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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.

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A SERMON OF CVTHBERT BYSSHOP of Dureſme, made vpon Palme ſondaye laſte paſt, before the maieſtie of our ſouerayne lorde kyng HENRY the VIII. kynge of England & of France, defenſor of the fayth, lorde of Ireland, and in erth next vnder 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

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

which could fix the mind to ſome opinions, although with an acknowledgement 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

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

cleſiaſtical 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

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

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

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

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

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 alredye 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 croſſe. Therfore 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 thinges 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 epyſtle of this daye. And fyrſt I do entende by your pacience to declare particularly the lytteral

ſence therof, conteynyng the infinite and ineſtimable humilytie and obedience of our ſauyour Jeſu Chriſt. Secondly I do entende to ſpeake of diſobedience of men by pryde done to man ageinſt goddis lawe. And how that may be eſchewed. Thirdely I entende to ſpeake of diſobedience of al men by pride done to almighty god, ageynſte goddis lawe. And howe that may be amended. And ſo to make an ende. And to returne to the fyrſte.

¶ Saynte Paule in the ſeconde chapyter to the Phylyppiens nexte before the wordes, of the piſtle of this daye, commaundyng humylitie with charitie to be vſed, ſayth. Ye muſte thynke by humilytie euery man to be your ſuperyour, not conſyderynge euery one of you his owne furtherance, but the furtherance of other. And therfore he exhorteth all men by the example of Chriſte, not to regarde nor to take heede to their owne aduancemente, but the aduancement of other, ſayenge. See the ſame mynde be in you, that is

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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 ſpeaketh 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 ſenſe therof is this, He was in ful ſubſtance, in full eſſence, in ful glorie, in eternitie, equal with his father. As for to put for our better erudition of thinges incomprehenſyble farre aboue oure capacitie, an example of thinges that we maye vnderſtande, to dyrecte vs in ſome parte to the attaynynge 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 brightnes 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 conceyued

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 ſaith, 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 forbid-

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den you, and ye ſhall be as goddis. That is to ſaye in effect, Take vpon you by vſurpation that thing, that ye haue not by creation, for ſo was I ouerthrowen. But Chryſte was borne in the begynnynge equal to his father, not made after equall, and borne of the ſubſtance of the father. Wherfore he dyd not vſurpe equalitie vnto god, but was in that equalitie, in whyche he was borne in the begynnyng.

¶ It foloweth in the text, but he dydde abaſe hym ſelfe, takynge vppon hym the forme of a ſeruaunt, whyche he dyd, not leſyng 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 ſtylle equall with hym bothe in one perſone, that is to ſay, by reaſon that he was the worde of god, equalle to his father, and by reaſon, he was man inferiour to hym, one ſonne of god, and the ſame ſonne of man. One the ſonne of man, and the ſame the ſonne of god.

Not two ſonnes of god, god & man, but one ſonne of god and manne, god without begynnynge, man from a certayne begynninge our lorde Jeſu Chriſte. For as god dothe graunte to his creatures, beinge temporall and ſubiecte to ſufferynge, that they maye begette the ſame thynge 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 attrybute 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 fame 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.

Wherfore

Wherfore the father bygatte hym not inequalle to hym ſelfe, and after he was borne, gaue to hym equalitie, but in bygettynge 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 Joſeph, 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 lefte, he ſaid in the tenth

chapiter

chapiter of John, I and my father are one thynge, 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 therfore not without a cauſe, the ſcripture ſayth both the ſonne equall 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 confoundynge 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 exaumple 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

¶ And as the apoſtelle ſaythe, Chryſte thought it no rauyn to be equal with god, ſo ſaynt John in the begynnynge of his goſpell ſayth, That the worde, whyche is the ſonne was god. And as Paule ſaithe here, that he dyd abaſe him ſelfe to take vpon hym the forme of a ſeruant, ſo ſaint John ſaythe, The worde of god is made Fleſhe, that is to ſaye, Man: and hathe dwelte amongeſt vs, god and man in one perſon. For as the nomber of perſons is not increaſed, whan the ſowle is knyt to the body, to make therby one man, ſoo is not in Chriſte the nomber of perſons increaſed, whan man is knytte to the word of god, to make one Chriſte.

