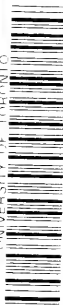


UNIVERSITY OF TORONTO



3 1761 00676652 1

Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

Tunstall, Cuthbert. Bp.

A SERMON

OF

CUTHBERT TONSTALL,

Bishop of Durham,

PREACHED ON PALM SUNDAY, 1539,

BEFORE

KING HENRY VIII.

*Reprinted from the original Edition printed
by T. BERTHELET, 1539.*

LONDON:

PRINTED FOR T. RODD,

No. 2, Great Newport Street, Long Acre.


—
1823.

J. Compton, Printer, Middle Street, Cloth Fair.

RT
T

70.

2.3.54

 A SERMON
OF CVTHBERT BYS-
shop of Duresme, made v-
pon Palme sondaye lasse
past, befoze the maiestie of
our souerayne lorde kyng
HENRY the VIII. kyng
of England & of France,
Defensor of the fayth,
lorde of Ireland,
and in erth next
under Christ
supreme
head of the Churche
of Englande.



PREFACE.



IF it were necessary to make any observations by way of introduction to the following pages, which will speak sufficiently their own claims to a rescue from oblivion, it would be enough to say that they contain the testimony, in matters of great moment, of One who was an eminent and distinguished Prelate, a native of our own soil, and One whose humane and gentle dispositions served to commend him to the confidence and love of persons from whom
he

PREFACE.

he stood divided in communion. They might be inclined to claim him for their own for the sentiments avowed so plainly in this piece, but much more for his kind and generous spirit, and his scorn of overbearing pride. With him, however, the fetter was not altogether broken, although the domination was disowned; nor was the bondage of a baneful and preposterous usurpation on the liberties of mankind, social, civil, and religious, cast off wholly from his neck. If he wanted what some may call the consistency of a More or a Fisher (great names, and deservedly respected), he kept clear of the worst violence which was offered to the consciences of others, and of the prejudices which

PREFACE.

which could fix the mind to some opinions, although with an acknowledgment that they were not to be found in Scripture. It may, perhaps, be thought that this Prelate shewed a temper more congenial with that of his bosom friend Erasmus, who gave this testimony of him, that he ranked among the best learned of his age, was a man of pregnant judgement, and great suavity of manners, yet without impeachment to the graver habits which became his character and station. It was no mean praise to have this suffrage at the lips of one with whom he had long lived in intimacy, who wrought so much for the restoration of sound learning, and lent such succours to

PREFACE.

the permanent and sober reformation of religion in this land, where the single standard of confession was the Word of Scripture and the rule of the Apostles, and where the paraphrases of Erasmus were preferred to the institutes of Calvin or the dictates of any leader, foreign or domestic.

With respect to the points on which so clear and strong a testimony is delivered in the Sermon, it does not appear that, in those particulars, the Bishop ever changed his mind, whatever were the ties which held him, to the last hour of a long life, to the Church of Rome.

Mr. Strype, our much-esteemed ecclesiastical

PREFACE.

cleastical historian, alike distinguished for fidelity and diligence, has made large extracts* from this Sermon, which he justly regarded as remarkable in no common measure or degree, and which, at the distance of a century from the first publication, was reprinted for the same reasons. The passages extracted by Strype do not, however, by any means, constitute the most valuable parts of the Sermon, although they might excite surprize at the time of its delivery, and well deserved to be recorded for posterity. It is not, then, for the sake of those keen expostulations which his own experience, and the force of evi-

* Strype's Memorials, Book i, chap. 44, p. 336, &c.

dence

PREFACE.

dence too plain to be denied, drew from the Preacher with respect to the pride and insolence of the papal pomp, and which form the substance of what Strype has collected from this discourse, that this work appears most valuable. Its great worth is far more to be regarded in the didactic parts of theology with which it commences, where, in the higher points of our common faith, upon which the Christian Church stands undivided, the heads of doctrine are skilfully and accurately touched. Its excellence appears, too, in the controversial part, in which in the completest manner, although with great simplicity of language, and in very small compass, a
convincing

PREFACE.

convincing answer is returned to every fancied ground of claim that has been attempted from the page of Scripture for the Pope's supremacy. So full a refutation of that main principle of papal usurpation from One who never set it forward in the worst way, when the fire and steel of Persecution were its weapons, may well command the notice of considerate men. It will be found, that, though meek of spirit, he did not fear, in very dubious days, to speak his mind; when Protestant and Papist were going on one hurdle to one barbarous scaffold.

Will it be said, that the Bishop had the tide of royal favour and opinion
with

PREFACE.

with him at that moment ? He had so : but tides turn ; and he who could trust to them with no better motive, must have had much less sagacity, and a mind less candid and less honourable, than that for which our Prelate had just credit with his friend Erasmus, who took a safer course for his own part, and pursued a line of conduct at once more timid and equivocal.

What is merely scarce and curious, may be left to those who have means and leisure for collecting what is rare ; but it may be well worth the Printer's pains to rescue smaller pieces, which, for their own intrinsic worth, might claim prescription from the ravages of time,
but

PREFACE.

but which, from their want of bulk, are soon swept off, when larger volumes keep their places (perhaps immoveably) upon the shelf. By such care, things of slender wing may be renewed for more than a summer's flight. By thus multiplying copies, we may supply what is wanting, on the score of physical dimension, for resisting that stream which passes rapidly along, and hurries with it not the straws only and the scattered leaf, but the pebbles, and among them those of the finest grain, which are fit for the treasures of the cabinet or the clasp of gold.

The Sermon is reprinted with a strict fidelity. No one word or letter has
been

PREFACE.

been altered ; nor any change made in the punctuation, except where the comma and the full point were used indiscriminately, and produced an embarrassment which it was needless to retain.

Hoc sentite in vobis, quod et in Christo
Iesu. &c. Ad Philippen. 2.

SE THE SAME mind be in you, that was in Jesu Christe, who beinge alreddie in the forme of god, thought it no rauyne to be equalle with god, but he dyd abase hym selfe, takynge vpon hym the fourme of a seruant, borne in similitude of men, and in shape founde as a man. He dyd humble hym selfe, and became obedient vnto deth, ye vnto deth of the croffe. Therefore god hath exalted him, and hath gyuen hym a name aboue all names, soo that in the name of Jesu, euery knee shall bowe downe, of thynges that be in heauen, of thynges that be in earthe, of thynges that be in helle, and that euery tonge maye confesse, that Jesu Christe is our lorde, to the glory of god the father.

¶ THIS IS IN Englyshe the sentence of the epyf-
tle of this daye. And fyrst I do entende by
your pacience to declare particularly the lyttral

A Sermon of Cuthbert

fence therof, conteynng the infinite and inestimable humilytie and obedience of our fauyour Jefu Chrif. Secondly I do entende to fpeake of difobedience of men by pryde done to man ageynft goddis lawe. And how that may be efchewed. Thirdely I entende to fpeake of difobedience of al men by pride done to almighty god, ageynfte goddis lawe. And howe that may be amended. And fo to make an ende. And to returne to the fyrfte.

¶ Saynte Paule in the feconde chapyter to the Phylyppiens nexte before the wordes, of the piftle of this daye, commaundyng humylitie with charitie to be vfed, fayth. Ye muſte thynke by humilytie euery man to be your fuperyour, not confyderynge euery one of you his owne furtherance, but the furtherance of other. And therefore he exhortheth all men by the example of Chriſte, not to regarde nor to take heede to their owne aduancements, but the aduancement of other, fayenge. See the ſame mynde be in you, that is

in

Bysshop of Duresme.

in Jesu Christ, that is to say, Shewe humilitie & pacience for the welth of other, as Christe dyd. Whose hye degre the apostle Paule here first speakeeth of. From whyche he was contente to comme downe for our sake. For he beinge in the fourme of god thought it noo rauyn to be equalle with god. what is this to say, in the form of god? The sence therof is this, He was in ful substance, in full effence, in ful glorie, in eternitie, equal with his father. As for to put for our better erudition of thinges incomprehen- syble farre aboue oure capacitie, an example of thinges that we maye vnderstande, to dyrekte vs in some parte to the attaynyng of hygher thynges. As the bryghtnes is in the fyre, and as the image or print is in a seale, and as a worde is in the mynde, so the sonne of god is in the father. For the bryghtnes is as soone as the fyre is, and the prynte is within the seale, as soone as the seale is. And the worde that man wyll expresse is in the mynde, as soone as the minde hath con-
ceyued

A Sermon of Cuthbert

ceyued it. Saynt Paule in the beginnyng of his epistle to the Hebrues sayth, that the sonne of god is the shynynge of the glory of the father. As in the foresayd example, the brightnes is of the fyre, and fygure of his substance, as the prynte is of the seale, supportynge all thynges by the worde of his strength and vertue, as the mynde bryngeth forthe the worde. And where saynt Paule faith, that Christ thoughte it no rauyn to be equalle with god, He meaneth, that he made not hym selfe equal to god by vsurpation, but god the father begatte hym in the begynning equall to hym selfe. For if he shulde haue made hym selfe equall to god, not beinge so by nature, he shulde haue fallen by rauyn, as Lucyfer dyd. For he bycause he wolde make hym selfe equall to god beinge but a creature, dyd falle, and of an aungell was made the deuyll. And this his pryde he perswaded to man, by whiche he was ouerthrowne hym selfe, saying to Eue before the fall of Adam, Taste of the fruite that is forbidden

den

Byffhop of Durefme.

den you, and ye fhall be as goddis. That is to faye in effect, Take vpon you by vfurpation that thing, that ye haue not by creation, for fo was I ouerthrowen. But Chryfte was borne in the begynnyng equal to his father, not made after equall, and borne of the fubftance of the father. Wherefore he dyd not vfurpe equalitie vnto god, but was in that equalitie, in whyche he was borne in the begynnyng.

¶ It foloweth in the text, but he dydde abafe hym felfe, takynge vppon hym the forme of a feruaunt, whyche he dyd, not lefyng the forme of god, in which he was before, but takynge the fourme of man, whiche he was not before. And therby he was made inferior to his father. And yet he abode ftylle equall with hym bothe in one perfone, that is to fay, by reafon that he was the worde of god, equalle to his father, and by reafon, he was man inferiour to hym, one fonne of god, and the fame fonne of man. One the fonne of man, and the fame the fonne of god.

A Sermon of Cuthbert

Not two sonnes of god, god & man, but one sonne of god and manne, god without begynnyng, man from a certayne begynnyng our lorde Jesu Christe. For as god dothe graunte to his creatures, beinge temporall and subiecte to sufferyng, that they maye begette the same thyng that they are, howe moche more god the father beinge eternall and impassible dyd begette his sonne, not of an other substance than he hym selfe is, but of the same. Whyche is yet to our great admiration, bycause he begatte hym without any alteration, and in suche equalitie with hym self that neither in power nor in aege, the father gothe before the sonne.

¶ But the sonne dothe attrIBUTE vnto the father, and not to hym selfe all that he hath, and maye, bycause he is not of hym selfe, but of the father. He is equall to the father, but he had that same of his father. Nor he toke not of hym selfe to be equall, but he is equall by nature. **As** he was euer borne, he was euer equalle.

Wherefore

Bysshop of Duresme.

Wherefore the father bygatte hym not inequalle to hym selfe, and after he was borne, gaue to hym equalitie, but in bygettyng hym, gaue it vnto him, bycause he begat hym equal, not inferiour to him selfe. But yet he saythe, his father is superiour to hym, bicause he toke the forme of a seruant, not lesyng the forme of god, by whyche fourme of a seruaunt he was made inferiour, not onely to his father, but alsoo to hym selfe, as to the sonne of god, and to the holy gooste. Nor only he was inferyoure to the Trynytie, in his forme of manhod, but also he was made inferiour vnder angels. And he was also inferyour vnto somme men, that is to say, to his mother, and to Ioseph, whom men tooke to be his father, to whome he was subiecte, as it is wrytten in the seconde chapter of Luke. And for the form of a seruant, he sayd, My father is superiour vnto me. And for the forme of god, whyche he neuer leste, he said in the tenth chapter

A Sermon of Cuthbert

chapter of John, I and my father are one thyng, that is to say, one substance.

