

An homilie of Saint John Chrysostome vpon that saying of Saint Paul, Brethern, I wold not haue you ignorant, what is becom of those that slepe, to the end ye lament not. &c. With also a discourse vpon Job, and Abraham, newly made out of Greke into latin by master Cheke, and englished by Tho. Chaloner. De dormientibus nolo vos ignorare fratres. English

John Chrysostom, Saint, d. 407.

1544

AN HOMILIE of saint Ioh Chrysostome vpon that saying of saint Paul, Brethern, I wold not haue you ignorant, what is becom of those that slepe, to the end ye lament not. &c. with also a discourse vpon Iob, and Abraham, newly made out of Greke into latin by master Cheke, and englished by Tho. Chaloner.

ANNO. 1544.

**TO THE RIGHT VVORshypfull maister Antony Deny, one of the chief gentilmen of the kynges maiesties pryuey chambre.**

A SMALE gifte agreth with my smal habilitie but not with the greatnesse of your desertes, whiche iustely to sette furth, I leaue to suche, as maye wyth greater vessels wade more aptly in so large a sea. Nat that wantyng power, I doo want of good wil also, wherin I dare compare with the formest. It may like you therfore of your singuler goodnes, whiche so many haue proued, yf you like nat my dede herin, at leste to allowe my entente, whiche in great thynges thought it a second prayse to wyll well. Fare ye no wourse, then your vertue requireth, the fauour of men wisheth, and your own dexterite promiseth.

Your most bounden Tho. Chaloner.

## AN HOMILIE OF Chrysostome.

FOUR daies haue I spent in expounding vnto you the parable of Lazarus, lading furth such treasour, as in that botched body we found hydden, whiche was neither gold, nor siluer, nor iewels, but rather religion constant courage, suffrance, & much patience. Forlike as these slydyng & transitory treasures are outwardly couerid with brambles, thistles, and rugged heth, and natheles in digging deaper great richesse is discovered: So fynde we in Lazarus, botches outwardely, but withinwarde, substance beyonde estimation, a body diseased, but a noble and liuely spirite, in whom that saieng of the apostle is fulfilled: howe well the vtter man is corrupted, so well the inner man is renewid. And truly I might this day also wade in the same parable, cofutyng suche heretikes, as reprove the olde Testament, with the Patriarches, yea and spare not to whette theyr tounge against god the maker of al thinges. But for I wolde not my wordes all of one thyng, shulde to mucche glutte you, these disputations refer I to an other season, and now let vs see, what we can saye in a newe matter. Parde ye knowe, that euer one kynde of meate, soone squaymysheth the stomak, wheras chage quickeneth a continual appetite. To the ende therfore we vse the like in our sermon, let vs after a longe space, loke backe agayne vpon saynt Paule. For as this present day is red vnto vs very apoyntedly a place of ye apostle, and handesomely agreeth that, that now we intend to say, with that we haue afore sayde. Ye haue herd then Paul declaring, and sayeng: Brethren, I wolde not haue you vnwyttynge what is become of those that sleape, least ye-make dole, and mourne, as others do that want hope. That, of Lazarus, was a strong sinew of the gospel, and this nowe is the voice of thapostle, but in effect their tunes accorde. For as in that parable I treated much of the resurrection, & of the iudgemente to come: so hathe this text brought me backe now into the self same argument, because if we digge out well this place of the apostle, we shall not misse of the very same treasure. For then, my hole oration tendid to this effect, that ye hearers might be taught, how nothing in thys worlde was to be reputed for goodly, but yt rather in our hope we shuld marche on further, hauynge dayly before our eyes, the dome of our iudge, howe redoutable his iudgement is, & of what sterne grauenes we shuld fynde him. And doth not Paule with these wordes counsell vs the like? But herke ye. Of those that slepe I wolde not haue you ignorant, to thend ye mourne not as other do, who haue no hope: For and if we beleue that Ies is dead & vprise: so those that in Ies do slepe, god shal lead with hym. But in chiefe, this is worth the serche to be knowen. why? when he speketh of Christ, his departing out of life he calleth death, and where he speaketh of oure deathe, he doth name it a slepe, and not deathe. For he said nat of the deade, what then? of those that slepe, & a litle after, so those that in Iesus do slepe, nat those that in Iesus are deade, god shal lead with him. And then agayn. We that liue, that are left til the commynge of Christe, shall nat preuent them that ar on sleape. Nat somuch as here said he, that ar dead, but thrise making mention therof, thrise death he called a slepe. But nat so of Christ, as for and if we beleue that Iesus is dead, he sayde nat is on slepe, but deade, and wherfore calleth he it Christ deth, and our slepe? For nat rashely & at all auentures, but rather vpon some great and depe respecte, hathe he vsed this obseruation of wordes. So speakyng of Christe, he called it his deathe, to the ende the same myght be thought a passion in him, and

