

Chapter 27

The cheefe of the Iewes accufe him to Pilat the Gentil (his betrayer, and the Iudge, and the Iudges wife, teftifying in the meane time manifoldly his innocencie:) 20. and perfwade the common People alfo, not only to preferre the murderer Barabbas, but alfo to crie, CRV-CIFIGE: (Al, to the reprobation of their whole Nation, and nothing but fulfilling the Scriptures) 27. After many illufions, 31. he is crucified by the Gentils. 38. Which the Iewes feeing, doe triumph as if they had now the victorie. 45. But euen then by many wonderful works he declareth his might, to their confufion. 57. Finally being buried, they to make al fure, fet fouldiars to keepe his fepulcher.

Mr. 15, 1.
Lu. 23, 1.
Io. 18, 28.

And when morning was come, al the cheefe Priests and Ancients of the People confulted together againft IESVS, that they might put him to death. ² And they brought him bound and deliuered him to Ponce Pilate the Prefident.

GOOD friday

³ Then Iudas that betrayed him, feeing that he was condemned ⁴repenting him, returned the thirtie filuer peeces to the cheefe Priests and Ancients, ⁴ faying: I haue finned, betraying iuft blood. But they faid: What is that to vs? looke thou to it. ⁵ And cafting downe the filuer peeces in the temple, he departed: and went and ⁶hanged himfelf with an halter. ⁶ And the cheefe Priests hauing taken the filuer peeces, faid: It is not lawful to caft them into the ^aCorbana, becaufe it is the price of blood. ⁷ And after they had confulted together, they bought with them the potters field, to be a burying place for ftrangers. ⁸ For this caufe that field was called *Haceldama*, that is, *the field of blood*, euen to this present day. ⁹ Then was fulfilled that which was fpoken by Ieremie the Prophet, faying: *And they tooke the thirtie peeces of filuer, the price of the priced, whom*

Zac. 11, 12.

^a This Corbana was a place about the Tēple, which receaued the Peoples guifts, of offerings. See *Mar. 12, v. 42.*

they did price of the children of Ifrael. ¹⁰ *And they gaue them into the potters field, as our Lord did appoint to me.*

¹¹ And IESVS stood before the Prefident, and the Prefident asked him, faying: Art thou the King of the Iewes? IESVS faith to him: Thou fayest. ¹² And when he was accused of the cheefe Priests and Ancients, he answered nothing. ¹³ Then Pilate faith to him: Doeft thou not heare how great testimonies they alleage againft thee? ¹⁴ And he answered him not to any word: fo that the Prefident did maruel exceedingly.

¹⁵ And vpon the folemne day the Prefident had accuftomed to releafe vnto the People one prifoner, whom they would. ¹⁶ And he had then a notorious prifoner, that was called Barabbas. ¹⁷ They therfore being gathered together, Pilate faid: whom wil you that I releafe to you, Barabbas, or IESVS that is called Chrif? ¹⁸ For he knew that for enuie they had deliuered him. ¹⁹ And as he was fitting in place of iudgement, his wife fent vnto him, faying: Haue thou nothing to doe with that iuft man. For I haue fuffred many things this day in my fleep for him. ²⁰ But the cheefe Priests and Ancients perfuaded the People, that they fhould aske Barabbas, and make IESVS away. ²¹ And the Prefident answering, faid to them: Whether wil you of the two to be releafed vnto you? But they faid, Barabbas. ²² Pilat faith to them: What fhall I doe then with IESVS that is called Chrif? They fay al: Let him be crucified. ²³ The Prefident faid to them: Why what euil hath he done? But they cried the more, faying: Let him be crucified. ²⁴ And Pilat feeing that he nothing preuailed, but rather tumult was toward; taking water he wafhed his hands before the People, faying: I am innocent of the bloud of this iuft man: looke you to it. ²⁵ And the whole People answering, faid: His bloud be vpon vs, and vpon our children. ²⁶ Then he releafed to them Barabbas, and hauing fcourged IESVS, deliuered him vnto them for to be crucified.