¶ In forme of god, he was superiour to hym selfe, and in forme of man, he was inferiour to hym selfe. And therefore not without a cause, the scripture sayth both the sonne equal to the father, and the father superiour to the sonne, the one for the forme of god, the other for the forme of man, without confoundyng the oone nature into the other, bothe natures of god and man, beinge in one persone. In the forme of man, whiche he toke for vs, he was borne, and he suffered, and he arose from dethe to lyfe, and ascended into heauen. By the fyrste two, that is to say, by his byrthe and his passyon he shewed to vs oure estate. By the two laste, that is to say, his resurrection and his ascention, he shewed to vs an exaample of our rewarde. The two fyrste, all that be borne doo fele, and the two laste we shall attayne, if we do beleue in hym.

¶ And

Byffhop of Duresme.

¶ And as the apoftele faythe, Chryfte thought it no rauyn to be equal with god, fo faynt John in the begynnyng of his gofpell fayth, That the worde, whyche is the fonne was god. And as Paule faithe here, that he dyd abafe him felfe to take vpon hym the forme of a feruant, fo faint John faythe, The worde of god is made Flefhe, that is to faye, Man: and hathe dwelte amongeft vs, god and man in one perfon. For as the number of perfons is not increafed, whan the fowle is knytt to the body, to make therby one man, foo is not in Chryfte the number of perfons increafed, whan man is knytte to the word of god, to make one Chryfte.

¶ It foloweth in the text, He was made in fimylytude of men, that is to faye, he toke all our nature vpon hym, al be it, he was without synne, and he left no carnal procreation, by generation carnall. Nor that onely was in hym, that apiered in outwarde vyfage, his manhode but godheed alfo was in him. For he was not only man,
but

A Sermon of Cuthbert

but in his perfon, godheed was knytte with manhoode. And therefore he faith here, that he was lyke to men, but more was in hym, than is in men. For we be made of foule and bodye. He had bothe foule and body and godheed. And therefore he faythe here, in fimilytude of men. As faynt Paule faithe in the viii. chapiter to the Romyans, God fente his fonne into the worlde, in fymlytude of fynfull fleffe, not bycaufe he lacked fleffe, but bycaufe the fleffe that he tooke, lacked synne, and yet was it lyke to our fleffe, whiche is subiecte to synne, lyke by nature, but not lyke by wyckednes.

¶ It folowethe in the text, that in fhap he was founde as a man. That is to fay, where he was without bodyly fhappe, he toke vppon hym the fourme and fhappe of a man, abydyng styll god as he was before, but in fygure, that is to faye, in fleffe, he was made a man, and cledde with manhode, as with a clothyng, not that his godheed was chaunged thereby into manhode, as
the

Bysshop of Duresme.

the members of a man be not chaungyd by puttyng on of a new garment. And he saith, that he was found in shappe as a man, bycause he seemed outwardly but one of the common sort of men, and yet he was more than so. For he was god therwith. And yet was he a very man in nature, not in phantasy and ymagination. Saynt Paule also in the seconde chapyter of the fyrste Epistle to Timothe, callyth hym a manne, sayenge, There is one mediator of god and man, A man Christe Jesu. And as he is in the forme of god, perfyte god, so is he in the forme of man, a perfyte man.

¶ It foloweth in the texte, Christe hath humbled hym selfe, and became obedient vnto dethe. Here we may lerne humilitie as Christe dothe teache vs in the xi. of Mathewe, sayenge, Lerne of me, for I am meke and humble in harte. He was made for the a man without synne. And thou synfull manne, why wylte thou not come to hym, that callyth the, and sayth? Come to
me

A Sermon of Cuthbert

me all ye that do trauayle, and be ouercharged, and I shal refreshe you. Thou prowde synful man, why art thou so prowde? Christe became obedient for thy sake to be incarnate, and to take part of the mortalitie of man. He was obedient so farre, that he suffered.

¶ Fyrst to be tempted of the dyuell. He was obediente to suffre the mockynge of the people of Jewes. He was obedyente to suffer to be bound, bobbed, and spitted at, to be stryken, and to be scourged. And yet he was further obedient to die for the thou synfull man.

¶ It was a great humilitie at his byrth to lye in the maunger with beastes, for lacke of a cradell. It was a more humylitie to lyue xxxiiii. yeres amongst synners, he beinge without spotte of synne. The most abundant humilytie was that he suffered vpon the crosse betwyxte two murderers.

¶ It was a harde suffering, that he suffred for wicked men. It was more harde that he suffered
of

Bysshop of Duresme.

of wycked men. And the most hardest of all was, that he suffred with wicked men, and the same deth that wicked men and murtherers do suffer.

¶ It foloweth in the texte, that he suffered the deth of the crosse: whiche deathe was worste of all other kyndes of dethe. For those that were putte to that deathe, were fyrst nayled vpon the crosse, handes and fete drawn on length, and stretched abroode, hanged vp in the ayre, quycke, naked, and bledynge, not bycause longer lyfe shoulde folowe thereby, but bycause the dethe it selfe was prolonged to make the peyne the more, lest the shortenesse therof shoulde lesse haue bene felte. Hangynge, or drownynge, or stryking of the heed, be peynes soone ouerpassyng. But the deathe of the crosse longe tyme dothe endure: In whiche they were wonte to breake theyr legges, to make theym dye more peynfully, as we rede in the xix chapter of John.

¶ This deth of the crosse was the worste deathe that the Jewes coulede ymagyne for hym to dye,

A Sermon of Cuthbert

but yet Christe dyd chose this deathe, and intended to make it to be his fygne; and to make of it his badge, that all men beleuyng in hym, shulde in theyr forheaddes make his fygne of the crosse, as it was prophecied and figured before in the ix. chapter of Ezechiel: and glorie in the crosse of Christe. As sayncte Paule in the last chapter to the Galathies sayth, God forbidd, that I shuld glory in any thyng but in the crosse of our lorde Jesu Christe, by which the worlde is crucified to me, and I to the worlde.

¶ There was nothyng before more intollerable to the fleshe of man, than deth of the crosse. And there is nowe nothyng more glorious sette forth in the forheade of a christen man, than the fygne of the crosse. Here we maye note, what hye rewarde in heauen is reserued to a chrysten man, whan Christe hath gyuen suche an honour to the forme of the crosse, representyng to vs his passion, for nowe the forme of the crosse is so honoured amongst christen men, that if a
man

Byffhop of Duresme.

man worthy to dye shoulde be crucified, it shoulde be thought amongst christen men, that he shulde thereby rather be honoured than punished. The crosse is now euery where amongst Christen men erected and sette vp as an arche triumphal ageinst the deuyll, declaryng vnto vs the vyctorie and triumph, that Christ vpon the crosse obteyned agaynst the deuyll in cancelling the bonde of our synne, wherin we were bounde to the dyuell, and fastenyng it cancelled to his crosse, as sayncte Paule saythe in the seconde chapter to the Colossians.

¶ It foloweth in the text, therefore god hath exalted him, and hath gyuen to him a name, that is aboue all names. Here it is to be noted, that God gaue to Christe his exaltation, as to man, and not as to god. For there was neuer no tyme before he was made man, that he in the fourme of god was not exalted, nor no tyme that all thinges dyd not bowe downe to hym, that be in heuen, erthe, and hell. And for that cause he
saythe,

A Sermon of Cuthbert

saythe, Therefore, that is to say, for his manhode & forme of a seruant taken vpon hym, and vnited to his godheed, and for his obedience vnto deathe of the crosse. For in the same fourme of man, in whiche he was crucified, in the same he was exalted. And a name was gyuen to hym aboue all names. That he beinge in the forme of a seruant, ryfynge from deathe of the flesshe to lyfe, and ascendynge vp into heuen, shulde be called the onely begotten sonne of god, whiche name he as the worde and sonne of god eternally begotten of god, and equall to god, hadde before. Wherof the aungell sent to the blessed vyrgine Marye before his byrthe prophecied, sayeng, in the first chapiter of Luke, That holy byrthe that shall be borne of the, shall be called the sonne of god. This hyghe exaltation of Christe gyuen to hym for his manhoode and sufferaunce of deathe for mankynde, is lyke to that, that Chryste hym selfe spake in the laste chapiter of Mathewe, sayinge, All power is gyuen to me in heuen and

in

Byffshop of Duresme.

in erthe, whiche he fpake of his manhode, and not of his godheed, for by his godheed, he had it, before he was man.

¶ It foloweth in the texte, that in the name of Jefu euery knee fhall bow down of all thynges that be in heauen, or that be in erthe, or that be in helle. That is to fay, of aungels, of men, and of dyuelles. For the aungelles of heuen at his afcention gloryfied in hym the nature of man, and bowed downe to hym exalted aboue all angels. And men in erth do glorifie in hym, and do knele down to hym, and adore hym, as their redemer, and god and man. The deuylles do ftowpe downe to hym for feare; and one of them whom he expelled from a bodye poffeffed by hym, fayde to hym, I do knowe that thou arte the holy man of god. And all the deuyls fhall knowe his power, whan he fhall fit in iugement, rewardyng good men, and punyfhynge the euyll. And the bowynge down of euery knee, is ment the fubmyffyon of all creatures to theyr maker,

A Sermon of Cuthbert

not that eyther aungels or deuylles haue bodily knees, but bicaufe we men that haue bodies in our submyffion doo bowe oure knees. And therefore submyffyon of all creatures to theyr maker is ment therby. The deuyls alfoo teared his power, and bowed downe to hym, whanne his fowle with his godheade descended into helle, there to delyuer the fowles of all ryghtuous men, which were deed before Christ, and descended thither, bycaufe heauen gates were not yet by hym opened. His godheed ones knytte by his incarnation to his body and his fowle, neuer departed after from either of theym bothe, but styl abode with them, that is to faye, with his bodye in the sepulchre, and with his foule descending into hell, neuer departyng from neither of theym, after his incarnation.

¶ It foloweth in the texte, And euerye tonge shall confesse and knowledge, that Jesu Christe is our lorde, to the glorie of god his father. That is to say, to the hie preferrement therof, for the
glorye

Byffhop of Durefine.

glorye of the father is to haue fuch a fonne, lord of all, maker of all, and god of all. To whome all be fubiectes and do obey. To whome all creatures do bowe downe, and whom all tonges do exalte and glorifie.

¶ The glorye of god the father is, that the fonne euery where be gloryfied, lyke as where god the fonne is defpifed, there god the father is defpifed; and blasphemy fpoken ageynft god the fonne, is fpoken alfo ageynfte god the father. Lyke as amongft men, difhonour done to the fonne foundeth to the dyshonour of the father. For betwyxte god the father, and god the fonne, there is no difference, but that that ryfeth and commeth by dyuerfitie of theyr perfones. And therefore the honour or dyshonoure of god the fonne, stretcheth to the honour or dyshonour of god the father. Where the fonne is perfite in all thynges, it is the honour of the father, that fo begat hym, of whome he had it. And where he needeth nothyng, it is the honor of his father,

of

A Sermon of Cuthbert

of whom he hath all plentie. And where he by his godheed is not inferiour to his father, it is the honoure of his father, of whome he hathe the same substance, and the same effence; and where he is wyse, it is the honour of the father, whose wyfedome he is; and where he is good, it is the honour of the father, of whom he hath it. And where he is almyghty, it is the honour of the father, whose arme he is. In all these thynges it is the hyghe honour of god the father, that he eternally begatte a sonne of so moche glorye.

¶ And it is a great demonstration, that Christ the sonne of god is god by nature, bycause he humbled hym selfe, takynge mans nature vppon hym. For he knewe, that by his humilytie he coulde suffer no damage in the highnes of his godly nature. For his godly nature coulde not be hydde, nor kepte vnder, nor oppressed by any humilitie. His humilitie therefore is an euident argument of his natural godheed. And therefore if any man do desyre to be greate in
vertue,

Byffhop of Duresme.

vertue, lette hym humble hym felf; for humilitie fheweth the greatnes of vertue. Let hym folowe Chrifte in humilitie, and he fhall gayne great thynges therby. He that is pore in vertue feareth to humble hym felfe, leste he fhoulde fall from his feyned & difsembled height. And he that is ryche in vertue, doth humble hym felfe, knowynge that he hathe in hym vertue, whereby he fhall be exalted, whyche vertue can not be hyd. As a candell bournynge can not be hyd in a darke houfe, nor a fwete fmell hydde in any corner, but it wyll by the good flauour thereof difclofe where it is, and allure men to take vp the thyngē that fo fmelleth.