as to vs he qualifieth it with the name of slepe, that therby he myght comeforte our sorow. For the cause wherof procedeth the resurrection, boldely he called death, but where all is grounded on hope, that nameth he a slepe, seming with the veray worde to comferte vs, and geue vs good hope. Inasmuch as he that slepith shal ryse againe, and death is naught els but a longe slepe. For do nat obiet me with this, that the deade heare nat, speake nat, see nat, nor fele nat, seing that a slepyng man hath no parte of all these. But if algates I must reherce some wondre, howe say you to this? That the soule of hym that sleapeth, dothe after a maner slepe also, & the deade do wake. But a dead man (saiest thou) putrifieth, and rottith, chaungid into duste and ashes, what therof my freind? that makith the more for vs. For incase a laddord, purposing to reedifie an olde and ruinous house, shuld (as he must) fyrst of all transport the tenautes some where els, then plucke down the olde buyldyng, raysyng it more stately the euer it was, this dede (trowe I) in nothing offendith the tenautes, but mucche more cheareth them, bycause they regard nat somuch the present defacing, as with theyr mynd they comprehed the plat of the house that shalbe, but nat as yet, to be vewed at eye: Euyn so doth god after lyke rate dissolue our bodyes, deductyng our soules the tenautes as out of an house, to thend the same beyng ones new repayred, he may with greater glory repossesse the again therin. Lette vs nat therefore somuche counte vpon this present, in maner defasyng, as on the gorgeousnes that our house shalbe of. For admitte one hadde a copper ymage fordone with longe age and rustynes, parde he breaketh it, and in the fornace newe meltith it, to make it semelier then euer it was. And as that dissoluing in the fornace, is nat thutter distruction of thimage, but rather a renewyng to the same: So is the dissolution of our bodies nat an vndoing, but rather a new refreshing. When thou seest therefore this fleshe of ours, as in a fornace melting and putrifieng, stay nat thy selfe at that sight, but rather haue an eye to the mouldwerkes proporcion Neither suffice thy self herwith, but wade on yet further. Inasmuche as an ymage whe he castith a bodie of brasse, he doth nat new make it of gold, or euerlastyng, but brase as before it was. Wheras god on thother side casting this our mortal and earthly bodie, restorith it golde, and immortall. For the earthe that receiuth our bodies fraile, and vnpure, rendrith the same agayn immortal, and right pure. Why shuld we then somuch behold on the corps lieng specheles, and with eies closed, as whe it riseth againe, partaker of the glorie passing mans vttrance, to be astonnied, and wondred at? For thus must we from the present face of thynges, reduce our vnderstadyng to that hope that is comyng. Yet some wyll saye, they longe, and desyre, after the deades felowshyp, and therefore mourne, and lament they. But what is that to purpose? For & if thou shuldest ioyne thy daughter in mariage to some one, who leadyng her away with hym, shulde goo into a farre cuntrey, lyuyng there in greate wealth & plentie of al thynges, this shuld not (I trowe) mucche greue the, in asmuche as that sorow, which of the length of her absence thou conceiuest, through the comine reporte of her welfar, thou shalt easely passeouer. And now wheras no man, nor seruant is the taker, but god himselfe, requiring that is hys owne, thou sobbest & criest out. But seyng I am (sayest yu) I can nat And as for that I sticke with ye. For nat thy mourning, but the great excesse therof wold I take from the. Inasmuche as to mourne it is a kyndely thyng for vs, beyng men, but to doo the same outrageously, is a veray madnes, a signe of doting and an womannishe tendrenes. I admit therefore thou wayle, I admit thou weape, but nat that thou do

