye. For Marie sawe well that he was al\huge{i\kern-5ptiue
agayne, but she thought y\huge{t} he was reuiued for none other cause, but as he
did before, to liue familiarlye with his frendes, beyng now a man al\huge{iue,
where as before he was dead: and ignoraunt she was that he now carryed
about with hym an immortall body, which was to be handled with muche
greater reuerence, whiche bodye the Lorde did neuer exhibite or present to
the wicked, nor suffered it to be handled of euerye man, to

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thentent he might litle by litle, altogether withrawe them from the loue of
the bodye. Touche me not (sayeth he) it is thesame bodye whiche hong
vpon the crosse, but it is nowe beautifed and adourned with the glory of
immortalitie. But truely thine affeccion is yet some\huge{d}eale carnall, because I
haue not yet as\huge{c}ended vp to my father, whiche thyng once doen, I shall
sende vnto you the spi\huge{l}rite that is the comforter, and he shall make you
perfite and wurthy to haue the spirituall felowship of me.

In the meane time content thy selfe with that thou hast seen me and heard
me speake, and specially now go thou to my brethren, whiche are throughe
my death comforteles, and foorth with make them partakers with thee, of
the ioye and conforte whiche thou haste receyued by the sight of me: and
vpon these my wordes shewe them that to this ende I am ryson from death
to lyfe, euen that after I haue taried a certayne dayes among them, I maye
leave the worlde, and ascende vp to my father, who is also your father; and
thesame is both your god and mine, common to bothe. Let them threfore
put away earthly affeccions and rectifie their mindes, applying thesame to
spiritual and heauenly thinges.
Mary Magdalene came and tolde the disciples, that she had seue the lorde, and that he had spoken suche thynges vnto her. Thesa•e daye at night, whiche was the firste daye of the •abbothes, when the dores were shut (where th• disciples were assembled together for feare of the lewes) came Iesus and stoode in the middes, and sayeth vnto them: Peace bee vnto you. And wh•n he had so sayed, he sheweth vnto them his handes and his syde. Then were the disciples glad when they sawe the lorde.

Now than Mary did as he bad her, and returnyng againe to the disciples, shewed them that she had seen the lorde, and tolde them the thynges whiche he had commaundedy to be made relacion of in his name: and this was done that they should take right great confort of that he nowe called them his brethern, and prepare also theyr myndes to the loue and desyre of eternall and heauenly thynges, for as muche as the present use of his body should not endure long with them. After that with these and certayne other apparicions the lord Iesus had litle by litle lift vp theyr myndes to quicknesse of spirite, and to the hope of the resurreccion already past, the selfe same daye that was the morowe after the sabboth whiche next to folowed the sabboth of Easter, when it was nighte, and the disciples secretely gathered together, whiche for feare of the lewes durste not assemble together in the daye tyme. Iesus went in to them when the doores were shut, and standing in the middes in the sight of them all, to take awaye al feare from them, he saluted them amiably and full gentlye, saying with a voyce well knownen vnto them: Peace with you. And lest they shoulde suspect it to be a ghost or another bodye, he sheweth vnto them the printe of the nayles in his handes, and the scarre of the wounde whiche the soldier hadde made in his side with a speare. With this salutacion and sight, the fayth of his disciples was confirmed, the sorowe take awaye, and theyr myndes muche recreate and made ioyouse. For Iesus had promised them before that thus it should be, that within a shorte tyme he woulde see them agayne, and after they hadde seen hym, and theyr sorowe put awaye, that he would make their hertes gladde and merye. And therewithal he tolde them this also should folow, that in the world they should haue sorow and heuinesse, but in hym they shoulde haue peace and quietnesse.

Then sayed Iesus to them agayne: Peace be vnto you. As my father sent me, euen so sende I you also•. And when he had sayed these woordes, he brethed on them, and sayeth vnto them: Whosoeuers sinnes ye remit, they are remitted vnto thē, and whosoeuers synnes ye retayne, they are retayned. But Thomas one of the twelue (which is called Didimus) was not with them when Iesus
came. The other disciples therefore said unto him: We have seen the lord. But he said unto them: Except I see in his hand the print of the nails, and thrust my hand into his side, I will not believe.