¶ So we do fe in the epistle of this day, that Chrifte for his humylite hath receyued exaltation, as he hym felfe faith in the gofpel in the xxiii. chap. of Mat. And for his obedience he hath receiued highe honor, to haue a name aboue al names. And for his pacience and paffion, he hath receiued power ouer al, that al
creatures

A Sermon of Cuthbert

creatures do bowe downe to hym. And for his infinite charitie agaynst mankynde, he dothe receyue of al faithful people, laude, praise, and glorie. And thus haue we hytherto declared the lytterall fense of the epistle of this day, by whiche ye may se, that the humilytie and obedience of Christ dothe surmount all examples of humilitie and obedience of the olde testamente, as farre as the bryghte shynynge of the sonne is aboute the dymme lyghte of an olde lanterne. For if we shulde compare the humilitie and obedience of Abraham, who lefte his countrey of Chaldee by goddis commaundement, and went forwardes, not knowynge whither he shulde goo, to the humilitie and obedyence of Christe, who discended from heauen to be incarnate and suffer deathe for vs in forme of man : there is almooste noo comparifon, for where all the worlde is full of myserie, Abraham went but frome one wretched place therof, to an other moche lyke. But Christ, beinge the sonne of god, from the begynnyng

Byffhop of Duresme.

gynnyngē euer in glory, and in heuen with his father, where no miserie neuer was, nor none can be, came downe from heuen to be incarnate, and to lyue in this wretched worlde, knowyngē it before to be the valle of myfery.

¶ Lykewise if we shulde compare Ifaac, who, whan his father wente to sacryfyce hym, bare the fagote that shulde make the fyre of his sacryfyce, to Chryfte bearyngē his croffe whanne he wente to his death, (wherof Ifaac was a fygure) the obedience of Ifaac is farre beneth Chryftis obedience. For Ifaac going with his father, knewe nothyngē what his father dyd meane, whan he badde him beare the fagotte; whiche appereth by that whan he asked his father, where the sacryfyce was that shulde be brente. But Chrifte the sonne of god, before he was incarnate, knewe all the counsell and secretes of the father of heauen, and yet he was contente wyllingly for our sake to be incarnate, and to suffer deathe vppon the croffe, and shewed before to his disciples, that

A Sermon of Cuthbert

that he wolde and shulde so do: so that in comparynge the great and infinite humilitie and obedience of Christe, with the humilytie and obedience of other that were in the olde testament, we shall fynd them to be as sayncte Paule saythe, but figures and shadowes, as figures of men paynted be farre vnder the liuyng bodies of men. And as the lyuyng body of a man farre passeth in substaunce the shadowe of the same, soo the vertues of Christe so farre do excede the vertues of good men that were in the old testament figures of hym, that his vertues be farther aboute theirs, than heauen is aboute the erthe.

HYTHERTO we haue declared the trewe sense of the epistle of this daye, redde in the church, conteynynge soo great humilitie and obedience of our fauour Christe, that nether by the tonge of man it can be worthyly expressed, nor yet in any wyse by mans thought comprised. But nowe let vs somewhat speke of the vyce and
fynne

Byffhop of Duresme.

fynne of Difobedyence, whiche fhall more fette forthe the incomparable vertue of Chrifteis humilitie and obedience, and alfo open vnto vs, howe farre they be from Chrifte and howe contrary to his doctrine, that do gyue themfelves to difobedience. ¶ Whiche difobedyence was the fyrfte fynne that man after his creation dyd commyt, and is alwaye ioyned with all other fynnes, as a companyon neuer departynge frome them. For euerye fynne that men doo fall in is done agaynft goddes lawe, foo that the transgreffion and dyfobeyfaunce of goddis law is coupled with euery fynne. For if we obeyde goddis lawe, as we oughte to do, than we fhuld not fynne.

¶ And that dyfobedience was the fyrfte fynne done by man after his creation, it playnely dothe appere in the thyrde chapter of Genesis, where after Adam was put in Paradyfe by almyghtye god, and commaunded to eate of all the fruites in the fame, excepte the tree of knowledge of good and euyll, whiche he was commaunded to

A Sermon of Cuthbert

forbeare, and not to towche nor eate of the fruite of it, the dyuelle in the serpent sayd to Eue, God, that forbad you to eate of that tree, knoweth, that what daye so euer ye do eate of that tree, your eyes shall be opened, and ye shall be as goddes, knowynge good and euylle. By whyche fals perswasion, the woman induced dydde eate of the tree forboden, and gaue vnto her housbande, who eate also of the same, disobeyenge goddis commaundement, who commaunded that in no wyse they shulde touche it, vpon peyn of dethe to folowe for theyr disobedience; for whyche disobedyence not onelye they were forthwith expelled out of Paradise, but also they and all mankynde was, by the sentence of almyghty god, made subiecte to deathe, and to mortalitie.

¶ Disobedience hath also pride euermore annexed vnto it, whyche makethe hym that disobeyeth to contemne to obey, and to care nothing at all to disobey, as doth appere by the
falle

Bysshop of Duresme.

falle of the dyuell, described vnto vs by the holy goste in the person of Nabugodonosor, the verye chylde of the deuyl, in the xiiii. chapter of Esai, where Lucifer an high and bright aungell, full of beautie and all clerenesse, as soone as he was create, not gyuyng thanks to almyghtye god for his naturall gyftes, giuen to him in his creation, but by pride reputyng to haue them of hym selfe, and not of god, sayde in his harte, I shall ascende into heuen; I shall exalte my feate aboute the sterres of god; I shall ascende aboute the height of the clowdes; I shall be lyke to almyghtye god. But his falle and ruine is forthewith there described, where the prophete addeth, sayenge, But yet for all this, thou shalte be plucked downe to helle in to the bottome of the lake. And Chryste also in the gospelle of Luke, in the x. chapiter testifieth his fall, sayenge, I sawe Satan fall from heuen as a lyghtnyng. So we se, that disobedience of the deuyll, not keepyng the order of his creation, but surmountyng farre

A Sermon of Cuthbert

farre aboue it, and contempnyng the degree that his maker had put hym in, was the cause of his falle.

¶ Nowe what shall we saye of those whome god hath create to be subiectes, commandyng them by his worde to obey their princis and gouernours? Who not onely do refuse to obey goddis commandement, but, contrary to his worde, wylle be aboue theyr gouernours, in refusyng to obey them; and farthermore also woll haue their pryncis prostrate vpon the grounde, to whome they owe subiection, to adore them by godly honour vpon the erthe, & to kysse their fete, as yf they were god, where they be but wretched menne. And yet they looke, that their pryncis shulde do it vnto them, and also all other chrysten men, owyng them no subiection, shulde of duetie do the same: do not these, as ye thynke, folowe the pryde of Lucyfer their father? who make them selves felowes to God, contrarye to his word. But who I pray you
be

Byffhop of Duresme.

be these, that men may knowe them? Surely the byffhoppes of Rome be those, whome I doo meane; who doo exalte their seate aboue the sterres of god, and do ascende aboue the clowdes, and wyll be lyke to almyghty god. The sterres of god be mente the aungels of heuen; for as sterres do shewe vnto vs in parte the lyght of heauen, soo do aungelles sente vnto men, shewe the heauenly lyghte of the grace of god to those to whome they be sente. And the clowdes fygnified in the olde testamēt the prophetes, and in the newe do fygnifie the apostels and prechers of the word of god. For as the clowdes doo conceyue and gather in the skye moysture, whyche they after powre down vpon the ground to make it therby more fruitefull; soo the prophetes in the olde testamēt, and the Apostelles and preachers in the newe, do powre into our eares the moysture of theyr heauenly doctrine of the worde of god, to make therwith by grace our sowles, beinge seere and drye, brynge forthe fruite

A Sermon of Cuthbert

of the spirite. Thus do al auncient expofytours, and amonge theym fayncte Auguftine, interprete to be ment in fcripture, fterres and clowdes, in the expofytion of the xlv. pſalme.

¶ But faynt John euangelift writeth in the xix. chapiter of the apocalips, and in the xxii. alfo, that whan he wolde haue fallen downe at the aungelles foote, that dyd ſhewe hym thoſe vyfions there written, to haue adored hym with godly worſhyp, the aungelle fayde vnto hym, See thou doo not ſoo, for I am the ſeruaunte of God as thou arte. Gyue adoration and godly worſhypp to god, and not to me. Here it apereth, that the byſſhops of Rome ſufferynge all men proſtrate before them, to kyſſe their feete, ye the ſame princis to whom they owe ſubiection, do clymme vp aboue the aungelles, whyche reſufed ſuche godly worſhyp and adoration. We do rede in the goſpelle of Luce, in the vii. chapiter, that as Chryſte fatte at dyner in the houſe of the pharyſee, a ſynfull woman of that citie

Byffshop of Duresme.

citie came into the howfe, hauynge a boxe of precious oyntment, who kneled downe, and vnder the bourde with wepinge teares waffhed his fete, and dried them with the heare of her heed, and kyffed his fete, and annoynted them with her precious oyntmente; whiche adoration Chryfte, beinge bothe god and man, there dyd accepte, forgyuynge the fynful woman her fynnes for her fayth and her repentaunce, wherby he dydde shewe his godheed to the pharifee, whyche toke hym but as a holy man; for only god dothe remytte synne. We rede also in the xii. of the gofpell of John, that Mary the fyfter of Martha lykewife dyd annoynt his feete, and drie them with her heare of her heed, whiche godly honour Chryfte as god receyued. But neyther we can fynde in fcripture, that fuche godlye honour of that fort hath ben done to man only, nor we rede not in any historis that chriften princis haue admytted fuche adoration due only vnto god. Chriften princis be content to fee their
fubiectes

A Sermon of Cuthbert

fubiectes knele vnto them. And if they suffer theyr fubiectes to kyffe theyr handes, whan they put forth their handes to theym, it is the moofte worldely honour that they suffer to be done vnto them. But yet Chrifte offered his fete beinge bare to be waffhed with teares and kyffed, as appereth by the gospel of Luke ; for he faid to the pharisee that bad hym to dyner, and wondered why he suffred the fynfull woman to approche fo nere vnto hym, that al be it he had made hym a good dyner, yet the fynful woman hadde done more than he. For he hadde not gyuen hym water to wesshe his fete, but she, sens he entred into his house, had not cessed to wesshe his fete with her teares. And fete be waffhed to no man but whan they be naked, soo that it appereth that Chryftis feete than washed with teres and kyffed were bare. But the byshop of Rome offereth his fete to be kissed, shod with his shoes on ; for I se my selfe being than present xxxiiii. yere ago, whan Julius than bishop of Rome stode

on

Bysshop of Duresme.

on his fete, and one of his chamberlaynes helde vp his skyrte, bycause it stode not as he thought with his dignitie that he shulde doo it hym selfe, that his showe myght appere, whyles a noble manne of great age dyd prostrate hym selfe vppon the grounde, and kyssed his shoo, whyche he stately suffered to be doone, as of duetie. Where me thynke I sawe Cornelius the Centuryon, capytayne of the Italyons bende spoken of in the tenth chapter of the actes, submyttyng hym selfe to Peter, and moche honouryng hym; but I sawe not Peter there to take hym vp, and to byd hym ryse, sayenge, I am a man as thou arte, as faynte Peter dyd saye to Cornelius; so that the byshoppes of Rome, admyttyng suche adoration dewe vnto god, do clymme aboue the heuently clowdes, that is to saye, aboue the apostels sent into the worlde by Chryste, to water the earthlye and carnall hartes of men, by their heauenly doctrine of the worde of god.

¶ And

A Sermon of Cuthbert

¶ And that by the worde of god all men ought to obey the potestates and gouernours of the worlde, as enperours, kynges and princis of all fortes, what name so euer the faide supreme powers doo vse for the countreys in which they be, saynte Peter playnly dothe teache vs, in the second chapiter of his fyrst epistle, sayeng, Be ye subiecte to eury humayn creature for goddis sake, whether it be kyng as chiefe heed, or dukes, or gouernours, as sente from god to the vengeance and punyshement of euyll doers, and to the laude of good doers; for so is the wyll of god, so that saynt Peter hym selfe in his Epistle commaundeth all worldly prynces in theyr offyce to be obeyd, as the minysters of god by all christen men.

¶ And accordynge vnto the same, saynte Paule in the xiii. chapiter to the Romaines saythe, Eury lyuyng man be subiecte to the high powers, for the high powers be of god. And who so euer resisteth the highe powers, resisteth

Byſſhop of Dureſme.