stomake at it, or beare it heauily, nay rather geue thanckes vnto god the taker, that so, thou maiste worshipectfully sette furthe thy frende, goyng out of this life, and yeld vnto him these honest funerals. For and if thou takest it greuouely, thou bothe violatest the dead, uokest god the taker, yea and hindrest thine own selfe. But in geuing thanckes therefore, so hast thou set him furthe, glorified the taker, and done thy self a great good turne. Weape therefore: but as the lord did for Lazarus, who therby prescribed vnto vs the rule, ordre, and verie termes of bewailing, whiche in no case we must passe. And so sayeth Paule. Of those that slepe I wolde nat haue you ignorant, least ye shulde bewaile, as others do that wante hope.

Bewayle sayeth he: but nat as the Grekes do, who denie the resurrection, whoo despayre of the lyfe to come. I am ashamed I promes you, and nat meanelly I am troubled in my sprite, when I see in the mercatestede these flockes of women without shame, pluckinge theyr heares; styfing their armes, scraching their chekis, yea and doying al this afore the Grekes eies. What wil nat they say? what will nat they blaste of vs? These be they that so constantly affirme there shalbe a resurrection of the deade: gaye wordes: but theyr deedes drawe nat after that lyne, with their wordes they maintayn the resurrection, but theyr doinges smelle of the desperate. If they firmly trusted on the resurrection, they wolde nat do thus, if they were perswaded, the deade went to a better state, they wold nat make this dole. These tauntes, and worse then these, do the vnfaithfull cast on vs, whe they heare vs crye out so. Let vs be ashamed therefore, and vse more modestie, nor sclander we not so muche therby, bothe our selues, and those that loke vpo vs. For I pray the tell me? why bewaylest thou so sore the passer out of this lyfe? Because he was an yll man? In that poynt (me think) thou oughtest to rendre thanckes, that all iniquitie is nowe lopped from him. But put case he was good and vertuous, so muche the more then shuldest thou reioise, at his taking away before any wyckednes had peruerted his good thoughtes, and that he is remoued to that place where for euer he shall floryshe, without so much as neuer so litle suspition of any tourne in thinges. But he was a yonge man, glorifie thou god therefore, that toke him, and so sone hathe called hym to a better state. Then set case he was olde: and for that also yeld thou thanckes, in glorifieng god his caller.

Be ashamed therefore of thy dolemakynge: sithens that the pompe of burieng, psalmes singyng, prayers, assemble of hed citisens, gatheringe together of the brethren, al these thinges ar ordeined, nat that thou shuldest lament, or be repynyng, but to thend thou geue thanckes to god the taker. For like as euery man contendith to set fourth & speke well by suche, as are called to some great office or dignitie, so of the sainctes that deceas, (as who sayeth) called to a greater promotion, we all shuld speake honorably, sithens that deathe is restfulnes, the dispache of all thought and cares perteinyng to this lyfe. When thou seest therefore any of thy nere frendes shaking hades with this world, do not take it grudgyngly, but rather when the sorowe stingith the, call thy wittes together, serche thyne owne conscience, conside how within short space after the same end abideth the also. Attempre thy selfe, and by the others death take warning. Cutte away all differring of amendement, call thy dedis to accompt, and make the best chang thou canst. The Ethnike and vnfaythfull beholdeth the heauyn, & worshippith the heauyn, takynge the same for god. He seeth the earth and worshippeth it, & gapith after thing mortal. But we on thother part behold the heaue, and prayse the maker of the heauen, inasmuche as