Therefore to confirm the Apostles in their joy and comfort more, he once again saluted them with good luck of peace, saying: Peace with you. And at the same time, he highly authorized them, and commanded them to preach the things which they had seen, and said: As my father sent me, so do I send you. I have truly and faithfully glorified my father's name, and you agreeing among yourselves, shall with like truth and faithfulness preach my father's name and mine. Prepare your minds to this function and office: forasmuch as I now that I have done diligently the thing that I had in commission to do, go againe to my father, and from thence I shall send you more plenty and more power of the holy ghost. In the meantime shall I also make you partakers of the holy ghost according to your capacity: and even as he was thus speaking, he breathed on them and gave them the spirit, with authority to forgive all men their sins that would be joined to him by profession of the gospel and by baptism, and that would forthink their former life, and be oftimes amended where they have erred. Whosoever sins ye remit (sayeth he) they are remitted unto them, and whosoever ye retain, they shall abide subject to their sins. When these things were done, the residue of the disciples were assembled together, Thomas only except, that he was absent: which name Thomas signifieth in the Greek tongue Didmus, and in the Latin Geminus, in English doubtfull. For he was one of the twelve whom the lord did specially and peculiarly choose to the office of preaching the gospel. Therefore after that he was come in to them, the disciples that could scant stand for joy, shewed openly unto him that they had seen the lord. Thomas supposing them to be deceived and illused by some vision or spirit, denied to believe unless he might see him with his own eyes: and not to believe his own eyes as sufficient witness, except he might see with all the print of the nails even fresh in his hand, yea and with putting his own hand into Jesus side perceyue by feeling, the wounde that the speare made. And trulie, this incredulitie of the Apostle, by the dispensacion of God as he shall dispose, didde muche good to the confirmacion and establishement of our fayth.

[The texte.] ¶And after eyght dayes, agayne his disciples were within, and Thomas with them. Then came Jesus when the doores were shut, and stood in the middes, and sayed: Peace be vnto you. After that sayed he to Thomas: Bryng thy fynger hither and see my handes, and reache hither thy hande, and thrust it into my syde, and be not faythlesse but beleuyng. Thomas answered, and sayed: My Lorde, and my God. Jesus sayeth vnto hym: Thomas because thou hast sene me, thou hast beleued, blessed are they that haue not sene and yet haue beleued. And many other things truly did Jesus in the prece of his disciples, which are no written in this boke. These are written that ye might
beleue, that Iesus is Christe the sonne of God, and that (in beleuyng) ye might haue life thorowe his name.

Therefore eyght dayes after, when the Apostles met together agayne, by stealthe, and at this tyme with the reste, Thomas was in coumpanye, whiche hitherto woulde not beleue that Christe was rysen: the Lorde came in to them where they were, the gates beyng hard faste shut, and standing in the middes of them, he saluted them after his vsuall and well knownen maner and facion, saying: Peace with you. And turnyng hym by and by to Thomas, whose vnbelefe he knewe, that was ignoraunt in nothyng; whiche lacke of belefe, because Iesus knewe it came not as the phariseis infidelitie did, that is, of mallice, but of mans inirmitie, he vouched safe to heale it. He sayeth thus to hym: Thomas (sayeth he) forasmuche as it dooeth not sufise the to haue hearde of many (that I was rysen to lyfe agayne) whiche hath seen me and hearde me, except thy senses mighte feale and perceyue thesame, bring hither thy finger and feele the woundes of the nayles, and see that I trueyley carye the very true markes therof. Put thy hande into my syde and handle the wounde whiche the speare made, and hereafter be not vnfaithful, and harde of belefe in other mat∣tiers: but after thou haste nowe seen this thing proved certainly true, whiche persemued to thee incredible, see thou geue fayth to my promises, howe incredi∣ble soeuer they seme to the common sence and iudgement of men. After that Thomas had seen and felte, knowyng bothe the face and accustomed voyce of the Lorde, he than conceyued a full fayth, and spake aloude: My Lorde and my God. For as he was more harde of belefe, so no body did more clearlye confesse Iesus to be God and man, for because the handlyng of the body which late before hong dead vpon the crosse, witnessed that he whiche was rysen to lyfe a∣gayne, was a very man in dede: and the knowleage of hidde secrete thynge, proued well his godhead.