ſyſteth the ordynance of god, and purchafeth therby to him ſelf damnation: for the hyghe powers be the mynyſters of god, to ſuccour and lawde well doers; the mynyſters of god, to punyſſhe euyll doers; and the mynyſters of god, to doo iuſtice to all men: for whiche cauſe they receyued tribute; and leſt men ſhulde forgette theyr duetie of obedyence to theyr princis, it is there thryſe repeted, that they be the myniſters of god, whoſe place in theyr gouernance they do repreſent; ſo that vnto them al men muſt obey, apoſtels, patriarches, primates, archebyſhoppes, byſhoppes, prieſtes, and all of the clergie; and all noble men of what degree ſo euer they be, being within their gouernaunce, with all the people alſo. And therefore the byſhop of Rome oweth lykewyſe to his ſouerain and ſuperiour like ſubiection by the word of god, taught vnto vs by Peter and Paule, as other biſhoppes do owe to theyr princes, vnder whom they be. And therefore Agatho the byſhop of Rome, in
whoſe

A Sermon of Cuthbert

whose tyme was the vi. synode & counsell general, after his election sent to the emperour then beinge at Constantinople to haue his election allowed before he wolde be consecrate, after the olde custome at that tyme vsed. And an other byshoppe of Rome called Vitalianus dyd the same, as it is wrytten in the decrees, in the lxxiii. distinction, in the chapitre begynnyng, Agatho; and as saynte Gregory and saynte Ambrose had done before theym, as it is written in the chapter. *Cum longe*, in the same distinction, the byshops of Rome at that tyme folowed the doctrine of sayncte Peter and saynte Paule leste vnto them, to be subiectes, and to obey theyr princes.

¶ The gospelle also teacheth vs in the xxii. chapter of Luce, howe the apostels fell at contention amonge them selves the nyghte before the passyon, who amonge them shulde be superiour, and aboue the other; whyche theyr contention Chryste discuffed, sayeng on this wyse, The kynges of people and nations haue dominion

Bysshop of Duresme.

nion ouer them, and those that haue power ouer them be called benefactors of them. But so it shall not be amongest you, but who so euer amongest you is the greater, shall be as the yonger; and who soo euer amongest you shall be chiefe, shall be as a seruant and a minister. For who is superiour? he that fytteth at the table, or he that serueth at the table? is not he superiour that fytteth? But I am amongeste you as he that mynystreth and serueth. And ye be those that haue bydden with me in my temptations; and I ordeyn for you, as my father hath ordeyned for me a kyngdome, that ye shall eat and drynk at my bourde in my kyngdome, and shal fytte vpon seates, iudgyng the xii. tribes of Israel. Here we doo see, that Chryste wolde haue the mekeste and moeste humble to be chiefe in his flocke, by humilitie and by seruyce done to other, as Chryste, by example, had washed the fete of his apostelles the same nyghte a lyttell before. And it appereth also, that he wolde not leaue

A Sermon of Cuthbert

amongest his apostelles a worldly kyngdome, wherby they shulde worldely reygne ouer other, but that he ordeyned for them a heuenly kyngedome to reigne with hym in heauen, and to sytte with hym in iudgement, to iudge the xii. tribes of Israell, that is to say, by the example of their fayth, who beleued in Christe, to condemne the infidelite of the Jewes that wolde not beleue in hym, but shamefully put him to deth. So that herby it is proued playnly, that Chryste lefte to his disciples no worldely kyngedome here in erthe to haue princis vnder them. A lyke dyffuffynge of this contention of superioritie, whiche an other tyme rose also emonge the apostelles, is conteyned in the tenth chapter of Mark, and the xx. chaptre of Mathewe, and by lyke wordes absolued, that mekenes and not superiorite shulde be regarded amonge them, for the apostels, before the commynge of the holy gost, after the tyme of the resurrection, euen at the tyme of Christis ascension, asked hym, whether he wolde
restore

Bysshop of Duresme.

restore again the worldely kyngedome of Israell, for whiche kyngedome at that tyme they dyd loke, as Cleophas sayd in the last chapitre of Luce vnto Christ apperyng to hym and his felowe goinge in to Emaus, We trusted that he was the man that shulde haue redemed Israell. And yet vnto this daye the iewes do loke for theyr Messias to come and to reigne amonge them by a worldely kyngedome in Hierusalem, as Daudid dyd, but Christe leste to his disciples no suche worldelye kyngedome, but sayde it shulde not be so emong them, as it was emongest the princis of the world.

¶ And where Christe, in the laste chapyter of Mathewe, sayde after his resurrection, All power is gyuen to me in heuen and in erthe, so that both in his goodheed and in his manhode also inseparably vnite in one persone, that is to saye, in one Christe, and two natures, god and man, he had all power gyuen to hym as man, whiche from the begynnyng he euer had as the sonne
of

A Sermon of Cuthbert

of god, with god his father. Yet neuer the
lesse he neuer chaunged the auctoritie of worldly
kinges and princis, but by his owne word com-
manded them styll to be obeyed by theyr sub-
iectes, as they had ben before his incarnation,
sayinge in the xxii. chapyter of Mattheue, whan
the Jewes axed hym whether they shulde paye
tribute to Cefar or noo, he bad theym gyue to
Cefar those thynges that be his, and to god those
thinges that be his, sygnifyenge vnto theym,
that tribute was dewe to Cefar, and that theyr
fowles were due to god. And in the xvii. chapiter
of Mathewe it appeareth, that Christe bad Peter
paye tribute for hym and his disciples, whan it
was demaunded of hym. And Christe, as man,
wolde not chaunge the order of obeyfaunce to
worldly princis by their subiectes, whiche he as
god with his father had ordeyned before his In-
carnation, as sayncte Paule testifieth, sayenge,
Worldely powers be ordeyned of god, & ther-
fore who so euer refysteth them dothe refyste god.

¶ And

Bysshop of Duresme.

¶ And that Christe hym selfe wolde not reigne here in erth, by a worldly and temporall kyngedome, it appereth in the vi. chapter of John, where, after he hadde fedde fyue thousande Jewes, besydes women and chylder, with fyue barley loues and two fyshes, and the Jewes wold haue taken hym, and made hym theyr kyng, he fledde from theym, and wolde not consent vnto them, for the kyngdom that he came to serche here in erthe was not a worldly and temporal kyngedome, but a heuenly and spyrituall kyngedome, that is to saye, to reygne spirituallye, by grace and faythe in the hartes of all christen and faithfull people, of what degree or of what nation so euer they be, and to tourne al people & nations, whiche at his comming were carnall & lyued after the lustes of the fleshe, to be spiritual, & to lyue after the lustes of the spirite, that Christe myght spirituallly, with his father of heuen, reigne in the hartes of all men, whiche heauenly kyngedome sayncte John Baptist in the

A Sermon of Cuthbert

deferte preached ofte to the Jewes, sayenge, Repent you, and amend your lyues, for the kyngedome of heauen is at hande. After whose death Christ, intendencyng to manyfeste hym selfe to the worlde, beganne his prechyng lykewyse, sayenge, Do penaunce, for the kyngdom of heuen is at hand. And it is plainly expressed in the xiii. chapter of Matth. in the parable lykening the kingdom of heuen to a man, which dyd sowe good sede in his field, and after whyles he slepped, his enemy dyd sowe euyl sede in the same, for Christ expoundyng that parable, saith, The good sede be the chyltern and inheritours of the kyngedome, so the kyngedome that Christe seeketh here in erthe is a spirituall and heauenly kyngedome. And Christe sayde to Pylate, in the xviii. chapter of John, My kyngdome is not of this worlde. And therefore those that go about to make of Christis spyrytuall kyngdome a worldly kyngdome, do falle into errour of some heretykes, that loke that Christe after the daye of iudgement

Bysshop of Duresme.

ment shall reygne with all his fayntes here in erthe carnally in Hierufalem, as the Jewes doo beleue that Meffias is yet to come, and, whan he shall come, he shall reigne worldly in Jerufalem.

¶ So we doo see, that Chryfte lefte the worldly kyngedomes to prynces of the world, as is before expreffed. But he commytted the preachynge of this heauenlye kyngedome to his apoftels, gyuyng to them lyke commiffion and equall auctoritie to preache & teche the same through all the worlde; fayeng, in the laft chapyter of Mathewe, after the wordes before declared, that all power was gyuen to hym in heuen and in erthe. Go ye forthe and teache all nations, baptyfyng them in the name of the father, and of the sonne, and of the holy gofte, teachynge them to kepe all thofe thynges whyche I haue commaunded you. Chryfte also, in the xx. chapter of John, fayde the euenynge after his refurrection, whan he appered to his difciples,

the

A Sermon of Cuthbert

the doores beinge shutte, As my father hath sente me, I do sende you; and after he had so sayde, he brethed vpon them, sayinge, Whose synnes so euer ye shall forgyue, be forgyuen; and whose synnes ye shall reteyne be reteyned. And lyke- wyse had saide to them all before his death, in the xviii. chapter of Mathewe, What thynges so euer ye shall bynde vpon erthe shal be bounde in heauen, and what thynges so euer ye shall lose vpon erthe shal be leused in heauen, whiche power he gaue to them all equally and like, as well to all the resydewe as to Peter, whiche auctoritie Christe declareth, in the x. chapter of Luke, to be hyghē; and to be regarded of all men, and not to be contemned in any wyse, sayinge, He that herith you, herith me, and he that herith me, hereth my father of heuen that hath sent me: and he that despiseth you, despyseth me, and he that despyseth me, despyseth my father of heuen, that hath sent me. At the day of iugemente Sodoma and Gomorra, whiche
harde

Bysshop of Duresme.

harde not of Christ, shal be in better case than such despyfers shal be.

¶ But here the byshoppe of Rome steppeth in, and faith, Peter hadde auctorite gyuen to him aboute all the resydue of the apostels, for Christe sayde to hym in the xvi. chapiter of Mattheuwe, Thou arte Peter, and vpon this rocke I shall bylde my church, and I shall giue the the keis of the kyngedome of heuen, and what so euer thou shalt bynde vpon erthe shal be bound in the heuens. This sayde Christ. And fayncte Peter is buried at Rome, whose successour I am, and oughte to rule the church as Peter dyd, and to be porter at heauen gates, as Peter was. And Christe sayde also to Peter, after his resurrection, Fede my shepe, which wordes he spake to hym onely, so that therby he had auctoritie ouer all that be of Christis flocke, and I, as his successour, haue the same, and therefore who soo wyl not obey me, kynge or prince, I wyl curse him and depriue hym his kyngedome or feigno-

ric :

A Sermon of Cuthbert

rie: for all power is gyuen to me that Christe had: and I am his vicar general, as Peter was here in erthe ouer all, and none but I, as Christe is in heuen.

This ambitious and pompouse obiection is made by hym and his adherentes: and hath of late yeres moch troubled the worlde, and made discention, debate, and open warre in all partes of Chrystendome, and nourysshed the same. But yf the bysshoppe of Rome wolde take those places after the right sence of them, as both the apostels them selves taughte vs, and all the auncient beste lerned, and mooste holy interpretours do expound them, the worlde shulde be more at quietnesse than it is, where nowe by wronge interpretation the scripture is peruerted, and an other gospell in that poynt preached vnto vs than euer the apostels preached, soo that thoughe an aungell came from heuen, and wolde tell vs suche neue expositions of those places as is now made, to turne the wordes which were spoken
for

Bysshop of Duresme.

for spirituall auctoritie, of preachynge the worde of god, and ministringe of the sacramentes, to a worldly auctoritie, we oughte to reiecte hym, as faynt Paule saythe in the fyrst chapiter to the Galathiens.

¶ But to open the true sence of the scripture in the places aforefayd, it is to be obserued that Christe, in the sayd xvi. chapiter of Mathewe, asked his dysciples, whom men dyd say that he was. Whervnto after answere giuen by them diuerfly, some sayinge that he was John the Baptist, some saying that he was Ely, some saying that he was Jeremie, or oone of the prophetes, Christe asked them, Whom do ye say that I am? whervnto Peter answered for them al, for of al them the question was asked, as he was always redy to make answer, Thou arte Chryste the sonne of god that lyueth. Jesus answered, Blessed be thou, Symon the sonne of Jona, for flesh and bloud hath not reueled this vnto the, but my father whiche is in heuen, and I say to the,
Thou

A Sermon of Cuthbert

Thou arte Peter, and vpon this rocke I shall bylde my church, and the gates of hell shall not preuaile agaynste it, that is to saye, vpon this rocke of thy confessions of me to be the sonne of god, I shall bylde my church. For this confession conteyneth the hole summarye of our faythe and saluation, which confession fyrste was spoken by the mouthe of Peter, who of all the xii. apostelles that Christe chose to sende into the worlde to preache his word, was the fyrst that with his mouthe vttered that confession and knowlegynge by which all Christen men must be saued, and without whyche noo man can be saued; as it is written in the x. chapter to the Romains by Paul, The worde of faythe that we do preache, is at hande in thy mouthe and in thyne harte, for if thou confesse with thy mouthe oure lorde Jesus, and with thy hart do beleue that god rayfed hym frome death to lyfe, thou shalt be saued. Upon this fyrst confession of Peter, and not vpon the person of
Peter,

Byffhop of Duresme.