we take the same nat as god, but for the worke of god. I see ye worke of this whole world, wherby as by the hande I am led vnto the creatour therof. The vnfaithful seeth ryches, & fixeth his mynde theron, & is rauished therwith: I like wise see riches, and dispise it. He feelith pouerty, and whyneth therat: I fele the lyke, and reioyce therat. For otherwise be hold I thinges the he doth. And eue so on death. He seith a corps, and taketh it for a corps: I see a corps, and repute this parte of death none other but for a slepe.

And as in wrytyng it comes to passe, that where as with eies, aswell the conninge, as vnconning do pore on the letters, Yet nat for that with lyke vnderstanding. For thunconning do take those for bare letters only whyche they loke on, whereas the conning with great subtilty pyke oute the meanyge vnder hidden: So in the thinges self, with the selfe same eies beholde we all, on mortall thynges, but nat with the lyke vnderstanding. Shal we therefore in this opinion of death agre with the Ethnikes? we (I saye) who in all other thynges do disagree from them? Thinke we ones, to whom the deade is goone, and receiue we consolation, king he is with Petre, Paule, and the hole company of saintes.

Thinke, how he shal rise again, and that with farre more glory, and reputation. Thinke, howe that to mourne, and lament, other els thy teares, may naught auayle the, but in fine make rebound to thine owne disaduantage. Thinke, if thou doest thus, whose example thou folowist, and in any waies eschonne the company of synne. For here in, whome folowiste thou? or whom doest thou countrefaite? but the infidels, and those that haue no hope? Lyke as Paule saieth: lest ye mourne as the reste do, that haue no hope. And marke ye well, how warely the apostle speaketh: for he said nat hope of the resurrection, but platly, those that haue no hope. For who so loketh nat after the iudgement day, hath no maner hope, nat onely of gods foresight in thinges, but nat so mucche as of gods ryght wisenes, accordyng as he ouerue with all the same. He that hathe no syght in this, nor iugith nat this is so, is bruter then any beaste, and puttith all lawes, iudgementes, good constitucions, and for shorte, al goodnes out of his own mind. For who so loketh nat to rendre any counte of his doynge, slieth from all vertue, and cleuith to all naughtynes.

We then considering all this, and countinge the Grekes custome, whiche we folowe in makyng dole, to be a very madnes & amasing of ye mind. Eschonne we (I say) this vsage with the. For to none other intent dothe Paul so often make mention of them, but that remebring what disworship we incurre therby, we shulde refraine customyng with them, and rather make retourne to our owne noblesse.

And that nat here onely, but often, and continually doth Paul so. For when he wold haue vs leaue our synnes, then makith he demonstration, what maner men through our synnes we are coupled with, to thend we shuld mislike, and be offendid with the maners of the person, & shon his company. Further wryting to the Thessalonies, thus saith he: Let eche of you possesse his owne bodie in all holines and honour, nat in susteining of disworship, as the Gentiles, who know nat god. And agayn, nat as thother Gentiles, who walke in the vanitie of theyr hertes. So also in this place. Brethern, I wold nat haue you ignorant what is become of them that slepe, lest ye mourne as others do who want hope. For nat the nature of the thyng, but the purpose of our mynde, nat the death of the passer hence, but the weake sprite of the bewailer is that, that troublith vs. For as for the beleuing man, no present displeasures can displease him, but rather before that prepared for