So than of trueth, Iesus did well accepte and embrace Thomas his confession, but yet withall he did reprove his hardnesse of belefe, saying: Thomas because thou hast seen me, hearde me, and handled me, thou beleuest: but blessed shall they be, whiche though they see not, will yet beleue. Verely the Lorde Iesus declared vnto his disciples, his diuine power and godheade by many o|ther tokens whiche are not written in this booke, but some thynge|s are repor|ted and declared by other Euangelistes, and some thynge|s also were repor|ted and tolde by worde of mouthe: and euen they were the tellers therof, which bothe sawe and hearde the thynge|s themselues. For to set out and write all thynge|s (whiche woulde haue bene a worke that for the greatnes it coulde not haue been measured) was not cared for, but yet it was thoughte necessar|ye to write of some thinge|s, that
thereby ye mought come to the believe, that Ie∣sus was the sonne of God. Whiche thyng yf ye do in dede, ye shall haue that full blisse, and beatitude whiche our Lorde Iesus promised to them that when they see not, beleue. For lyke as he suffered death and liueth immortal, so shall ye also by profession of his name in true faythe, obtayne eternall lyfe.

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The .xxi. Chapter.

Afterwarde did Iesus shewe himselfe againe at the sea of Tiberias. And on this wyse shewed he hymselfe. There were together Symon Peter and Thomas (whiche is called Didimus) and Nathanael of Cana in Galile, and the sonnes of Zebedei, and two other of his disciples.

And verely, to conirme more and more the faythe of his disciples, Iesus oft times appeared vnto them, and tal∣ked with them, sometyme also eate meate in theyr com∣pany: le•te any suspicion shoulde setle in theyr myndes that it was but a delusion or some ghoste, whiche they had sene, neyther was he therwhiles continuallye, for all that, present in their company as he was wont before his death, nor so familiarly handled himself among them: nor yet was seen of all menne, because he hadde sayed before that he would appere to his and not to the world, nor to his neyther, but euen when he list. For nowe immortalitie shewed a certaine semblaunce full of maiestie, that was to be had in reuerence, to thentent that their faith beyng full stayed and estabylshed, he might withdrawe from them altogether the sight of the body, and spirituallye to be now amongst his. And so now therefore he appered and shewed himselfe againe to his disciples, at yè depe lake called Tyberias. And he presented himselfe vnto them on this wyse. The disciples, which before yè tyme kept thēselues secrete in Hierusalem, to be in sauetie out of the Phariseis daunger, repayred againe into Galile, & there was a good sorte of thē together, euen no fewer thā Simon Peter and Thomas, called Didimus, also Nathanael of Cana a citie of Galile, where Iesus turned water into wine. And besides these, yè two son|nes of zebedei lohn & iames yè greater, & with these was two other disciples.

Symon Peter saieth vnto them: I wyll go a fishyng. They saye vnto him: We also wyl go with the. They went theyr waye, and entred into a shippe immediatlye, and that night caught they nothing. But when the mornyng was nowe come. Iesus stoode on the shore, neuertheless the disciples knewe not that it was Iesus. Iesus sayeth vnto them: Children haue ye any meate? They
answered him: no. And he saieth vnto them: Cast out the net on the right hande, and ye shal fynde.