Peter, the church is bylded. As Chrysoftom expoundeth that place, in the xxvi. fermon of the feaft of Pentecoft, faying, Not vpon the perfon of Peter, but vpon the fayth Chryft hath bylded his church. And what is the faithe? This. Thou art Chrift the fonne of god that liueth. What is to fay, Vpon this rocke? that is, vpon this confeffion of Peter. And with this fayenge of Chrifostome, all auncient expofytours treatynge that place, do agree. For if we fhulde expound that place, that the Church is bylded vpon the perfone of Peter, we fhuld put an other foundation of the church than Chriſte, whyche is dyrectedly agaynſt faint Paule, faying in the iii. chapter of the fyrſte epistle to the Corinthians, no man may putte any other foundation, but that whiche is put alreedy, whiche is Chriſte Jefu, and therefore that exposition, that the perfone of Peter fhoulde be the foundation of the church, fhuld make of the trinitie a quater-

A Sermon of Cuthbert

nitie, and put a fourth person beydes the trinitie, to be the foundation of the church.

¶ And this fyrste confession of Peter by faith, that Chrifte is the sonne of god, is the preeminence and primacye, that Peter had before the other spoken of in the tenth of Mathewe, where in recitynge the names of the xii. apostels chosen by Christ, it is written, The fyrst is Symon Peter. For he fyrste confessed that fayth, that all men must be faued by. For who so dothe agree with Peter in his sayde fyrste confession, as all the apostels dyd, and as al we that purpose to be faued muste doo, shall be faued, and who so doth not agree with that confession, shall be damned.

¶ And where he is called by many auncient and holy interpretours of the scripture for his faythe, sometye the chyefe of the apostels, sometye the mouthe of the apostels, sometye the prynce of the apostels, sometye the presydente
of

Bysshop of Duresme.

of the hole churche, all these honorable names be attribute by theym vnto hym for his forsayde fyrste confession, wherin all our faith is conteyned. And bycause he was of all the apostels moste ardent in fayth, and feared not beinge in great tempeste on the see, vpon Christis worde, to come oute of the shyppe, and go to hym vppon the water, beinge in great rage, whiche his dede declared his fayth to be meruailously vehement in Christe.

¶ The greatnes and vehemency also of his fayth was declared in the ii. iii. and iiii. chapters of the actes, whan the Jewes in the begynnyng, withstode the apostels preachyng the faythe of Chryst. For that Peter as most ardent in faithe of all the apostels was euer moste redye to defende the faith ageynst the impugners of it, speaking for them all vnto the people in defense of it, for the feruente loue that he bare to Christe.

¶ And as Peter was mooste ardente in faythe,

in

A Sermon of Cuthbert

in whiche he had of god a mooste syngular gyfte, so was Paule mosfe feruen in zele bothe to wyinne the Jewes to Chrifte, desyrynge the saluation of his countrey to wyinne them to Chrifte, and wysshynge hym selfe in a maner to haue ben separate from Chrifte, soo that they myghte haue bene faued therby: as it is written in the ix. chapter to the Romaynes, and also in zele to wyinne all the gentyles and other nations to Chryst, as he wryteth in the seconde epyfste to the Corinthians in the xi. chaptre, saying, Who is weake, and I am not weke with hym? who is offended, and I am not offended with hym? where he speaketh also of the care that he toke for all churches, whiche his feruent zele doth appere in many places of all his epistles.

¶ And as Paule was feruent in zeale, so was John the Euangelist most excellent in innocency & in charytie. Whervnto he chiefly exhorteth al men in his first epistle. And al other the apostels had their speciall gyftes dyuerfly gyuen vnto them,

Bysshop of Duresme.

them, as the giftes of almighty god be giuen diuersely, and not all to one man, as it is writen in the xii. chapitre of the fyrste epistle to the Corinthians. And as Christe is called by sayncte Paule in the xv. chapitre of the fyrste Epistle to the Corinthians the first fruite of those that rose from deth to lyfe, so is Peter called the firste in faythe, for he was the fyrste that with his mouthe confessed it. And Epenetus is lykewyse callyd by saynt Paule the fyrste that beleued in the churche of Asia, in the xvi. chapter to the Romaynes. And the houfholde of Stephan is the fyrste that beleued in Achaia, in the laste chapter of the first epistle to the Corinthians.

¶ And that Peter shulde not haue a rule aboue all other the apostels in all places, saynt Paule playnely sheweth in the ii. chapter to the Galathians, where he saith, that as the apostelshyp of the Circumcision, that is to saye of the Jewes, was gyuen by Christe to Peter, so was the apostelshyp of the gentyls gyuen to me among the

A Sermon of Cuthbert

gentils, so that there they deuided them selfs
afonder that Peter, James, and John, shulde go
preache the faith to the Jewes, and Paule and
Barnabas shulde go preache to the gentyls, as
they dyd. Here it appereth, that Paule knewe
no primacie of Peter, concernynge people or
places, but among the Jewes. For whiche cause
Peter dissembled in Antioche to eate of the gen-
tyls meates, whan the Jewes came thither, lest
he shoulde offende his flocke of the Jewes com-
mitted to hym, in whiche matter Paule defend-
ynge the lybertie of meates that he hadde
preached to the gentyles, withstode hym. And
saynte Ambrose expoundynge that place saythe,
The prymacye of the Jewes was gyuen chyefly
to Peter, all be it James and John were ioyned
with hym, as the prymacye of Gentyles was
gyuen to Paule, Albeit Barnabas was ioyned with
hym, soo that Peter had not a rule ouer all.

¶ And also that sayncte Peter hym selfe knewe
no suche primacye ouer all people and places
gyuen

Byffhop of Duresme.

gyuen vnto hym, it appereth playnly in the x. of the actes, where faint Peter after the commynge of the holye gooste, beinge at Joppa, and sent for by Cornelius to come to hym than being in Cefarea, durste not go to hym without a vyfion of a fhete latten downe from heauen, conteynynge all maner of beastes, byrdes, and serpentes, whereof he was bydden eate, and repute not thofe meates vncleane, that god had purged. Whiche vyfion opened vnto hym, that he fhulde not refufe the gentyls, whom the Jewes dyd abhorre as vncleane. Nowe if he had knowen his commiffion to be ouer all, he fhulde not haue neded any fuche vifyon, but he hym felf vnderftode it, not fo large or aboue the other. But he remembred well, that Chrifte in the lafte chapyter of Luke, badde them begynne fyrfte at Hierufalem to preache to the Jewes, as he dyd. And after his returne to Hierufalem ageyn from Cefarea, he made a great excufe to the Jewes of his flocke offended with his goinge thither, written

in

A Sermon of Cuthbert

in the xi. chapiter of the actes, soo it apperethe, that Peter hym felse dothe agree with saynte Paule, that his commiffion and auctoritie was amonge the Jewes, as Paules was amonge the gentyls.

¶ And that all the apostels had like dignitie and auctoritie, it appereth by saynte Paul in the ii. chapter to the Ephesians, where he saithe, Nowe ye be not gwestes and strangers, but ye be citifens and domestikes of almyghty god bylded vpon the foundation of the apostelles and the prophetes, Christ beinge the corner stone vpon whom euery edifyce bylded groweth to be a holy temple in oure lorde. Here he sayth, that they be bylded not vpon the foundation of Peter onely, but vpon the foundation of the apostelles, so that all they be in the foundation set vpon Christ the very rocke, whervpon the hole church standeth. So lykewise in the xxi. chapter of the Apocalypse it is wrytten, that the wall of heuenly Hierusalem, the citie of almyghte god,
whyche

Bysshop of Duresme.

whyche is the church, Christis espouse, hath xii. foundations, and in them the names of the xii. apostels wrytten, soo that the name of Peter is not there wrytten onely, for the xii. apostels through all the worlde, as well as Peter, preached Christ to be the sonne of god, who is the very rocke wherypon all our fayth is founded.

¶ Sayncte Cyprian also saythe in his booke of the simplicitie of prelates, that all the apostels had equall power and dignitie gyuen to them by Christ. And bycause all shulde preache oone thyng, therefore the begynnyng therof fyrste beganne by one, whiche was Peter, who confessed for them all, that Christ was the sonne of god that lyueth, sayinge further, that in the church there is one offyce of all bysshops, wherof euerye man hath a parte allotted holly vnto hym. Nowe if the byshop of Rome may medle ouer all, where he wyll, then euerye man hath not holly his parte, for the byshop of Rome maye medle

A Sermon of Cuthbert

medle in his parte with hym, soo that he hath it not holly, which is agein Ciprian.

¶ And where Christe sayd, that he wold gyue to Peter the keyes of heauen, that was sayd to hym not for hym selfe onely, but for the hole churche, whiche confessyng the faith that he dyd, shulde haue the keyes of heauen as well as he, as faint Augustin sayth, expoundyng the gospel of John in the fyfty treaty.

¶ And as to the auctoritie of the laste chapter of John, where Christ said thise to Peter, Fede my shepe, after he hadde confessed to loue Christ, thise asked, that place is, as Cyrillus sayth, expoundyng the same, thus to be vnderstande: that bicause Peter hadde thise denyed Christe, wherby he thought hym selfe he had losse his apostelshyp, Christe to comforte hym ageyne, and to restore hym to his offyce, that he had losse, asked hym thise, whether he loued hym, and so restored him ageyne to his offyce, whiche

els

Bysshop of Duresme.

els he durste not haue presumed vnto, sayeng to hym, Fede my shepe. With whiche exposition the ancient holy expositours of that place do agree.

¶ And where it is sayde, that those wordes were spoken onely to Peter, wherby he ought to haue a preeminence aboue the other, Saynt Paule in the xx. chapter of the actes proueth the contrarye, where saynt Paule sayde to all the bysshops assembled at Milete, Take hcede to youre selues, and to all your flocke, in whiche the holy gooste hath put you to gouerne his church, whiche worde, *To gouerne*, is in the origynall texte of Greke *Pimenin*, the same worde that Christe spake to Peter, and doth signify to fede and gouerne the shepe, as the shepherde ought to do, so that saynte Paule sayth, that the holye gooste hath ordeyned all bysshops to fede their flocke, as saynte Peter was bydden do. Saynt Peter also in the laste chapter of his fyrste epystle sayth, Ye that be priestes, fede the
flocke

A Sermon of Cuthbert

flocke of god emongeste you, whiche worde there spoken to all priftis is the same worde that Christe spake to Peter.

¶ So it appereth playnely by the scriptures afore sayde, conferred to gether, that nother the xvi. chapter of Mathew nor the xxi. of John do proue, that Peter had power, auctoritic or dygnitie gyuen by Chryste ouer all the other, that they shulde be vnder hym, and yet his primacie that he firste of al the apostels confessed our fayth, that Christe is the sonne of god, with whiche his confession all the apostels dydde consente, and preched the same, standeth still. And all that wyl be saued must folow that lesson that he first taughte vs to confesse. And soo the byshoppes of Romes power ouer all, whiche he wolde proue by those places wrong alleged for his pourpose, vtterly qualet, and is not proued.

¶ Besides this, whan Faustinus legate to the byshop of Rome alleged, in the vi. counsel Carthaginense; that the bysshop of Rome ought

Byffhop of Duresme.

to haue the orderynge of all great matters in all places by his fupreme auctoritie, he alleged no fcripture for him, for at that time no fcripture was thought to make for it : but he alleged, vntruely, the fyrfte generall counfayle Nicene, in whiche Arrius the heretyke was condemned, to make for that pourpofe, which after the boke was brought forth, and no fuche article founde in it, but the contrarye, yet the counfelle at that tyme fent to Constantinople, Alexandria, and Antioche, where the patryarchall fees were, to haue the true copyc of the counfel Nicene, whiche was fent vnto theym, and alfo from Rome, whether they fente alfo for that pourpofe. And after they founde noo fuche article in it, but in the fyfth chapyter therof the contrarye, that all caufes ecclefiaticall fhulde eyther be determyned within the diocefe, or elles yf any were greued, than to appeale to the counfel prouinciall, and there the matter to take ful ende, fo that for no fuche caufes men fhulde go out of

A Sermon of Cuthbert

their prouince, the hole counsell Carthaginence wrote to Celestine, at that tyme beinge byffshop of Rome, that fens the council Nicene had no suche article in it, as was vntrewely alleged by Faustinus, but the contrarye, they desired hym to absteyn after to make any more suche demaunde, denouncyng vnto hym, that they wold not suffre any cause, great or small, to be brought by appele out of their countrey. And thervpon made a lawe, that no man shuld appeale out of the countreye of Aphrike, vppon peyne to be denounced accursed. Wherwith the byffshop of Rome euer after held hym content, and made no more busynes with them, feinge he had nought to faye for hym selfe to the contrary. And at this counfel, amongst other, faynt Augustine was presente, and subfcrybed the same, whyche he wold not haue done, if he had knowen or taken any parte of the gospel or of the scripture to be contrary.