him, is in this present oddes betwix him and the vnfaithfull. No small vantage then receiue we through christian religion, onles we repute nat continuall quietnes of mynde, and euer a lyke gladnes, to be the greatest fruite we may here gather. Therfore saieth Paule. Ioy ye euer in the lord, agayn (I say) reioyce ye. For asmuche as before the resurrection daye, we ar priuiledged in the mean space, in that we fall nat into these dayly troubles of our lyfe, but rather through hope of the lyfe to come, eyn here receyue we great comfort, and consolation. Moreouer as we make game on bothe sydes, so on both sides is the vnfaithfull at after deale, through the punishment remaynyng hym for nat trusting in the resurrection, the other, because euery small mishappe here, discouragith hym, whoo looketh after noo maner wealth in that other worlde to come. And therefore nat only for the resurrectios sake, ought god to be thanked, but also for that hope of the resurrection, hable to comforte our soules in perplexitie, and encourage vs aswell in other thinges, as it dothe in this, that we shall rise agayne, and be with god. For and if we nedes must lament, and mourne: those that lyue in syn, nat those that deceas with vertue, shulde we weape for. And so did For writing to the Cori7 letters thus saieth he. Least at my comyng to you, god humble me soo much, that I must be faine to bewaile many of you, nat as deade, but that haue synned, and repent nat of the excesse and vnclennes they haue committed. Bewayle the dead, for he wantith his sences, bewaile a foole, for he wantith wyt. Meanyly bewayle the deade, for he is but at rest, but a foles life is worse the his death. That and if algates we must be mone hym that is depriued of life, then muche more him, that is voide of ryghtwisenes, and hath missed of this gifte of hope sent to vs from aboue.

Suche men therefore let vs bemone, for this mourning we do inasmuche as in bemoning them, ofte times we do refourme them. Where as to bemone the deade is bothe fond, and improfitable. And so let vs nat abrogat this custom of dole making, but then let our dole be for synnes sake onely. For afore pouerty, sikenes, vntimely death, begylyng, or slaunder, all these with like discomodities appertaining to vs we ought to bear out with a right good hart, because these euilles, incase we be patient, maye be occasion of a greter crowne & glory. But how may it be (saiest thou) that a man mourne not? To this I are the contrary. Howe may it be, that a man endewed with reason contemplation & hope of thinges to come, shulde m But who is he (saiest thou) that in this confusion, and chaunge of thynges, may nat somewhat be moued? Many (I say) both in ours, and in our elders dayes.

For Iob, when the hole nombre of his children perished, herken ye what he sayeth. God gaue me them, God hath bereuid me them, as pleaseth god, so is it done. These wordes armeruailous to be rehersed onely, but if thou serchest them narolier, tha wilt thou more meruayle. For thus muste thou make thy discourse: How the dyuel his persecutour toke awaye nat haulfe his chylidren, and lefte the other haulfe, nother that he toke the more nombre, & spared the lesse, but that he sweped awaye al the fruite, and yet the tree he ouerturned nat, he raysed all the surges of the sea, and yet the shyp he drowned nat, he gaue the assault to the vttremoste, and yet the strong towre wanne he nat. So Iob abode all his brutes, and remained in one vnstyrred. Many dartes were launced at him, whiche he shruncke nat for: nay rather they were launced, & he was nat wounded. Imagine we (I pray you) what a thyng it was for Iob, to see so many of his childe al at ones perishing. Yea, and trowe ye nat, it was a sufficient corrosiue to his herte, to haue the all taken from him? al (I say) together,

at one tyme, in one day, of like floure of age, of mucche hope and towardness in suche sort to finishe their yearis? after so many wrekes, and scourges, this laste to make vp his mouthe? specially he beyng so louing a father, and his children suche as deserued no lesse? For wher as one leseth by death his vnthrifty children, well may it cause him to regrete a litle, nat that the anguishe so hotely scaldith him, chiefly because the vngratiousenes of such as deceas, may well be in cause, why that sorowe settithe nat her tethe so sharply in vs. But if theyr goodnes he commendable, then thrilleth the that deape wounde with continuall remembraunce, and the incurable euyll breadeth two maner thornes in thy hert. That one is the remorse of nature and kynde, whiche we that liue haue, the other is the vertue the deceased persone was of.