Nowe than, because they lacked theyr Lordes helpe, by whom they were woonte to be fedde of the mere fre bounteousnes of frendes, Peter wente in hande againe with his olde facultie, to get his lyuinge with his owne han|des: lest he should be burdenouse to any man, or to be fed by any others lyberallitie in idlenes. For then he might not preache, and he thoughte it was no right that he whiche serued not the ghospell, should lyue of the ghospell. Therfore in the twie lyght, because they shoulde haue gone abrode vpon theyr peryll in the daye, Peter saieth: I go a fishyng. The reste than saied vnto him: We also wyll go a fishing with the. And so goyng foorth a doores togetherwarde, they entred into the shippe. And they fished all that night in vayne. For they ga•e neuer one fishe, to the intente that waye shoulde be made for a miracle, and therwith as in a misterie to be signified, that the labour of an E|uangelist is all in vayne, vnles Christe do prosper the mannes endeuour.

But now when it waxed daye, Iesus stoode on the shore, but the dysciples knewe not it was he, partly for the distaunce that was betwene him & them,

and partely because it was scant daye: also partely because the Lorde woulde not furthwith be known. Therfore Iesus spake vnto them from the shore, saying: Children haue ye any meate? They than, forasmuche as they knewe not the Lorde by his voyce, but supposed him to be some other manne whiche came to the sea to bye fyshe, made aunswere that they had none that they could selle him, because they had taken nothing. Iesus than to declare litle and ly|tle who he was, sayed vnto them: Caste out the nette on the righte syde of the shyppe, and ye shall fynde that ye coulde not hythereto.

[ The texte.] They caste out their nette, and anon they were not hable to drawe it, for the multitude of fishes. Then sayed the disciple whom Iesus loued, vnto Peter: It is the Lord. Whē Simon Peter heard yầ it was the Lord, he girded his coate vnto him (for he was naked,) and sprang into the sea. The other disciples came by shyppe, for they wer not farre from lande, but as it were two hundred cubites, and they drew the nette with fishes.

They dyd as he bad them, for through werynesse of their vaine laboure, and of a great desire to take some fyshe, they conceiued some hope: byanby so great a multitude of fyshes was taken, that the net was laden withal, and
coulde v•neth be drawen vp to the boate: And wete ye well, this was euen a resemblance of the multitude of men, whiche afterwarde by the preachynge of the apostles, should be brought and ioyned to the churche out of the whole world of what language or countrey soeuer they were. By the noueltie of the thing, that disciple whome Iesus loued, was moued to be more attentyfe and to marke the thing, and so knewe Iesus. And incontinently aduertysed Peter (who was altogether busye aboute drawynge vp the nette) that it was the Lorde, whiche standyng on the shore commaunded to looce and caste oute the nette. Peter, beyng alway one man and lyke himselfe, did forget both the nette and the fishe, and toke his shyrte (for before he was naked) and coulde not abyde but sprang into the sea, and so came he first of all to the Lord. The other disciples came to him by shyp, for they were not very farre of the shore, but as it were two hundred cubites, and they altogetherward drewe the nette full and laden with fishe.

Assone as they were come to lande, they sawe hotte coales and fishe layde theron, and breade. Iesus saieth vnto them: bryng of the fishe whiche ye haue now caught. Symon Peter went vp and drewe the nette to landefull of great fishe: an hundred and thre and fiftie. And for all there were so many yet was not the nette broken.

And when they wer come to lande, they sawe vpon the bancke hotte coales and fishe layed theron, and breade withall. Therfore Iesus commaunded the also, to bryng of their fishe: whiche they now caught. Than Peter returned againe to the shippe, and drewe the nette to land full of great fishe: in number an hundred and thre and fiftie. This also made it seme the greater a myracle, that when there was so great a multitude and that of great fishe, yet was not the nette broken in sundre with the weight therof. The thynge dyd represent the humble churche, and as to the worlde weake and narrowe, yet suche a thing as shall embrace all the nacions of the worlde, the Lorde Iesus beyng the head and chefe gouernour therof.