¶ It is also determyned in the vi. article of
the

Bysshop of Duresme.

the sayd counsel Nicene, that in the orient the byshop of Antioche shoulde be chiefe, in Egypte the byshop of Alexandria, about Rome the byshop of Rome, and lykewise in other countreyes metropolitans shulde haue their pre-emyence, so that the bysshop of Rome neuer hadde medlynge in those countreyes.

¶ And in the next article folowyng, the byshop of Hierusalem, which citie before had bene destroyed and almoste desolate, is restored to his olde prerogatiue to be the chiefe in Palestyne and the countrey of Jure: whiche church of Hierusalem, if places shulde be regarded, shoulde be the chiefe, for there was accomplyshed the mistery of our redemption, and Christ hym selfe, the eternall worde and sonne of god, there preached in personne, and, after his ascencion, all the apostels & disciples, and sayncte Paule also preached there in person: the hole xii. apostels began fyrst there, as Christ had commanded, to haue the saying of Esai the prophete in the ii.

chapter

A Sermon of Cuthbert

chapter fulfilled, where he saith, The law shall go forth out of Sion, and the word of god out of Hierusalem, whyche place saynt Hierome there expoundyng sayth, that the churche fyrste founded at Hierusalem dyd sowe abrode al other churches of the worlde. And at that tyme, and a good feason after, Rome had not hard tel of Chrifte, so that the Churche of Rome muste nedes confesse that they came out of Hierusalem, which was their mother, as she was to all other churches, as Efai had prophecied.

¶ And nowe sents the pourpofe and ambycious obiection of the bishop of Rome is clerely auoyded, let vs retourne to our purpose, to declare what commyssyon was gyuen by Christ to his apostels. We shewed byfore that he bad them preache and teache to all men all thynges that he had commanded theym: and in the x. chapyter of Matthew and of Luce, he sheweth them howe they shall enter theyr charge, sayeng, Into what howse or place so euer ye shall arriue, fyrste

Byffhop of Duresme.

fyrste ye shall faye, Peace be to this howse : and if the child of peace be there, he shall receyue you, and yf they wyll not receyue you, than go forthe oute of the howse or citie, and wpe the duste of your shoes agaynst them, in wytnesse of youre laboure : for Sodoma and Gomorra shall be in better case at the day of Judgement than they that wol not here you. And as Christe commaunded them to make theyr entre with mention of peace, so did he him selfe after his resurrection, apperynge to his disciples the euenyng next after, whan the doores were shutte, fayenge to them, Peace be with you. And the apostels in theyr epistles do begynne with desyryng grace and peace to be with theym, to whome they wryte. Christe faythe also in the xiii. chapter of John, By this shall all men knowe that ye be my discyples, yf ye loue eche other. For where charitie is, there can be no debate, but all peace, and where it lacketh, discorde dothe ensue. Chryst fayde also to his apostels in the ix.

A Sermon of Cuthbert

chapter of Marc, Haue peace amongest you. Saint Paul sayth also to the Hebrues in the xii. chapter, Folowe peace with al men, and holy-nes, withoute whiche no man shall see god. And in the xii. chapter to the Romaynes he sayth, As moche as is in you, haue peace with all men, and in the xiiii. he sayth, That the kyngdome of god is iustice and peace and ioy in the holy gost. And Christ, when he shuld go out of this worlde, left to his disciples peace, so that peace and charitie ought to be emongeste al christen men, and who so preacheth not peace, but debate, com-meth not frome Christe, but from Satan.

¶ But the byshop of Rome, bycause he can not longer in this realme wrongfully vse his vsurped power in all thynges as he was wonte to doo, and sucke oute of this realme, by auaryce infaciabile, innumerable sommes of money yere-lye, to the great exhausting of the same, he therefore, moued and repletè with furieuse ire and pestilente malice, goth about to stirre all

Christen

Byffhop of Duresme.

Christen nations, that wyl gyue eares to his diuellifhe inchantmentes, to moue warre againste this realme of England, gyuyng it in pray to al those that by his dyuellyfhe instigation wyl inuade it, whiche fewe wordes, to gyue it in praye, howe great myschefe they doo conteyne, I shall open to the thou trewe englyfhe man. Fyrste to make this realme a praye to al venturers, al spoylers, all snaphanfes, all forlornehopes, all cormerauntes, all rauenours of the worlde, that wyl inuade this realme, is to faye, thou possesfyoner of any landes of this realme, of what degree so euer thou be, fro the highest to the lowest, shalte be slayne and dystroyed, and thy landes taken frome the by those that wyl haue al for them selves. And thou mayste be sure to be slayne, for they wylle not suffer the nor none of thy progeny to lyue to make any clayme afterward, or to be reuenged, for that were theyr vnfortunie. Thy wyfe shall be abused before thy face, thy doughter likewise defloured before the,

thy

A Sermon of Cuthbert

thy chyldern slayne before thyne eyes, thyne howse
spoyled, thy cattell dryuen away and folde before
thy vyfage, thy plate, thy money by force taken
from the. All thy goodes wherein thou hast any
delyte, or had gathered for thy chyldren, rauened,
broken and distrybute in thy presence, that
euery rauenor may haue his share.

¶ Thou marchant art sure to be slayne, for
thou haste eyther money or ware, or both, which
they ferch for. Thou bysshop or priest, what so
euer thou be, shalt neuer escape, bycause thou
woldeste not take the byshop of Romes parte,
and rebell agaynst god and thy prince, as he
doth. If thou shalte flee, and scaape for a sea-
sone, what so euer thou be, thou shalt se & here
of soo myche mysferye and abhomynation, that
thou shalte iudge them happye that be deade be-
fore. For sure it is, thou shalte not fynally
escape, for to take the hole realme in praye is to
kylle the hole people, and to take the place for
them selves. As they wyll do if they can.

¶ And

Bysshop of Duresme.

¶ And the byshop of Rome nowe of late, to fet forth his pestylent inalyce the more, hath allured to his purpose a subiecte of this realme, Raynolde Pole, commen of a noble bloudde, and thereby the more errant traytour, to go aboute fro prince to prince, and from countrey to countreye, to stirre theym to warre agaynst this realme, and to distroy the same, beinge his natie contrey, whose pestilent purpose albeit the princis that he breaketh it vnto haue in myche abomination, bothe for that the byshop of Rome (who beinge a byshop shulde procure peace) is a styrrer of warre, and bycause this moeste errant and vnkynde traytour is his mynister to so diuelyshe a purpose to distroy the countreye that he was borne in, whiche any heathen man wolde abhorre to doo. But for all that, without shame he styлле gothe on, exhortynge therevnto all princis that wyll here hym, who do abhorre to se suche vnnaturalnesse in any manne, as he shamles dothe fet forwardes, whose perniciouse
treasons

A Sermon of Cuthbert

treasons late secretly wroughte againste this realme, haue benne by the worke of almyghty god so meruaylously detected, and by his owne brother, without lokynge therefore so disclosed, and condygne punyshment ensued, that hereafter, god wyllynge, they shall not take any more sliche rote to the noyfaunce of this realme. And where all nations of gentils, by reason and by lawe of nature, doo preferre their countrey before their parentes, soo that for theyr countreye they wyll dye agaynste their parentes beinge traytours, this pestilent man, worse than a pagan, is not ashamed to destroy if he could his natyue countrey. And wher as Curtius a hethen man was contente for sauyng of the citie of Rome, where he was borne, to leape into a gapyng of the erth, whiche by the illusions of the dyuell it was aunswered shulde not be shutte, but that it muste fyrste haue one, this perniciouse man is contente to runne heedlynge in to hell, so that he maye destroye therby his natyue countrey of
England,

Bysshop of Duresme.

England, being in that behalf incomparably worfe than any pagan. And besydes his pestylent treason, his vnkyndnesse against the kynges ma-iestie, who broughte hym vp of a chylde, and promoted both hym, and restored his bloude, beinge attaynted, to be of the peres of this realme, and gaue hym money yerely oute of his coffers to fynde hym honourably at study, maketh his treason myche more detestable to all the worlde, and hym to be reputed more wylde and cruell than any tygre.

¶ But for all this thou englyshe manne take courage vnto the, and be nothyng affrayd. Thou hast god on thy syde, who hath gyuen this realme to the generation of englyshemen, to euery man in his degre, after the lawes of the same: thou hast a noble, victorious and vertuous kynge, hardy as a lyon, who wyll not suffre the to be soo deuoured by suche wylde beastes, only take an englyshe hart vnto the, and mystruste not god, but trust firmly in hym. And surely the
ruine

A Sermon of Cuthbert

ruine intended ageynst the shall fall in their owne neckes that intende it. And feare not, though the dyuell and his disciples be agaynste the, for god, thy protectoure, is stronger than he and they, and shall by his grace gyue hym and them a fall.

¶ And to shewe vnto the, that god is on thy syde, confyder, that it is written in the vi. chapter of the prouerbes, that amongest many crimes there reherfed that god hateth, chiefly he dothe deteste those perfones that sowe dyscorde amonge theyr bretherne, as all we christen men be brethren vnder our heauenly father. Also it is written in the viii. chapter of John, that those that do stirre men to murder, be childern of the dyuell, whiche was frome the begynnyng of mankynde a murderer, and brought Adam to synne, and therby to deathe, as the Jewes, his childer, stirred the people to put Christ to deth: saynt Paule also in the last chapter to the Romaynes warneth them to be ware of those that

Byffhop of Durefme.

do make diffention & debate among them ageynfte the doctrine that he hadde taught them, and byddeth them efchewe their company, wherin the holy goofte wrought in Paule: for thefe many yeres pafte, lyttell warre hath ben in thefe partes of Chriftendome, but the byffhop of Rome eyther hath ben a ftyrrer of it, or a nouryffher of it, and feldome any compounder of it, onleffe it were for his ambition or profite.

¶ Wherefore fens as faynte Paule faithe in the xiiii. chapter of the fyrfte epyftel to the Corinthians, that god is not god of diffention, but of peace, who commaundeth by his worde peace alwayes to be kepte, we are fure that all thofe that goo about to breake peace betwene realmes, and to brynge them to warre, ar the chylder of the deuyll. What holy names foo euer they pretende to cloke their peffilent malyce withall, whiche clokyng vnder hypocrify is double dyuelliffhenes, and of Chriſte moſte deteſted, bycauſe vnder his bleſſed name they do plaie the

A Sermon of Cuthbert

deuyls parte. And therefore sens Christ is on our syde agaynst them, let vs not feare them at all. But putting our confidence in almyghtye god, and cleauinge faste to the kinges maiestie, our supreme hed in erth next vnder Christ of this church of Englande, as faithfull subiectes by goddis lawe ought to do, though they go about to fire Gog and Magog & all the raueners of the worlde ageynst vs, we trust in god verily, and doubt not, but they shal haue such a ruine & ouerthrow, as is prophecied by Ezechiel in the xxxix. chapiter, agaynst Gog and Magog going about to distroye the people of god, whome the people of god shal so vanquish and ouer throw on the mountaynes of Israel, that none of them shal escape, but their carcafes there to lye to be deuoured by kytes & crowes & byrdes of the ayre. And if they shal persyst in their pestilent malice to make inuafyon into this realme, than lette vs wyshe that their great capteyne Gog, I meane the bysshop of Rome,

maye

Bysshop of Duresme.

maye come with theym, to drynke with theym of the same cuppe, that he maliciously gothe about to prepare for vs, that the people of god myght after surely lyue in peace.

¶ And nowe that we haue spoken of disobedience done to man agaynste goddis lawe, let vs somewhat speake of disobedience dayly done to god by vs al against goddis law, which our disobedience is so greate, that the tonge of man can not expresse it, for Christe faith in the xix. chapter of Mattheue to hym, that asked what he shulde do to come to euerlastyng lyfe, If thou wylt enter into euerlasting lyfe, kepe the commandementes, whiche he there reherfed vnto hym, whan he asked whyche they were : they be written in the xx. chapter of Exodi, tenne in nomber. And bycause I doubte not but ye knowe them, for brefenes of tyme I shal omytte to reherse them.

