

Chapter 19

The Iewes are not fatiffed with his fcourging & irrifion. 8. Pilate hearing them fay that he made himfelf the Sonne of God, is more afraid. 12. Yet, they vrging him with his loialty toward Cæfar, & profefing that themfelues wil no King but Cæfar, he yealdeth vnto them. 17. And fo Chrifft carying his owne Croffe, is crucified between two theeues, 19. Pilate writing notoriously the only caufe of his death to be, for that he is their King or Chrifft. 23. His garments be fo vfed, euen as the Scriptures foretold. 25. He hath ſpecial care of his mother to the end. 28. He fignifieth al that was written of his Pafſion, to be fulfilled and fo yealdeth vp his ghoft. 31. Then by the Iewes meanes alfo other Scriptures about his legges and fide, are fulfilled. 38. And finally, he is honourably buried.

*Mt. 27, 27.
Mr. 15, 16.*

Then therefore Pilate tooke IESVS, and fcourged him. ² And the fouldiars plating a crowne of thornes, put it vpon his head: and they put about him a purple garment. ³ And they came to him, and faid: Haile King of the Iewes; and they gaue him blowes. ⁴ Pilate went forth againe, and faith to them: Behold I bring him forth vnto you, that you may know that I find no caufe in him. ⁵ IESVS therefore went forth carying the crowne of thornes, and the purple veftiment. And he faith to them: Loe the man. ⁶ When the cheefe Priefts therefore and the minifters had feen him, they cried, faying: Crucifie, crucifie him. Pilate faith to them: Take him you, and crucifie him. For I find no caufe in him. ⁷ The Iewes answered him: We haue a Law: and according to the Law he ought to die; becaufe he hath made himfelf the Sonne of God.

⁸ When Pilate therefore had heard this faying, he feared more. ⁹ And he entred into the Palace againe; and he faith to IESVS: Whence art thou? But IESVS gaue him no answer. ¹⁰ Pilate therefore faith to him: Speakeft thou not to me? knoweft thou not that I haue power to crucifie thee, and I haue power to releafe thee? ¹¹ IESVS

answered: Thou shouldest not haue any power against me, vnles it were giuen thee from aboue. Therefore he that hath betraied me to thee, hath the greater sinne.

¹² From thence forth Pilate fought to release him. But the Iewes cried, faying: If thou release this man, thou art not Cæfars freind. Euery one that maketh himself a King, speaketh against Cæfar. ¹³ But Pilate when he had heard these wordes, brought forth IESVS: and he fate in the iudgement feate, in the place that is called Lithostrotos, and in Hebrew Gabbatha. ¹⁴ And it was the Parafceue of Pasche, about the ^a)fixt houre, and he saith to the Iewes: Loe your King. ¹⁵ But they cried: Away, away with him, crucifie him. Pilate saith to them: Shal I crucifie your King? The cheefe Priests answered: We haue no King, but Cæfar. ¹⁶ Then therefore he deliuered him vnto them for to be crucified.

Mt. 27, 33.
Mr. 15, 20.
Lu. 23, 33.

And they tooke IESVS, and led him forth. ¹⁷ And bearing ^hhis owne croffe he went forth into that which is called the place of Caluarie, in Hebrew Golgotha. ¹⁸ Where they crucified him, and with him two others, on the one side & on the other, and in the middes IESVS. ¹⁹ And Pilate wrote a title also: and he put it vpon the croffe. And it was written, IESVS OF NAZARETH THE KING OF THE IEWES. ²⁰ This title therefore many of the Iewes did read: becaufe the place where IESVS was crucified, was nigh to the citie: and it was written in ^b)Hebrew, in Greeke, and in Latin. ²¹ The cheefe Priests therefore of the Iewes said to Pilate: Write not, *The King of the Iewes*; but that he said, I am King of the Iewes. ²² Pilate answered: That which I haue written, I haue written.

Mt. 27, 35.
Mr. 15, 24.
Luc. 23, 34.

²³ The fouldiars therefore when they had crucified him, tooke his garments (and they made foure partes,

^a He meaneth mid-day, counting from sun-rising. For so doth the Scripture count the houres of the day. *Mt. 20. Mr. 15. Lu. 21. Io. 4. Act. 13. & 10*

^b These three tongues being for other causes most famous before in all the world, are now also dedicated to God in the triumphant title of the Croffe of Christ, and in them the holy Scriptures are more conueniently written, taught, & preferred.

to euery fouldiar a part) & his coate. And his ^a)coate was without feame, wrought from the top through out. ²⁴ They faid therfore one to another: Let vs not cut it, but let vs caft lots for it whofe it fhall be. That the *Pf. 21, 19.* fcripture might be fulfilled faying: *They haue parted my garments among them: and vpon my vefture they haue caft lotte.* And the fouldiars did thefe things.

²⁵ And there ftood befide the croffe of IESVS, ^b)his mother, and his mothers fifter, Marie of Cleophas, and Marie Magdalene. ²⁶ When IESVS therfore had feen his mother and the Difciple ftanding whom he loued, he faith [♠]to his mother: Woman, behold thy fonne. ²⁷ After that, he faith [♠]to the Difciple: Behold thy mother. And from that houre the Difciple tooke her to his owne.

