

Symeon Byshop of Hierusalem crucified.

Stocke of David (as Vespasian also did before him) for leare
least he were yet to come of the house of David, which
should enjoy the kingdom. In the tyme of this periec-
tor, Symeon Bishop of Hierusalem, after other toiments,
was crucified to death, whom Iustus afterward succeeded
in that Bishoppricke.

John the Evan-
gelist.

In this persecution John the Apostle and Euangelist
was exiled by the sayd Domitianus into Pathmos. Of who
diners and sundry memorabie actes, he reported in sundry
Chronicles. As first how he was put in a vessell of boiling
Oyle, by the Hieronim of Ephesus. The Legend and Perio-
nius say, it was done at Rome. Ildorus also writing of him
and comprehending many things in few wordes, decla-
reth that he turned certaine peeces of wood into gold, and
stones by the sea side into Margarites, to satiffie the desire
of two, whom he had before perswaded to renounce their
riches: And afterward they repenting that for worldly
treasure, they had lost heauen, for their sakes agayne he
changed the same into their former substance. Also, how he
raised by a widow and a certaine yong man from death to
life. How he was onke poison, and it hurt him not, raising also
the two which had dronke the same before. These and
many other miracles, although they may be true, & are solid
articles of our Christian belief. I let them passe, and only
content my selfe with that which I read in Eusebius, declaring
of him in this wise: That in the 14. yeare after Nero, in the
second persecution, in the dayes of Domitian, John was
banished into Pathmos for the testimonie of the word, an.
97. And after the death of the foresaid Domitian being slaine,
& his actes repealed by the Senate, John was againe re-
leased vnder Pertinax the Emperour, & came to Ephesus, an.
100. where he continued vntill the tyme of Traianus, & there
gouerned the Churches in Asia, where also he wrote his
Gospell, and so liued till the yeare after the Passion of our
Lord, 68. which was the yeare of his age, 99.

Ildorus de pa-
tribus nonis Te-
stamentis.

Euseb. Lib. 3.
Cap. 10.
Hystor Eccle.

Anno. }
97.
John banished.
John released
out of banish-
ment.

Euseb. lib. 3.
cap. 23.

Moreouer, in the foresayd Ecclesiasticall story of Euse-
bius, we read that John the Apostle and Euangelist, who
the Lord did loue, was in Asia, where he being returned
out of Pathmos, after the death of Domitian, gouerned the
Churches and congregations. Irenaus in his second booke
thus writeth: I did of him all the Elders do witness, which
were with John the Disciple of the Lord in Asia, that he
spake and wrote these things, &c. for there he continued
with them vnto the tyme of Traianus, &c. Also the said Ire-
naus, Lib. 3. Hypothes. in like wordes declarerh, saying: The
Church of the Ephesians being first founded by Paul, af-
terward beyng confirmed of John, (who continued in the
same Citie vnto the tyme of Traianus the Emperour) is a
true witness of this Apostollicall tradition, &c. Clemens A-
lexandrianus moreouer noterh, both the tyme of this holy A-
postle, and also addeh to the same a certain history of him,
not vnworthy to bee remembered of such which desire in
things honest and profitable. Of the which historie Sozo-
menus also in his Commentaries maketh mention. The
wordes of the author setting forth this historie, be these:
Heare a fable, and not a fable, but a true report which is
told vs of John the Apostle, deliuered and commended to
our remembrance. After the death of the ryzant, who John
was returned to Ephesus, from the Ile of Pathmos: he
was desired to resort to the places bordering neare vnto
him, partly to constitute bishops, partly to dispose the cau-
ses and matters of the church, partly to ordaine and set such
of the Clergy in office, whom the holy ghost should elect.
Wherupon, when he was come to a certaine cite not farre
of the name of which also, many do yet remember, and had
among other things comforted the brethren, he looking
more earnestly vpon him which was the chiefe bishop a-
mong them, beheld a yong man mighty in body, and of a
beautiful countenance, and of a feruent mind. I commend
this man (saith he) to thee with great diligence, in the wit-
nesse here of Christ and of the Church.

Iren. Lib. 3.
Clemens Alex-
andrianus.

A notable histo-
ry of John the
Euangelist.