Iesus saieth vnto them: come and dyne. And none of the disciples durste aske hym: what art thou? for they knewe that it was the Lord. Iesus than came, and tooke breade and gaue them, & fishe lykewyse. This is now the third tyme that Iesus appered to his disciples, after yt he was rysed againe frō death. So whē they had dyned, Iesus saieth vnto Symon Peter: Symon Ioanna louest thou me more than these? He sayed vnto hym: Yea Lord, thou knowest that I loue thee. He sayeth vnto hym: Feede my lambes.
Furthermore, to shewe a more certeintie that he was verye manne and no ghoste, he therfore approuyng the veritie of his body by beyng sene with mēs iyes, heard with their eares, and handled with handes, would also eate meate with them. He therfore inuited his disciples to the dyner which was there rea|dy for thē. The disciples sate downe, but all whusht and spake no wordes: for the majestie of the immortall bodye toke from them their accustomed boldnes. In dede they knewe hym to be the Lorde, but nowe he appeared after a more high and gloriouse sorte, as one of great noblenesse and excellencie. Therfore none durste aske hym, who arte thou? and yet of the very thynge it selfe, they knewe hym to be the Lorde, although the shewe and semblance of his bodye was chaūged. * Iesus therfore came to the feast, and as his maner was, brake bread with his owne handes, and gaue it to them, and fishe likewise: by exaū|ple and dede teaching his, whom he had specially chosen to bee shepeherdes of the churche, to fede his euangelicall flocke with holy doctrine. But yet suche as hymselfe had taught them. And this is now the thirde time that Iesus ap|peared (certayne spaces betwene) to his disciples, for he was not in theyr com|pany continually. After dyner was doen, the lorde Iesus, in maner decla|rving by worde of mouthe the thyng, whiche in his facte he signifiied, commit|ted his shepe to Peter that he should feede thē: but he first thrise requirèd loue of him, to the entent he mighte powre into the mindes of his disciples, that no man is a fitte shepeherde of an euangelicall flocke, excepte he whiche beareth suche loue towards them that he is put in truste withall to kepe, as Chríst shewed himselfe to haue towards his, for whom he bestowed his lyfe. And he specially spake to Peter, vtterly to put awaye the remembraunce of his de|nying Christ, and to notise that he should haue the hiest and chiefe place in the ministerie of the gospel, that did passe other in excellency of charitie towards the flocke of the Lorde. And therfore, by hym, whom Iesus knewe to be of a more feruente minde then the reste, he would expresse to all the Apostles and their successours, a proufe of a true and a perfit shepeherde. And in dede Petler is wount at other tymes also to be as a mouthe of the Apostles, and by hym the Lorde woulde haue it known and to be hearde what the other also would openly confesse: For because, by the expressed voice of this man, the publique confession of the whole churche dyd but a late tyme before, deserue a promise of the keyes of the kyngdome of heauen. And in thesame wyse also, he than woulde that by this mannes voyce, open confession should be made of moste hye charitabile loue towards hym: to the entente that by this one man, the reste shoulde knowe what maner of men ought to be curates of the lordes flocke. Simon Ioanna (sayeth Iesus) louest thou me more than these? The Lorde dyd not aske these thinges as ignoraunte that he was muche loued of Peter, but he woulde haue inwardelye fastened in the hertes of his disciples, that moste hye charitie towards Iesus, is nedefull to him that shoulde take cure of the Lordes flocke, for the whiche the Lorde himselfe suffered death v|pon the crosse.

But Peter nowe being come to more circumspeccion than he was wount to be of, made no aunswere concerning howe muche the other loued the lord,
because he knewe not fully other mennes mindes: for his owne parte and conscience,

he maketh aunswere, whereof he is bolde to make the Lorde hymselfe witnesse. Howe muche any other loueth thee, (sayeth he) I knowe not: Lorde I loue thee, and thou askest me, that knowest I do loue thee. Thou that knowest the secretes of mennes myndes, art not ignoraunte that I loue thee. Than sayeth Iesus: If thou louest me as thou openly sayest, fede my lambes whiche I loue moste dearely, and for whom I haue spente my lyfe: and shewe thy selfe suche towards them, as I haue shewed my self towards you. This shall be a proufe of a perite loue towardes me.