Then, that Iobs chyldren were of much towardnes, may be gathered by this, in that their father toke much care about their bringing vp, and made ofte sacrifice for them, hauing doubte at leaste vpon their hidden sinnes. For nothings was dearer to him, neither more tendid on, then his childrens bryngynge vp, an euidente argument nat onely of their good demeanour, but also of his fatherly affectio.

Inasmuche therfore as Iob was a father, yea and so tendre a father, as nat onely expressed his naturall loue, but also the feare he toke for them, besydes that they that died, were of such an aproued honesty, trebly were those panges of sorowes leuelid at him. Whiche in case they had ben put to one by one, so might the pecemealeshype haue geuin place to som maner cosolation, as when the presence of the suruiours, couerith the sorowe conceiued for the deade. But where as the hole flocke decayeth, whome canne he susteyne to loke vpon? that before was father to so many children, and nowe hath nat so mucche as one left him. And here now I might bring in his fifte sworde of sorowe, in that they all at ones so sodainely were bereuid of their life. For and if their death had vetid within space of .iiii. or .v. daies, so might his wives, and at his neighbours haue borne him feleship in lamenting with him, that in so short space, and so vnlokid for, so goodly a meiny was quite fordone. But mucche more cause of sorowe had Iob, who nat in thre, in two, or in one day, but in a moment was euenly depriued of them al. For a mishap long looked for, albeit it touchith a man to the quicke, Yet for that the euill coming is forseen, it is wont to be more tollerable. but when ye same chancith bothe at ones, and at vnwares, then is it intollerable. When so euer then a thyng is greuous of it selfe, and therto doth oppresse one beyonde his expectation, that is surely a greate enforcement of his sorowe. Nowe therfore repute with thy selfe howe intollerable Iobs sorowe was, and how it passed the common grief felte in like passions. But wilt thou hear now the sixte throwe of Iob? he lost al his children in the floure of theyr youthe, and pardie ye wote howe sore mens deathes afore their time of ripenes, are wont not onely to trouble theyr frendes, but also in sundry meanes to trouble them. then this of Iobs children was nat onely an vnripe death, but therto, a violent deathe, whiche violentnes may be take for his seuenth calamitie for he sawe them nat yeldyng their gostes and laste breathes in their bodies, but they were al oppressed with the ruine of the house wher they banketted. Nowe put case some one as he digged amonges those ruines, shuld plucke out now a stone, & then a limme of some one of them, perchaunce one hande holdynge the cuppe, on other in the platter, with all the shape of the bodye quashed asuder, the nose frushed downe, the head crased, the eyes quisted oute, the braine disperled, and the hole proportion of the body with

the diuersnes of the bruses so disfigured, that the poore father myghte vnnethes discern the desyred sight of one of his children from an other. At the rehersall onely of this tragedie, yeare moued to compassion and teares. What thincke you then by him that sawe this gere? For seing we now so long time sins, can not so muche as heare with out teares, so miserable a chance as this was, yea, and that nothing taining vnto vs: What maner a man, and of how stony an hert was Iob, (trow ye) who seyng all this with his eyes, nat in an other mans aduersitie, but in his owne, coulde so refraine, and mortifie his courage? For he neither repined therat, no nat somuche as ones openid he his mouth in grudge. As what meanith this? is this the recompece of my mekenes? to this therefore hath my house stood open to all straunge gestes, that I shuld se the graue of my children? haue I therefore vpon those extendid all gentilnes, that these shulde suffre this death?

None of all these muttringis vttred he, no nat somuche as ones thought them, but after a longe debatyng with him selfe toke he all in good wourth. For like as a cunnyng founder, whe he castith an image of gold, doth proportion and make fete the moule with all diligence, soo he with proportioninge and feting, brought his courage to a good poynte. And as a painful husbandman, wathrith, byndith, and hedgith in, the graffes of palme and Oliuertrees, likewise Iob ceased nat with all his studie to bring vp eche of their soules as a fruiteful Olyue tree, to a greater encrease of vertue.