²⁷ Then the Prefidents fouldiars taking IESVS into the Palace, gathered together vnto him the whole band:

Io. 19, 2. 28 and stripping him, put a scarlet cloke about him, 29 and plating a crowne of thornes, put it vpon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Haile King of the Iewes. 30 And spitting vpon him, they tooke the reed, and smote his head. 31 And after they had mocked him, they tooke of the cloke from him, and put on him his owne garments, and led him away to crucifie him. 32 And in going they found a man of Cyrene, named Simon: him they forced to take vp his Croffe. 33 And they came into the place that is called Golgatha, which is the place of Caluarie. 34 And they gaue him wine to drinke mingled with gal. And when he had tasted, he would not drinke.

Pfa. 21, 19. 35 And after they had crucified him, they deuided his garments, casting lots; that it might be fulfilled which was spoken by the Prophet, saying: *They deuided my garments among them; and vpon my vesture they did cast lots.* 36 And they fate and watched him. 37 And they put ouer his head his cause written: THIS IS IESVS THE KING OF THE IEWES. 38 Then were crucified with him two theeues; one on the right hand, and one on the left. 39 And they that passed by, blasphemed him wagging their heads, 40 and saying: Vah, thou that destroyest the Temple of God and in three daies doest reedifie it; saue thine owne self: if thou be the Sonne of God, come downe from the Croffe. 41 In like manner also the cheefe Priests with the Scribes and Ancients mocking, said: 42 He saued other; himself he can not saue: if he be the King of Israell, let him now come downe from the Croffe, and we wil beleue him. 43 He trusted in God; let him now deliuer him if he wil: for he said that I am the Sonne of God. 44 And the self same thing the theeues also that were crucified with him, reproched him withal.

Pf. 21, 9.
Sap. 2, 18.

45 And from the sixt houre there was darkeneffe made vpon the whole earth, vntil the ninth houre. 46 And about the ninth houre IESVS cried with a mighty voice, saying: *Eli, eli, lamma-fabacthani?* that is, *My God, my God, why hast thou forsaken me?* 47 And certaine that stood there and heard, said: He calleth Elias. 48 And incontinent one of them running, tooke a sponge, & filled

it with vinegre; and put it on a reed, and gaue him to drinke. ⁴⁹ And other said: Let be, let vs see whether Elias come to deliuer him. ⁵⁰ And IESVS againe crying with a mighty voice, yealded vp the ghofte. ⁵¹ And behold the vele of the Temple was rent in two peeces, from the top euen to the botome, and the earth did quake, and the rocks were rent, ⁵² and the graues were opened: and many bodies of the Saints that had flept, rofe. ⁵³ And they going forth out of the graues after his Refurrection, came into the holy citie; and appeared to many. ⁵⁴ And the Centurion and they that were with him watching IESVS, hauing feen the earth-quake and the things that were done, were fore afraid, faying: In deed this was the Sonne of God.

⁵⁵ And there were there many women a farre of which had folowed IESVS from Galilee, miniftring vnto him: ⁵⁶ among whom was Marie Magdalene, and Marie the mother of Iames and Iofeph, and the mother of the Sonnes of Zebedee. ⁵⁷ And when it was euening, there came a certaine rich man of Arimathæa, named Iofeph, who alfo him felf was Difciple to IESVS. ⁵⁸ He went to Pilate, and asked the body of IESVS. Then Pilate cōmanded that the body fhould be deliuered. ⁵⁹ And Iofeph taking the body, ⁶⁰ & wrapt it in cleane findō, & laid it in his owne new monumēt, which he had hewed out in a rock. And he roled a great ftone to the doore of the monument, & went his way. ⁶¹ And there was there Marie Magdalene, & the other Marie fitting ouer againft the fepulchre.

⁶² And the next day, which is after the Parafceue, the cheefe Priests and the Pharifees came together to Pilate, ⁶³ faying: Sir, we haue remembred, that the feducer said yet liuing, After three dayes I wil rife againe. ⁶⁴ Command therefore the fepulchre to be kept vntil the third day; left perhaps his Difciples come, and fteale him, & fay to the People, he is rifen from the dead: and the laft error fhall be worfe then the firft. ⁶⁵ Pilat said to them: You haue a gard: goe, gard it as you know. ⁶⁶ And they departing, made the fepulchre fure; fealing vp the ftone, with watchmen.

SATVRDAY
called Sabba-
tum fanctum.

ANNOTATIONS

3 Repenting him) Note how speedily the plague of God falleth after sinne; and specially men must note what torment of conscience, and desperation often followeth the shedding of innocent blood.