¶ In the olde lawe, whiche expreffeth rewardes temporall for the capacitie of the grosse carnall people

A Sermon of Cuthbert

people of Israell, manye worldly pleasures and rewardes be promysed to the keepers of those commandementes, and meruaylous great troubles and peynes be threttened to the breakers and transgressours of them. All whiche be conteyned in the xxviii. chapiter of the Deuteronomye, in soo myche that in the viii. chapyter of that boke, the people of Israell is thretned by almyghtye god to be expellyd out of the lande promysed vnto them, if they shuld not kepe those commandementes and lawes by hym gyuen vnto them. The prophete Dauid saythe also in the lxxxviii. psalme, If the chylder of Dauid leaue my lawes, and kepe not my commandementes, I shall with a rodde vyfite their iniquities and theyr synnes with beatynges. But our sauior Christe regardynge the forgetfulnes of mannes memorye, lest he shulde not remember the hole number of tenne, hathe brought them all into two commandementes, comprysynge in effect the hole tenne: of the which two expressed in
the

Bysshop of Duresme.

the xxii. chapter of Matthewe, the fyrste is, Thou shalt loue thy lorde god with al thy hart, with all thy fowle, with all thy mynde. This is the fyrst and greateft commandement, conteynng in it iiii. commaundementes of the fyrste table, whyche be these. Thou shalt haue no other goddes in my syght. Thou shalt graue noo ymage of thinges that be in heuen aboue or in erthe benethe, or in the water ynder the erthe, nor with adoration worshyppe them. Thou shalt not take the name of god in vayne. Thou shalt sanctifie thy sabbotte daye. No man wylle breake any of these iiii. commaundementes that loueth god aboue all thyng.

¶ The seconde commaundement gyuen there by Christe is lyke vnto the fyrste, that thou shalt loue thy neyghboure as thy selfe, whyche comprehendeth all the vi. commandementes of the seconde table, whiche be these. Thou shalt honoure thy father and thy mother. Thou shalt not commytte auoutrie. Thou shalt not steale.

A Sermon of Cuthbert

Thou shalt not beare fals witnes. Thou shalt not luste to haue thy neyghbours hous, nor his wyfe, nor his seruant, nor his mayde, nor any of his goodes. No man that loueth his neyghboure as him selfe wyl offend hym in any of these, for sens he loueth hym selfe so welle, that he canne not be content that his neyghbour shall offende hym in any of these, he in louyng his neyghbour as hym selfe wyl not offende his neyghboure in any of these.

¶ In these two commandementes, sayth Chryste, all the lawe and the prophetes be conteyned.

¶ But for al this we thus plainly beinge taught by Christe do fall heedlyng into all kyndes of vices, for where we oughte to loue god aboue all thyng, we loue the worlde and worldly thynges aboue god ageynste the counfell of sayncte John, in the ii. chapter of his fyrst epistle. For we be so giuen to concupiscence of the fleshe, that what soo euer it lusteth to haue, we minyster it vnto it, to the concupiscence of

our

Byffhop of Duresme.

our eyes, that what so euer we doo see that liketh vs, we wyl haue it by one meanes or other. We be so highe also of mynd and prowde in hart, that we wyl mounthe aboue our degree, sufferynge none to be aboue vs, whiche thre fautes do comprehende all vyces of the worlde, so that we maye saye with the prophete Osee in his iiii. chapter, There is no truthe, there is no mercy or pitie, there is no knoweledge of god leste vpon the erth. Backbytynge, lyinge, murder, thefte, aduoutrie hathe ouerflown the worlde. Periury reigneth euery where, and great pytie it is to see howe the precioufe name of almyghtye god is taken in vaine in all places. Noo othe shulde be gyuen, but three thynges concurrent, as Hieremy the prophete in his iiii. chapter teacheth vs, that is to say, In iudgement, whan a man is called thither to shewe the trouthe. And for iustice there to be mynistred, to put away wronge doyng. And for trouthe, that falsehode may take no place there. Elles

A Sermon of Cuthbert

no othe shulde be gyuen by goddis lawe, but we shuld affirme our saying by ye ye, and deny by nay nay, as Christe taughte vs in the v. of Mathewe. But now euery thyng that we affirme or deny muste haue an othe coupled with it, whan men do bye or felle any thyng, moo othes be oftetymes enterchanged betwyxte them, than pens that the thyng is folde for. In communication and all pastimes, as manye othes as wordes be vsed. In playenge at any games there the tearynge of goddis name, and particular mention of all the woundes and peynes that Christe suffered for vs, be contumelioufelye in vayne brought forthe. If a muster shuld be taken of swearers, I thinke that some croked peces shoulde be founde, not able to take the kynges wages, that wolde sweare as greatte othes, and as manye of them, as the beste and moste able man on the felde. They thynke that greatte othes do make them to be of more estymation, and therefore they sweare at euerye worde: but surely they be
fowelye

Bysshop of Duresme.

fowelye deceyued, for othes be ordeyned where nede is that trewthe shall not perysse, and that they may fynysse debates amonge menne, as Paule saythe in the sixth chapter to the Hebrewes. But he that at euery worde sweareth, declareth playnely that noo credence is to be gyuen to any his wordes, and therefore he ioynethe to euery worde an othe, as a suertie of the trewthe therof, knowledgyng the lacke of trewthe to be in his wordes: as yf a manne wolde offre a greatte substantiall suertie, whan he wolde borowe a peny of his neyghbour, he playnly shulde make his neyghbour thereby to thynke, that he were of noo credence that wolde for so small a matter offer so great a suertie, where no nede is so to do.

¶ I feare me the great role of xx. cubites in lengthe and x. cubytes in bredthe, whiche the prophete Zacharie sawe fleinge in the aire in the v. chaptre, whiche, as the aungell shewed to hym, dyd conteyn the great malediction of god ageinst theues

A Sermon of Cuthbert

theues and ageynst swearers, that shulde be iuged by it, do flye nowe ouer our heedes. I pray god we maye auoyd the danger of it, and absteyn hereafter so to take the name of god in vayne as is nowe commonly vsed.

¶ We doo professe the fayth of Chryste, and doo speake of the gospell with oure mouthe, and haue the booke ofte in oure handes, but we lerne it not as we shulde do, for the gospel is giuen to vs to know god thereby, and to be a rule to lyue by: but we moche do talke of it, whiche is very well done, and yet we nothyng regard to amende our lyues therby, and to lyue as it byddeth vs: but we doo vse the gospel as if it were a boke of problemes to dyspute vppon, and care not to amende oure lyuyng, as it teacheth vs, whyche shall be to our great punyshment. For a seruant that knoweth his lordes plesure, and not fulfyllinge it, is more greuoufely to be punished than he that knoweth it not, as Christe saythe in the xii. chapter of

Luce.

Byffhop of Duresme.

Luce. We myche extolle fayth, as it is myche worthy. But workes and dedes many men care not for, sayenge, god regardeth them nothyng: for faithe alone iustifieth vs, and not our workes.

¶ Here fyrste of all it is to be obserued, that no dede nor worke that is doone by man without faithe, can euer helpe hym to heuen: for lyke as a man that renneth out of the race, where the course is sette, though he runne neuer so faste, wynneth no game, so a man that doth good dedes morall, without faythe, deserueth of god no rewarde: for withoute faythe it is impossible to please god, as sayncte Paule sayth in the xi. chapter to the Hebrues. But if he do good dedes with faith, than they be acceptable to god, and he wyll reward hym for them. And saynt Paule teacheth vs always to be occupied in doynge of good workes, for al be it no man may be iustified by his workes alone, yet after he hath faith he must ioyn good workes with it, yf he haue any tyme therto, or els his faith is vnprofytable

A Sermon of Cuthbert

vnprofytable vnto hym: for the faythe that by grace dothe iustyfie, is the faithe that worketh by Charytie, as faynt Paule fayth to the Galathians in the fyfte chapiter, and not an ydell faith, whych faynt James in his epistle calleth a deed faythe.

¶ Saynt Paul fayth also in the second chapiter to the Romains, that the herers of the lawe be not iustified before God, but the doers of the lawe. And faynt James, in his epytyle in the fyrste Chapyter, doth lyken hym that heareth the worde of god, and dothe not thereafter, vnto a manne that loketh in a glasse, and after he hath soo doone, layeth it downe, and forgetteth that he looked in it, and thynketh of other matters.

¶ And where they say, that fayth alone iustifieth, that is vntrewe, and agaynste sayncte James in the ii. chapiter of his epistell, sayenge, that a man is not iustified by his faithe alone. Also to iustification of a fynner repentance of his euylle lyfe paste is necessarilye fyrste requyred, and muste

Bysshop of Duresme.

musste nedes be ioyned with faith before he be iustified : for elles yf he repent not, he remaineth styl in synne, and so he is not yet iustified, and all the preaching of Christe and his apostelles begynneth at repentance and penance, so that faithe without that can not helpe. Wherefore it is neuer true, that faith alone iustifyeth, for grace of god musste goo before faithe, and on our behalfe repentance and charitie musste be ioyned with faythe. And as faith is the gyfte of god, so is penaunce, and so is charitie, so is hope: but the grace of god, who granteth all, goth before all.

¶ Truth it is that our good dedes done before faithe, doo not iustifie for lacke of faith, but ioyned vnto faythe, they doo helpe: or comyng after faith, they helpe to make vs more iustified, as it is wrien in the xxi. of the apocalipse, Let hym that is ryghtwyse, be yet more iustified.

¶ And that almyghtye god requireth of vs

H

good

A Sermon of Cuthbert

good workes, it appeareth in the xxi. chapter of Mathewe, & the xi. of Marc, where Christe commynge to a figge tree, full of leaues, hauyng no fruite, whyche he fought in it; by his curse dyd make it fere: so if we being the tre, bring not forth fruite of good workes, hauynge tyme therto, neyther the roote of faythe, nor the leaues of wordes can alone helpe vs. An other parable in the xiii. of Luc proueth the same, where a man hauynge a vneyarde, and in the same a fygge tree that bare no fruite, badde cutte it downe, and at the request of his gardyner, suffred it yet longer, to se if donge layde to the roote wolde helpe it: as oft almyghty god being the lorde of the vneyarde, suffreth vs beinge bareyne to haue space to repent, and bringe forth fruite of good workes. For it is written in the thirde of Matthewe, that euery tree that bringeth not forth good fruite, shal be cut downe, and caste into the fyre.

¶ After as our deedes be, so shall oure iudgement

Bysshop of Duresme.

ment be, as Chrifte sayth in the xvi. of Mathew, the sonne of man shal come in the glorye of his father with his aungels, and shall rewarde euery man after his workes. Saynt Paul in the ii. chaptre to the Romaynes sayth also lykewife, that god wyll rewarde euerye man after his dedes, good or euyll. And in the iiiii. chaptre of the fyrste epytyle to the Corinthians he sayth, that euery man shall receyue his hyre, after as his labour is, soo that for good dedes done with faythe he shall receyue rewarde, and for euel dedes done after fayth, or out of fayth, he shall receyue punifhement.

¶ Therefore those that say, that god regardeth not our workes done with faythe, do say agaynst Chryst, and his doctrine gyuen to vs by hym, and by his apostelles. For fens our workes done with fayth be the measure of our rewarde to be greater or smaller, as they shall be founde to be greater or smaller, who soo saythe, that god regardeth not them, saythe he regardeth not the
measure

A Sermon of Cuthbert

measure of our rewarde: and yet he sayth it shall be measured after our dedes done with faythe, and soo he saythe agaynst Christe. Saint Paule saythe also in the ii. chapytre to the Ephesians, that by fayth, whiche is the gyfte of god, we be of newe create in Chryste, and in good workes that we may walke forwardes in theym: and sene he hath create vs in good workes to walk in them, he must nedes regarde theym, or els he cared not what he create, which is blasphemie and denyall of his highe prouidence.