And hauyng all done, when the storminge of the wicked sprite, had disturbed, and beaten them to the ground, with a miserable ende of theyr liues lotted vnto the, yet vsed he no kinde of blasphemie, but thanking god of al, gaue so the dyuell a clap at the auauntage. But now if thou wilt say, that his sorowe for losse of many chyldren, is nat to be compared to his, that had, and lost his onely childe, thou speakist well, and I wyl wel so be it. For nat euen, but muche greater was Iobs sorowe. For who can gesse the benefite risinge to the father of many chyldren? and perconsequent, the wound receiued in many bodies, must nedes engender a more manifest calamite, and sharper heuynes. But now, if thou desyrest an example of him, who hauing but one only sonne, shewed neuertheles as great as Iob, or rather greater costance. Then loke thou on the Patriarch Abraha, who in dede sawe nat his sone Isaac die, but was comaunded (whiche thyng was far more piteous, and miserable) was commaunded I saye with his owne handes to kylle him, & yet this bidding he withstode nat, neither toke it heuily, nor vsed none of al these wordis. To this the hast thou made me a father, that I shulde be myne owne childes queller? better had it ben nat to haue geuen him vn to me, then in this wise to redemaund him. But if thou wilt nedes haue him, to what purpose I besech the wilt thou haue him slayne of me, and my hand to be his bludsheder? was it nat thy promes, howe in this boye my sede shulde store all the worlde? and what frute geuest thou me, when thou pluckest vp the rootes? how assurest me thou of nephieus, and comandest my onely sonne to be slayne? who euer sawe the like, who dyd the lyke? I am begiled, I am betrayed. Abraham truly againsaide nat gods commandement, nor stode nat in termes of why, and wherfore, with him, but when he had ones herde. Take thy dere and welbeloued sone Isaac, & make of him sacrifice to me, vpo suche an hille as I shall apointe the, with as good a will he wente aboute it, as if more had ben commanded him, he wold haue done his vttermost, for he both kepte this secrete from his wyfe, and from his seruantes, comandng them to tarye at the foote of the

hille, and taking with him only Isaac for his oblation went vp, nat with a faynt hert, but gladsomely aboute the execution of gods comaundement. Thinke therfore howe harde a case this was, when no man beyng by, he did question (perchaunce) with his sonne aparte, whiche might make his hert the rather fowndre into pitie, and a more vehement heate of loue, nat in one or two daies, but in many daies to be quickenid in him, inasmuche as to haue dispatched gods byddyng out of hande, was sure a very great and hard enterprise, but nat of suche maistrye, as by respite of so many daies to haue his minde temptid, specially beyng beseagid with soo greate a loue, as he bare toward Isaac. For therefore dyd god apoynte him a place of further distance, where he shuld do his oblation, to the end the westlers styfnes might be the better assaied. And in dede a stiffe wrastler was Abraham, with no man, but with the very lawe of nature. For what eloques is liuely inough to set afore our eyes his stoute hert? He led away his sonne, he bounde him, laide him on the heape of wod, drewe his sword, was ready to strike him. I can nat tell I, howe, nor by what meanes to describe all this.

He only knew it, who toke vpo hym to do it. For no paynted wordes maye sufficiently sette oute colours in this behalfe.