Horror of conscience.

5 Hanged himself) If he had rightly repented, notwithstanding his horrible treason, he might have obtained mercy: but by hanging himself he took away all means of mercy and salvation, because he died finally impenitent.

Desperation.

24 Innocent of his blood) Though Pilate was much more innocent than the Jews, and would have been free from the murder of our Saviour, seeking all the means that he could (without offending the People & the Emperours laws) to dismiss him: Yet he is damned for being the minister of the Peoples wicked will against his own conscience. Even as all Officers be, and specially the Judges and Juries which execute laws of temporal Princes against Catholic-like men: for all such be guilty of innocent blood, and be nothing excused by that they execute other mens will according to the laws, which be unjust. For they should rather suffer death themselves, then put an innocent man to death.

They that execute laws against their conscience, are like to Pilate.

40 If thou be the Sonne) Marvel not, when thou hearest our Saviour in the B. Sacrament mocked at, or seest him abused of wicked men that he straight reuengeth not such blasphemies: or he sheweth not himself there visibly and to the senses, when faithles Heretikes will say: Let me see him, taste him, &c. for he suffered here the like on the Cross, when he might at his will have come downe with as much ease as he rose when he was dead.

Christ derided in the B. Sacrament, even as upon the Cross.

46 Why hast thou forsaken me) Beware here of the detestable blasphemie of Calvin and the Calvinists, who thinking not the bodily death of Christ sufficient, say, that he was also here so forsaken and abandoned of his Father, that he sustained in foule and conscience, the very fears and torments of the damned. Which strange doctrine we find also avouched in an English Catechisme set forth by *R. H. Anno. 1583.* in these words: *Quest. By what means hath Christ appeased his Father wrath, and ransomed vs? Answer. By suffering death of the Cross, and the torment of Hell in foule, and conscience.* Quite contrary to the holie Scriptures, which alwayes attribute our Redemption to Christs death, and shedding of his most precious blood, as to a most sufficient, & onlie ransom for all mankind. *Ro. 5, 20. Heb. 9, 14. 1. Pet. 1, 19. 1. Io. 1, 7.* and in innumerable other places. But Calvin and his Disciples hold this wicked paradox, to take away the Article of Christs descending into Hell after his death, saying that his descending was nothing else, but that his foule (remaining as yet in his bodie) suffered the very paines of Hell upon the Cross. Whereas indeed his descending was in foule (parting forth of the bodie) into that place, where the Fathers of the old Testament

Detestable blasphemie of Calvin. And other Ministers of his schoole.

Catech. Calu. & Instit. l. 2. 16. §. 10.

were detained, expecting his comming to deliuer them (and that with triumph, and not in paine) as is proued by the Scriptures, and manie ancient Fathers, in the Annotations vpon *S. Luke. c. 16, 22. Act. 2, 27. 1. Pet. 3, 19.* and in other places. And concerning the true fense of these words: *Why haft thou forsaken me?* as wel by conferring them with other holie Scriptures, as by the vniforme consent of the ancient Fathers, our Sauioir would signifie hereby, that his paines (being now so long on the Croffe, and readie to die) were very great; and therefore according to the infirmitie of his humane nature, for very anguifh (as before in the garden he sweate bloud, when he was but toward his Paffion) he faith, he was forsaken, for two causes. First because it was the wil of God not to deliuer him, but that he should die. Secondly, because his diuine nature did so repress itself for the time, that he felt no comfort thereof at al, but was left to die in extreme paines, as a mere man. Yea destitute of such consolation, as his holie Martyrs commonly haue in their last agenie. See *Origen. Tract. 35. in Mat. S. Hilarie li. 80. de Trinit. S. Leo ser. 17. de Paffione. S. Bede* and others vpon this place.

59 Wrapped) This honour and duty done to Christs body being dead, was maruelous grateful and meritorious. And this wrapping of it in cleane findon may signifie by S. Hierom, that the body of our Lord is to be wrapped not in gold, pretious ftones, and filke, but in pure linnen. And so in the whole Church it is obserued by S. Siluesters constitution, that the Corporal whereupon our Lordes body lieth on the Altar, must be pure and plaine linnen.

S. Hiero. in hunc locum.

to. 1. Concil.

Reuerent vsing of our Lords Body.

Corporals.