He sayeth to hym agayne the seconde tymer Symon Ioanna, louest thou me? He sayeth vnto hym: Yea Lorde, thou knowest that I loue thee. He sayeth vnto hym: Feede my shepe. He sayeth vnto hym the thyrde tyme: Symon Ioanna, loueste thou me? and he sayed vnto hym: Lorde, thou knowest all thyng, thou knowest that I loue thee. Iesus sayeth vnto him: Feede my shepe.

The Lorde Iesus asketh hym agayne euen with like many wordes: Si|mon Ioanna, louest thou me? Peter aunswereth him euen with lyke noun|bre of wordes: Lorde I loue thee. Thy selfe knowest that I loue thee. Than sayeth Iesus agayne: if thou louest mein dede, fede my shepe, whyche are deare to me. The lorde asked Peter the thyrde tyme: Symon Ioanna, louest thou me? The lorde askynge so often repeted, caste Peter in a scruple and in a sorowe. For although he knewe in his owne conscience, that he loued the Lord exceadyngly, yet because he had thryse denyed the Lorde after he had so stoute|ly promysed the contrary, it caused hym also to distruste hymselfe. For Peters fall into the deniall of his lorde, turned hym to good, and furthered his salua|cion, whiche falle taughte hym humble so briete, and caused hym to learne a newe lesson, that is, not to put to muche truste and affiaunce in hymselfe, suche a pestilence to euangelicall godlynesse, as none canne be more perniciouse and deadely then it. Therfore he aunswereth sincerely of trueth, but timerouslye and very lowlyewithal, and where before he trusted to hymselfe, he now put|teth all his affiaunce in hym, to whom onely truste and affiaunce oughte to be geuen, saying: Lord, why askest thou me so often, seing thou knowest al thing? Thy self knowest that I loue thee. Than sayed Iesus: therfore fede my shepe, and vpon them declare howe muche thou settest by me.

Thou shalte take an exaumple of a good shepeherde of me. I haue spente my lyfe for my shepe, thou lykewyse shalte playe the faythfull shepeherde of my shepe, euen to the losse of lyfe and heade. The shepe be myne whom I
haue redeemed with my bloud, & now returning againe to my father, I cōmit & betake them to thy fedyng. Thou therfore shalt playe the shepeherde & not the lorde, & thou shalt fede to saue, & not kyll or pull of theyr skyn to their vttre vndoyn. Yf I be thrise deare and welbeloued of the, they shal be dearely beloued of the, whom I loue exceeding well. The lord Iesus would haue these things wyth so greate diligence powred into the myndes of his discipes, because he knewe there would rise men, that should, not for the loue of Iesus, but for theyr own commodities sake, take cure of christen people, or rather inuade and with violence take cure vpon hande: which maner of persons woulde in stede of shepe|herdes, playe the tyrantaues, and robbe altogether. Moreouer the lorde didde vouchesafe to declare also what the thre tymes repeted confession of loue, did meane. He that for the health and safetie of the lordes flocke, contemneth his ryches, careth not for worldlye honoure, and neglecteth his owne affeccions, sheweth greate lykelyhoode, of trueth, that he hath a pure sincere loue: but he

that for sauyng the flocke, letteth not to auenture his lyfe, that manne (ye wote well) hath (so doyng) geuen a most sure lesson of perfite loue and charitie.

[ The texte.] Verely, verely, I saye vnto thee, when then thou wast young, thou gyrdedst thy selfe, and walkedst whyther thou wouldest: but when thou arte olde, thou shalt strechte forth thy han|des, and an other shall gyrd thee, and leade thee whether thou wouldest not. That spake he signifying by what death he should glorifie god.