¶ It foloweth in the text, He was made in ſimylytude of men, that is to ſaye, 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 appiered in outwarde vyſage, his manhode but godheed alſo was in him. For he was not only man,

but

but in his perſon, godheed was knytte with manhoode. And therfore he ſaith here, that he was lyke to men, but more was in hym, than is in men. For we be made of ſoule and bodye. He had bothe ſoule and body and godheed. And therfore he ſaythe here, in ſimilytude of men. As ſaynt Paule ſaithe in the viii. chapiter to the Romayns, God ſente his ſonne into the worlde, in ſymylytude of ſynfull fleſhe, not bycauſe he lacked fleſſhe, but bycauſe the fleſſhe that he tooke, lacked ſynne, and yet was it lyke to our fleſſhe, whiche is ſubiecte to ſynne, lyke by nature, but not lyke by wyckednes.

¶ It folowethe in the text, that in ſhap he was founde as a man. That is to ſay, where he was without bodyly ſhappe, he toke vppon hym the fourme and ſhappe of a man, abydynge ſtylle god as he was before, but in fygure, that is to ſaye, in fleſſhe, he was made a man, and cledde with manhode, as with a clothynge, not that his godheed was chaunged thereby into manhode, as

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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 ſoo. 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

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 xxxiii. yeres amongeſt 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

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 drawen 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, leſte the ſhorteneſſe therof ſhoulde leſſe haue bene felte. Hangynge, or drownyng, 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 chapiter of John.

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

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

¶ There was nothynge 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 ſygne 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, repreſentynge to vs his paſſion, for nowe the forme of the croſſe is ſo honoured amongeſt chriſten men, that if a man

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

¶ It foloweth in the text, therfore 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,

ſaythe, Therfore, 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, ryſynge 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

in erthe, whiche he ſpake 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 Jeſu euery knee ſhal bow down of all thynges that be in heauen, or that be in erthe, or that be in helle. That is to ſay, of aungels, of men, and of dyuelles. For the aungelles of heuen at his aſcention 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 ſtowpe downe to hym for feare; and one of them whom he expelled from a bodye poſſeſſed by hym, ſayde to hym, I do knowe that thou arte the holy man of god. And all the deuyls ſhall knowe his power, whan he ſhall ſit in iugement, rewardyng good men, and punyſhynge the euyll. And the bowynge down of euery knee, is ment the ſubmyſſyon of all creatures to theyr maker,

not that eyther aungels or deuylles haue bodily knees, but bicauſe we men that haue bodies in our ſubmyſſion doo bowe oure knees. And therefore ſubmyſſyon of all creatures to theyr maker is ment therby. The deuyls alſoo feared his power, and bowed downe to hym, whanne his ſowle with his godheade deſcended into helle, there to delyuer the ſowles of all ryghtuous men, which were deed before Chriſt, and deſcended thyther, bycauſe heauen gates were not yet by hym opened. His godheed ones knytte by his incarnation to his body and his ſowle, neuer departed after from either of theym bothe, but ſtyl abode with them, that is to ſaye, with his bodye in the ſepulchre, and with his ſoule deſcendyng 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 hye preferrement therof, for the glorye

glorye of the father is to haue ſuch a ſonne, lord of all, maker of all, and god of all. To whome all be ſubiectes 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 ſonne euery where be gloryfyed, lyke as where god the ſonne is deſpiſed, there god the father is deſpiſed; and blaſphemy ſpoken ageinſt god the ſonne, is ſpoken alſo ageynſte god the father. Lyke as amongeſt men, diſhonour done to the ſonne ſoundeth to the dyſhonour of the father. For betwyxte god the father, and god the ſonne, there is no difference, but that that ryſeth and commeth by dyuerſitie of theyr perſones. And therfore the honour or dyſhonoure of god the ſonne, ſtretcheth to the honour or dyſhonour of god the father. Where the ſonne is perfit in all thynges, it is the honour of the father, that ſo begat hym, of whome he had it. And where he needeth nothynge, it is the honor of his father,

of

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 eſſence; and where he is wyſe, it is the honour of the father, whoſe wyſedome 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 therfore is an euident argument of his natural godheed. And therfore if any man do deſyre to be greate in

vertue,

vertue, lette hym humble hym ſelf; for humilitie ſheweth the greatnes of vertue. Let hym folowe Chriſte in humilitie, and he ſhall gayne great thynges therby. He that is pore in vertue feareth to humble hym ſelfe, leſte he ſhoulde fall from his feyned & diſſembled height. And he that is ryche in vertue, doth humble hym ſelfe, knowynge that he hathe in hym vertue, whereby he ſhall be exalted, whyche vertue can not be hyd. As a candell bournynge can not be hyd in a darke houſe, nor a ſwete ſmell hydde in any corner, but it wyll by the good flauour therof diſcloſe where it is, and allure men to take vp the thynge that ſo ſmelleth.