Pf. 68, 22. ²⁸ Afterward IESVS knowing that al things were now confummate, that the fcripture might be fulfilled, he faith, I thirft. ²⁹ A veffel therfore ftood there ful of vinegre. And they putting a fponge ful of vinegre about hiffope, offered it to his mouth. ³⁰ IESVS therfore when he had taken the vinegre, faid: It is confummate. And bowing his head, he gaue vp the ghoft.

³¹ The Iewes therfore (becaufe it was the Parafceue) that the bodies might not remaine vpon the croffe on the Sabbath (for that was a great Sabbath day) they defired Pilate that their legges might be broken, and they might be taken away. ³² The fouldiars therfore came: and of the firft indeed they brake the legges, and of the other that was crucified with him. ³³ But after they were come to IESVS, when they faw that he was dead, they did not breake his legges, ³⁴ but one of the fouldiars with a fpeare opened his fide, & incontinent there came forth [♠]bloud and water. ³⁵ And he that faw it, hath giuen teftimonie: and his teftimonie is true. And he knoweth that he faith

^a This coate without feame is a figure of the vnitie of the Church. *Cypr. de vnit. Ec.* And Euthymius and other write that our Lady made it.

^b The great loue, faith, courage, compafion, and forrowes, that our Lady had who forfooke not the Croffe and her Sonne when fo many were fled from him, and his cheefe Apoftles denied him.

Exo. 12, 46. true, that you also may beleue. ³⁶ For these things were done that the scripture might be fulfilled: *You shall not breake a bone of him.* ³⁷ And againe another scripture faith: *They shall looke on him whom they pearfed.*
Zac. 12, 10. ³⁸ And after these things Ioseph of Arimathæa (because he was a Disciple of IESVS, but secret for feare of the Iewes) desired Pilate that he might take away the body of IESVS. And Pilate permitted. He came therefore, & tooke away the body of IESVS. ³⁹ Nicodemus came also, he that at the first came to IESVS by night, bringing a mixture of myrrhe and aloes, about an hundred poundes. ⁴⁰ They tooke therefore the body of IESVS, and bound it in linnen clothes with the spices, as the manner is with the Iewes to burie. ⁴¹ And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. ⁴² There therefore because of the parfœue of the Iewes, they laid IESVS, because the monument was hard by.

ANNOTATIONS

17 His owne croffe) This croffe, for that it was the instrument of our redemption, and as it were the Altar of the supreme Sacrifice, highly sanctified by the touching, bearing, & oblation of the sacred body and blood of our Lord, is truly called the HOLY CROSSE: & hath been indowed with vertue of miracles, both the whole & euery litle peece thereof. For the which causes, & specially for the most neere memorial of Christs Passion, it hath been visited in Pilgrimages, honoured by festiual daies & otherwise, referued & reuerenced of the ancient Fathers with al deuotion: as contrariwise it hath been abused of Pagans, Apostates, and Heretikes, seeking in vaine to deface and destroy it. See *S. Cyril. li. 6. cont. Iulian S. Hierom. ep. 17. S. Paulinus ep. 11. Ruffinus li. 1. c. 7. & 8. Euagr. hysto. li. 4. c. 25. S. Leo ep. 72. and Ser. 8. de Passione. Paulus Diac. li. 18.*

The HOLY CROSSE

26 To his mother) The maruelous respect that Chrif had to his mother, vouchsafing to speake to her, and to take order for her euen from the croffe in the middes of his infinite anguishes and myfteries a working for mankind.

By this you see why in Catholike Churches Marie and Iohn stand by the Rood.

27 To the Disciple) A great honour to Iohn and charge, to haue that blessed iewel in keeping: & an vnspcakable comfort, that from that day forward the one was to the other mother and sonne,

li. 2. adu. Iouinian. *Virginem virgini commendauit, faith S. Hierom, He commended the virgin to a virgin.*

The Sacramēts
iffued out of
Chrifts fide, &
thence haue their
vertue.

Exo. 18. Num. 30.

34 Bloud and water) This pearfing of Chrifts fide, though on the fouldiars part it was done blindly and infolently, yet by Gods ordinance it contained great myfteries, and was prefigured by Moyfes ftriking the rocke with his rodde: as this ftream of bloud and water drawn miraculoufly out of his dead body, running in the Sacraments of the Church after the people of God, was fignified by the water of the fame rocke following the Ifraelites in the defert. *Out of this fide* (faith S. Auguftin) *iffued the*

Sacraments. Hence (faith S. Chryfoftom) *the great myfteries haue their beginning.* Who warneth vs, that when we come to drinke of the holy chalice, we should fo approch, as though we drew the bloud out of Chrifts fide. And both bloud and water apart did flow forth, to shew vs the fountaine of the two principal Sacraments and their feueral matters, Baptifme and the Eucharift, fpringing to life euerlafting in the Church. The fathers alfo fay that the Church who is Chrifts fpoufe and his coadiutrice in applying the bloud and water to the benefits of the Faithful, was here formed, builded, and taken out of this holy fide of Chrif

The Church
builded of Chrifts
fide, as Eue of
Adams.

Tract. 9. in Ioan.

Hom. 24. in Ioan.

fleeping on the Croffe, as Eue was of Adams fide, when he was caft afleep in Paradife.

Gen. 2, 21.