The Lorde nowe willyng somewhat to open that Peter in tyme to come, should do that thyng, sayed: Peter, I do well assure thee therof, thou shalt whē tyme is, perfourme and accomplishe the thyng whiche thou nowe sayest and cofessest. For truely it is no delicate profession. For when thou wast young, and in bodily strength more able to suffre laboriouse and greuouse thynges, thou waste more dayntely occupied and liued more at ease. For thou vngirdedst or gyrdedst thy selfe at thyne owne wyll and pleasure, and walkedst at libertie whither thou wouldest. But when thou arte olde and than in bodily strengthe more weaker, thou shalt be more hardely entreated, thou than byeng in hearte and will more strong. For thou shalt strechte furthe thy handes, and another shall gyrd thee, and leade thee whither thou wouldest not. By this riddle or parable, Iesus signified by what kynde of death Peter shoulde once glorifie God. For because, byeng very aged, he was led to the crosse, whiche though he suffred gladlye for the excellente loue that he bare towards his Lorde, yet the weakenesse of mannes nature lothed it.
And when he had spoken this, he sayeth vnto hym: Folowe me. Peter turned aboute and sawe the disciple whom Iesus loued, folowyng, (whiche also leaved on his breast at sup|per, and sayed: Lorde, whiche is he that betrayeth thee?) When Peter therfore sawe hym, he sayeth to Iesus: Lorde, what shall he ere do? Iesus sayeth vnto hym: If I wyl haue him to aye tyll I come, what is that to thee? folowe thou me. Then went this saying abrode among the brethren, that the disciple should not dye. Yet Iesus sayed not vnto hym, he shal not dye, but yf I wyll that he tary tyll I come, what is that to thee?

When Iesus had sayed thus, he begunne to walke, and sayed to Peter, folowe me: so once agayne prouokyng and inuiyng hym to the folowyng of his charitie and death:* When Peter turned and loked aboute hym, he seeth euen that disciple whome Iesus loued, and that leaned on the Lordes breast at his laste supper, whilest he asked of him who should betraye hym. Forasmuche as Peter did entierly loue this disciple, and knewe that he was alwaye better beloved of the lord then the rest, and than sawe thesame vnbidden folow, nexte vnto Peter, Peter asked the lorde what should become of that mā. For he now knewe already of his owne death, and he desyreth to knowe whether that he shoulde haue this man a companion to dye with hym.

For he thoughte that to be a gloriouse thing vnto hym, and a great token of the Lordes loue towards hym, that he might dye after the examuple of Iesus. But Iesus to correct this vnecessary care that Peter hadde of an other mannes death, sayed: If I will haue hym tary tyll I come, what is that to thee? He is myne, and after mine aduise wyll I ordeyne and determyne for hym that shalbe for the beste. Care and prepare thou for that whiche apper|tyneth to thy selfe, that is to saye, that thou folowe me. And than vpon the occasion of this saying, there arose a bruite among the disciples that Iesus his welbeloued disciple shoulde dye no violent death, but should liue styll vntyll the Lord shall come agayne to iudge the quicke and the dece, (which they all thought than should be sone after.) Albeit the Lorde did not saye, he shall
not dye, but to make dull, abate, and repulse Peters curiositie, and ouermuche diligence, he denied it to perteeyne vnto hym, though hys wyll and pleasure had been, that the man shoulde styllyue vnto his laste cummyng.

[ The texte.] Thesame disciple is he, whiche testifieth of these thynges, and wrote thesame thynges. And we knowe that hys testimony is true. There are also many other thynges whiche Iesus did, the whiche yf thei shoulde be written every one, I suppose the worlde coulde not conteine the bookes that shoulde be written.

And in dede this is thatsame disciple that witnesseth these thynges thus to bee done, and that wrote thesame, to the entente they maye more truely, and more farre abrode bee scattered and dispersed to the knowledge of all folke. And we haue knowne that his testimonie is true. For he wrote not other mennes hearynges, but at whiche hymselfe was presente. Nor he hath not made menccion of all the thinges whiche Iesus sayed and did. For if a manne shoulde goe about to tell them, euery thyng by it selfe, an vnmeasurable sorte of bokes shoulde bee made therof. But so muche is written as suffiseth to the obteyning of saluacion. Therfore the rest is, that beleuyng these, and stickying to the steppes and wayes of Iesus, we labour diligently to get the rewarde of immortall lyfe.

Thus endeth the Paraphrase vpon the Ghospell of S. Iohn.