For howe was nat his hande astonied? How did nat the force of his synewes weaken? Howe could nat the desirable presence of his dere childe, edge him to compassion? And then agayne, that, that Isaac dyd, how wonderus was it? For as Abraham obeyed god: so obeied he his father, & as when god bad Abraham slea him, he axed nat after the cause wherfore: lykewise Isaac, his father constrayninge him, and offringe him vpon the aultar, enquired nat of him why he did it, but was subiect to his will and pleasure. Here nowe may we see the father, a sacrifice of his sonne, & a sacrifice yelden vp withoute bloudshedyng, a burnt offering withoute fyre, for a figure of the death and resurrection. He slewe his sonne and nat slew his sonne, nat with his hand, but with his intention he slewe him. And god comanded thus muche, nat for effusion of blouddes sake, but to manifest vnto vs the obedience of Abraham, and that hys promptenes mighte ouer all be notyfyed, to our teachyng and instruction. Howe that gods comandemetes ought to be preferred nat onely before our children, the lawe of nature, & briefly all other thynges, but euin our very owne lyues. And therefore came he down to let Abrahams hande, hauing Isaac as a liuing witnes of this acte. What forgyuenes then shalt thou obtayne? or what excuse can thou bring? seing such a man as Abraham was, with so good an hart to haue bowed him selfe, and in all poyntes to haue geuin place to god, and thou in this small case wilt nat take it well, but stubberly?

For neyther alleage thou thy mourning, nor yet ye gretnes of thy calamitie, but rather thinke howe Abraham was stronger, then so excedyng great, and far passyng a sorowe. For it was inough, that gods commandement, had some thing troubled, and cast his mind into perplexitie, together with this, that god had assayed his faythe in other proofes aforetimes. Fo. who, excepte Abraham selfe wold nat haue reputed gods promis, as touchyng the multitude of his generation, & nephies, to haue ben but disceite, and trompery? And yet this natwithstanding, we ought to haue Iobs patience, and his wonderfull moderation, in greate price, namely his ouerturne, and fall, beinge so piteous as it was, in that a man of that excellent vertue, after so many almes dedes, and so great hospitalitie kept, when he neither had prouoked gods wrath vpon him self, nor on his children, shuld with his eyes behold so miserable a

misfortune, so strange, and so vnlooked for, yea and suche as in longe tyme falleth nat vpon the wickedest men that be. Nor for all this did he nat, as commonly men wont to do, neither iudged vertue vnauaylable, ne yet reputed his former life well led, to haue ben spent in vain. Eche of these therfore, we muste nat prayse onely, but folowe also, and do after their vertue. But some will saye, naye: they were men that passed. Ye truely: they passed, and were meruaylous men. Natheles at our handes is required a greater religion, then at theirs was, whoo folowid but the olde fourme of lyuinge onely. For vnles your iustice be farre more habundant, then that of the Scribes, and Pharises, ye shall nat entre into the kyngdome of heauen.

Therefore in any wise vse we moderation, and callyng to our mynde, these, and those thinges, whiche of the generall resurrection, & of these holy men haue been repetid, let vs euer caulme our mindes, nat only whe cause of mourning is obiectid vnto vs, but also when wear fre from any maner sorowe. For to the same purpose I at this present, what tyme none (as I thinke) is in sorowe, haue yet grounded my theme therupon, that when we haue iuste cause of doole, yet being armed with remembrance herof, we may receyue comefort accordingly. That like as souldiours in tyme of peace, do practise feates of warre, that when warre is ones proclaymed, and the tyme requireth expertnes, they maye then at neade shewe furthe their conning, learned in tyme of reste. So likewise, prepare we both our weapons, and medecines, all beyng yet quiet, that if at any tyme these greate troubles, miseries, or sorowes do assault vs. We on the other side being wel armed, & strongly defended, agaynst all the dyuels brutes, may with mucche maistrie repulse them backe, & sheld our selves, with god word, right reason, and example takyng at the good.

For in so doying, we may lede this lyfe in mucche tranquillitie of mynde, and afterwardes be partners of heauins kingdome, with CHRIST IESVS, vnto whom with the father, and the holy goost, be all honour and imperie, worlde without ende.

AMEN.

LONDINI in officina Thomae Bertheleti regij impressoris typs excusum. Anno. M.D.XIIII. uicesimo nono die mensis Martij.

Cum priuilegio ad impr.mendum solum.