¶ Nowe this holye weke we be bydden and called to come to the great supper of our blessed lorde Chryste Jesus, and to eate of the heuenly meate and of the bred of lyfe, that came from heauen, the blessed body of our sauour Jesu Christe in the sacrament of the aulter, unto whiche we may not go in our fylthy and spotted cote, lest we commynge thither, not hauynge the cleane garmente of our soule, that we receyued

Bysshop of Duresme.

ceyued at our baptisme, be expelled out of the feaste. And therefore we muste make cleane our garmente, before we be bolde to goo thyther. But I feare me fore, lest many shall make such worldly excuses as be written in a parable in the xiiii. chapiter of Luke, some sayeng, they be newe maryed, and therefore they may not come, whyche do sygnifie men gyuen so to carnall pleasure of the body, that they care not to come to heuen : some sayenge, they haue boughte fyue yoke of oxen, whiche doo sygnifye those that folowe the sensualitie of theyr fyue senses and worldly busynes : some sayenge, that they haue bought a vyllage, whiche sygnifie those that purchase landes here in erthe, and care not by faithe and good liuyng to purchase heuen. All whiche sort of men shall not taste of that supper, as it is there written. But god forbyd, that any of vs shuld be of that sorte. And therefore lette vs euery man prepare our selfe, and make cleane our spotted and fylthye garment. Lette vs purge

A Sermon of Cuthbert

and purifie the tabernacle of our fowle, and make it a lodgyng worthy to receyue Chrifte into our houle, and not to dydayn vs, for the fylthyneffe of our vncleane lyuyng.

¶ But howe maye this be done, and by what meanes? surely surely by no meane but by penance, and repentaunce, and callynge for mercye to all myghtye god with a sorowfull harte, that we hauynge receyued soo innumerable benefytes of god, so lytel haue regarded our obedience to his commandementes, proudly and vnkyndly despyfyng hym, and more regarding our own wretched concupiscence and pleasure in all worldly delytes, then god. Let vs folowe the exhortation of almighty god, spoken to vs by the mouthe of Johell in the ii. chaptre, sayinge, Turne ye synners againe to me by fastyng, by wepyng, by myche lamentyng your myferable estate, and teare funder your hartes, and not your clothes. Almyghty god wyll rather regarde a sorowfull and contryte harte to dwell

Byffhop of Durefme.

in it, than all the temples that we can bylde for hym. As it is written in the lafte chapter of Efai, Let vs knowlege and confesse our owne fautes fyrft, before we be accused of them at iudgement. Lette vs wepe for our vngracious lyfe: and fure it is, god wyll regarde our teares. Dauid fayth in the lv. pfalme, Almyghtye god, I haue fhewed my lyfe to the, and thou hafte putte my teares in thy fyghte. We that haue vfed our eyes all the yere in regardyng worldly pleasures, fo that through vehemente ioye fomtymes the teares haue brafte out with myche lawghynge, nowe latte vs wepe, as Dauid techeth vs in the Cxviii. pfalme, fayenge to almyghtye god, The teares haue brafte oute of my eyes, bycaufe they haue not regarded and kepte thy lawe. Let vs folowe the counfelle of faynt Paule in the vi. chapter to the Romaynes, fayenge to vs, As ye haue gyuen your members to ferue to iniuftyce, to do wronge, foo lykewyfe gyue youre members to ferue iuflice to your fanctifienge.

A Sermon of Cuthbert

sanctifienge. Daid sayth also in the vi. psalme, I haue trauallyed in my waylyng, I shal washe euerye nyghte my bedde with wepyngte teares. And after that he saythe, God hathe herde the voyce of my wepyngte, for god dothe regarde teares commynge forthe out of a sorowfull and contrite harte. If thou saye thou canste not wepe, thou doeste confesse thy folye. For yf thou lese by example any substance of worldely goodes, as yf thy hause be robbed, thy shyppe laden with marchandyse perysshed in the see, thy wyfe that thou dyd loue, departed, thy sonne deade, than thou canste weepe myche more thanne ynough: and where thy fowle is by synne departed from almyghty god, whiche departynge from hym is the very deathe of the fowle, and lyeth stynkyngte in synne, not foure dayes as the body of Lazarus dyd in his graue, but myche more than foure monethes, ye thrice foure monethes, canst thou not wepe? Surely thou haste great cause to lament thy selfe. For
what

Bysshop of Duresme.

what exchange canst thou deuyse to make, so dere to the as thy fowle is ?

¶ Wherfore lette vs with the sworde of the spirite, whiche as faynt Paule fayth is the worde of god, make a quycke sacrifice of our selves, with a sorowful hart, bycause we haue broken goddis commandementes, applieng the sharpe worde of god to our synfull lyfe, that we may therwith kyll our concupiscences and al fleshly and worldly lustes, and so makyng of our sorowfull hart a sacrifice to almyghty god, obteyne his mercy thereby, as he hath promised to vs by Daud in the fyfty psalme, sayenge, The sacrifice to god is a spirite troubled with sorowe, and thou God wylte not despyse a harte contryte and mekened.

¶ We must brynge forthe fruites of our penance and repentance by the amendemente of oure synfulle lyues, as fayncte John Baptyste sayde to the Jewes in the thyrde of Mathewe. For God canne not be deluded with the fayre wordes

A Sermon of Cuthbert

wordes only of a fynner, sayinge, I am a fynner, and yet wyll not amend. For God loketh whether those wordes come fro the harte being contrite, whyche if they dydde, amendement of the euyll lyfe shuld ensue, & good workes shuld sprynge out, where the euyll dyd growe before, whiche newe sprynge of good workes is the fruyte of penaunce.

¶ We must also go forwarde in the way of our lorde, and not stande styll, for elles we can not come to our iourneys ende. Dauid saythe in the Cxviii. psalme, The immaculate and vnspotted men be blessed, that do go forwarde in the way of our lorde. He that faithe, that he dwelleth in Chryste, muste walke after Christe in his way, whiche is his commandementes, as he hym selfe dyd. As saynte John saythe in the ii. chapter of his fyrste epistle, and therefore we maye not stand styll, but go on in doynge good, to our iorneys ende, as he dydde. Saynte Paule saythe to the Galathians in the vi. chapter, Se that

Bysshop of Duresme.

that ye erre not, god can not be mocked, siche as a man dothe sowe, siche shall he reape: he that soweth in the flesshe, shall reape therof corruption: and he that soweth in the spirite, shall of the spirite reape lyfe euerlastyng. Lette vs not ceasse in good doing, for we shall reape it, not failyng, whan the tyme commeth. Therefore whiles we haue tyme, let vs do good to all men, and chiefly to the domestykes of our fayth. And as we shulde study to be ryche in faythe: for Christe dyd chose siche to be of his flocke, thoughe they were poore in worldly goodes. As saynt James saythe in the ii. chapyter of his epistle, so muste we studye to be ryche in good workes. As saynt Paule saythe in the vi. chapter of the fyrst epistle to Timothe, where he byddeth hym teache the ryche men of the worlde to be redye with their abundaunce of goodes, to helpe the poore, and to make therby a treasure in heuen: and to studye to be ryche in good workes: so for these ii. rycheffes, the one
the

A Sermon of Cuthbert

the rycheffe of faythe, the other the rycheffe of good workes, we shoulde chiefly stude.

¶ Also Chryste in the vi. of Mathewe doth teache vs thre chiefe exercises, whiche wyll conferre greatly to the amendement of our lyfe, that is to faye, fastynge to tame therby the inordynate lustes of the fleshe. Almesse dede, to refrayne couetousnesse, and to helpe to redeme our synnes therwith, as Daniel saithe in the iiii. chapitre. And prayer to almyghtye god, therby to abate our pryde and outrequydaunce and arrogance, that we not trustynge of our selves, but of his helpe, may aske of hym thynges necessary for vs from tyme to tyme. And that we shoulde ofte praye, Christe teacheth vs by the parable of the wydowe, whiche by her importunitie and ofte cryenge to the wicked Judge, that feared neither god nor man, obteyned at the laste Justyce of hym. As it is written in the xviii. chapitre of Luc.

¶ We rede also of Christe, that he some tyme
prayed

Byffhop of Durefme.

prayed all night to god, as it is writen in the vi. chapter of Luke. And faint Paule fayth to the Coloffians in the iiii. chapiter, Gyue you to prayer, beinge vigilant in it. And to Timothe he wryteth in the v. chapiter, She that trewely is a wydowe, lette her giue her felfe to prayer nyght and daye. And to the Theffalonicenfe he writeth in the v. chapyter of the fyrfte epiftell, fayenge, Pray without any day leauynge of, not that we fhoulde doo nothyng elles, but that we fhoulde ofte, amongeft other thynges that we do, pray to almighty god, lauyng him & callynge hym to remembraunce, that he may helpe vs, puttyng in all our dedes our confidence in hym, whiche we myghte eafely do, briefly fayinge diuerfe tymes on the daye, thoughte it were but one Pater nofter at one tyme, foo that Chriſte thereby ſhuld be not far from our remembrance: nor we ſhulde not by worldely pleaſures or buſines ſtraye abroad farre from hym, nor the deuyll ſhoulde not ſo boldly

I approche

A Sermon, &c.

approche vs, feinge vs alwayes vnder the wynges
and protection of our heauenlye father. And
surely if we coulde thus dyspose our selfe, our
affaires shuld prosper the more in this worlde,
and we shulde also thereby please almyghty god,
and come to the glorye euer lastynge,
whervnto our sauyour Jesu Christ, who
hath redemed vs, bryng vs all.

*Qui uiuit & regnat cum deo
patre in unitate sancti
spiritus per omnia se-
cula seculorum.
Amen.*

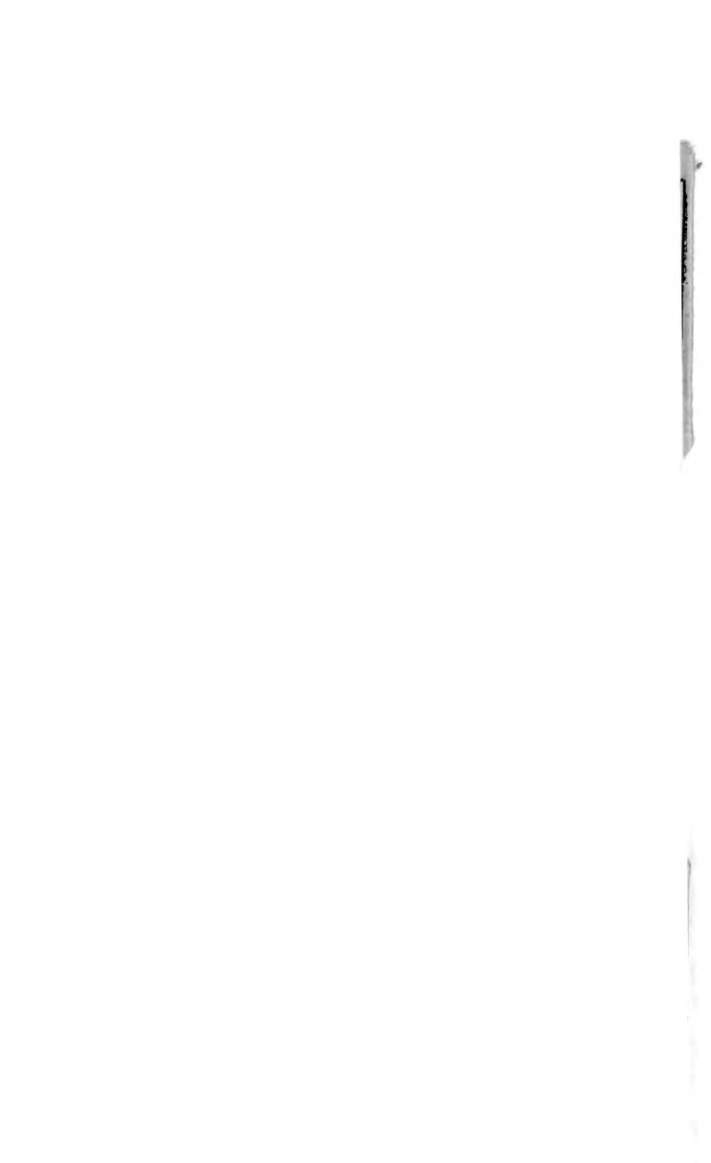
LONDINI in ædibus Thomæ Ber-
theleti typis impress.
Cum priuilegio Ad imprimen-
dum solum.

ANNO. M. D. XXXIX.

Reprinted by J. Compton, Middle Street,
Cloth Fair, London.







578709

RT Tunstall, Cuthbert, Bp
T A sermon... preached on Palm Sunday, 1539 before
King Henry VIII.

**University of Toronto
Library**

**DO NOT
REMOVE
THE
CARD
FROM
THIS
POCKET**

Acme Library Card Pocket
LOWE-MARTIN CO. LIMITED