When the Bishop had receiued of him this charge, and
had promised his faithfull diligence therein. Agayne the se-
cond tyme John spake vnto him and desired him in like
maner and contestation as before. This done, John retur-
neth againe to Ephesus. The Bishop receiuing the yong
man, commended & committedh to his charge, brought him
home, kept him and nourished him, and at length also did
illuminate, (that is) he baptised him. And in short tyme
through his diligence, brought him into such order and co-
wardnes, that he committed vnto him the ouersight of a cer-
taine cite in the Lordes behalfe. The yong man thus ha-
uing more his libertie, it chanced that certaine of his com-
panions & old familiars being idle, dissolute, & accustomed
of old tyme to wickednes, did ioyne in company with him,
who first brought him to sumptuous & riotous banquets,

Then entiled him forth with them in the night to rob and
steale. After that, he was allured by the vnto greater mis-
chiefe and wickednesse, wherem by custome of tyme by little
and little, he being more practised, and being of a good wit,
and a stout courage, like vnto a wild or an vnbroake hoxie,
leauing the right way & running at large without bridle,
was caried headlong to the profunditie of all misorder and
outrage. And thus being past all hope of grace, utterly for-
getting and reiecting the wholesome doctrine of saluatiō,
which he had leaured before, began to set his mynde vpon
no small matters. And forasmuch as he was entred so farre
in the way of perdition, he cared not how further he proce-
ded in the same. And so associating vnto him the company
of his companions, and fellow thieues, took vpon him to
be as head and capitaine among them, in committing all
kynnd of murder and felony.

What wic-
ked compa-
ny doth,

In the meane tyme it chanced, that of necessitie John
was sent for to those quarters againe, and came. The cau-
ses being decided, and his busines ended, for the which he
came, by the way inecting with the Bishop afore specified,
requireth of him the pledge, which in the witness of Christ
and of the congregation then present, he left in his handes
to keepe. The bishop something amaied at the waydes of
John, supposing he had meant of some money committed
to his custody, which he had not receiued, and yet durst not
mistrust John, nor contemp his wordes could not tell
what to answer. Then John perceiuing his doubting,
and uttering his mynde more plainely: The yong man
(saith he) and the soule of our brother committed to your
custody, I do require. When the bishop with a loud voice,
sorrowing and weeping, said, he is dead: to whom John
said, how? And by what death? The other said, he is dead
to God: for he is become an euill man, and pernicious, to be
briete, a thiefe: & now he doth frequent this mountaine
with a company of villains and thieues, like vnto hunkle
against the Church. But the Apostle renting his garmets,
and with great lamentation, said, I haue left a good keeper
of my brothers soule. Bet me a hoxie, and let mee haue a
guide with me, which being done, his hoxie and man pro-
ceeded, hasted from the Church as much as he could, and
compyng to the same place, was taken of theues y wat-
ched. But he neyther flying, nor refusing sayd: I came for
this same cause hither, lead me (sayd he) to your captayne.
So he being brought, the captaine all armed, fiercely bega
to looke vpon him. And etimes comming to the know-
ledge of him, was stroken with confusion and shame, and
began to sic. But the olde man followed him as much as
he might, forgetting his age and crying: My soune, why
doest thou sic from thy father? an armed man, from one
naked, a yong man, from an olde man. Haue pittie on me
my sonne, and feare not, for there is yet hope of saluation,
I will make an answer for thee vnto Christ. I will dye for
thee if neede be, as Christ hath died for vs. I will giue my
life for thee, belcene me, Christ hath sent me. He hearing
these things, first as in a maile stood still, and therewith his
courage was abated. After that he cast downe his wea-
pons, by and by he trembled, yea and wept bitterly: and
comming to the olde man, embraced him, and spake vnto
him with weeping (as well as he could) beyng euen then
baptised a fresh with teares, only his right hand beyng hid
and couered. Then the Apostle, after that he had promised
and firmly ascertained him that he should obtain remission
of our Saviour, and also prayed falling downe vpon his
knees, & killed his murdering right hand, which for shame
he durst not shew before: as now purged through repen-
taunce, brought him to the congregation, and when he had
prayed for him with continuall prayer and daily fastings,
and had comforted and confirmed his mynde with many
sentences, went not from him (as the author reporteth)
before he had restored him to the congregation againe, and
made him a great example and triall of regeneration, and
a token of the visible resurrection.

A notable
lesson for al
ministers to
seeke againe
their lost
sheepe.

O vnspea-
kable loue
shewed out
to a wicked
sinner.

Moreouer, the foresayd Irenaus in Lib. 3. cap. 3. and Euse-
bius, Lib. 3. cap. 28 and Lib. 4. cap. 14. prosecuting the historie
of John, declare in these wordes, saying, that there were
certaine which heard Policarpus say, that John the disciple
of our Lord, goyng into Ephesus to be washed, scyng Co-
rinthus with him, he leaped out of the bathe vnbathe, because
he feared the bathe should haue fallen, scing that Cerinthus
an enemy to the truth, was within. Such feare had the A-
postles (saith Irenaus) that they would not communicate a
word with them that adulterate the truth.

An exam-
ple of the
godly to
flee the co-
pany of the
wicked.

And forasmuch as we are here in hand with the story
of John the blessed Euangelist, commeth in matter and oc-
casion, not geue by him, but take of other, of a great doubt
and difficulty, such as hath occupied all the Catholike, sub-
tile, illuminate, and seraphicall Doctors of the Popes Ca-
tholike