¶ So we do ſe in the epiſtle of this day, that Chriſte for his humylite hath receyued exaltation, as he hym ſelfe ſaith in the goſpel 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 paſſion, he hathe receiued power ouer al, that al

creatures

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 ſenſe of the epiſtle of this day, by whiche ye may ſe, that the humilytie and obedience of Chriſt dothe furmount all examples of humilitie and obedience of the olde teſtamente, as farre as the bryghte ſhynynge of the ſonne is aboue 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 compariſon, 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 begynnynge

gynnynge 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, knowynge it before to be the valle of myſery.

¶ Lykewiſe if we ſhulde compare Iſaac, who, whan his father wente to ſacrifyce hym, bare the ſagote that ſhulde make the fyre of his ſacrifyce, to Chryſte bearynge his croſſe whanne he wente to his death, (wherof Iſaac was a fygure) the obedience of Iſaac is farre beneth Chryſtis obedience. For Iſaac going with his father, knewe nothynge 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 Chriſte the ſonne of god, before he was incarnate, knewe all the counſell and ſecretes of the father of heauen, and yet he was contente wyllyngly for our ſake to be incarnate, and to ſuffer deathe vppon the croſſe, and ſhewed before to his diſciples,

that

that he wolde and ſhulde ſo do: ſo that in comparynge the great and infinite humilitie and obedience of Chriſte, with the humilytie and obedyence of other that were in the olde teſtament, we ſhall fynd them to be as ſayncte Paule ſaythe, but fygures and ſhadowes, as fygures of men paynted be farre vnder the liuynge bodies of men. And as the lyuynge 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 fygures of hym, that his vertues be ferther aboue theirs, than heauen is aboue the erthe.

HYTHERTO we haue declared the trewe ſenſe of the epiſtle of this daye, redde in the churche, conteynynge ſoo great humilitie and obedience of our ſauiour 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

ſynne

ſynne of Diſobedyence, whiche ſhall more ſette forthe the incomparable vertue of Chriſtis humilitie and obedience, and alſo open vnto vs, howe farre they be from Chriſte and howe contrary to his doctrine, that do gyue theymſelfes to diſobedience. ¶Whiche diſobedyence was the fyrſte ſynne that man after his creation dyd commyt, and is alwaye ioyned with all other ſynnes, as a companyon neuer departynge frome theym. For euerye ſynne that men doo fall in is done agaynſt goddes lawe, ſoo that the tranſgreſſion and dyſobeyſaunce of goddis law is coupled with euery ſynne. For if we obeyde goddis lawe, as we oughte to do, than we ſhuld not ſynne.

¶ And that dyſobedience was the fyrſte ſynne done by man after his creation, it playnely dothe appere in the thyrde chapiter of Geneſis, where after Adam was put in Paradyſe by almyghtye god, and commaunded to eate of all the fruites in the ſame, excepte the tree of knowledge of good and euyll, whiche he was commaunded to

forbeare, and not to towche nor eate of the fruite of it, the dyuelle in the ferpent 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 ſhal 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 nothyng at all to diſobey, as doth appere by the falle

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 clerencſſe, as ſoone as he was create, not gyuynge thankes to almyghtye god for his naturall gyftes, giuen to him in his creation, but by pride reputynge to haue them of hym ſelfe, and not of god, ſayde in his harte, I ſhall aſcende into heuen; I ſhall exalte my ſeate aboue the ſterres of god; I ſhall aſcende aboue the height of the clowdes; I ſhall be lyke to almyghtye god. But his falle and ruyne 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 kepynge the order of his creation, but ſurmountynge

farre

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

¶ Nowe what ſhall we ſaye of thoſe whome god hathe 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 refuſynge to obey them; and farthermore alſo woll haue their pryncis proſtrate vppon 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, owynge theym no ſubiection, ſhulde of duetie do the ſame: do not theſe, as ye thynke, folowe the pryde of Lucyfer their father? who make theym ſelfes felowes to God, contrarye to his word. But who I pray you

be

be theſe, that men may knowe them? Surely the byſſhoppes 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 ſygnifyed in the olde teſtament the prophetes, and in the newe do ſygnyfie the apoſtels and prechers of the word of god. For as the cloudes 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 teſtament, 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

of the ſpirite. Thus do al auncient expoſytours, and amonge theym ſaynɛte Auguſtine, interprete to be ment in ſcripture, ſterres and clowdes, in the expoſytion of the xlv. pſalme.

¶ But ſaynt John euangeliſt writeth in the xix. chapiter of the apocalips, and in the xxii. alſo, that whan he wolde haue fallen downe at the aungelles foote, that dyd ſhewe hym thoſe vyſions there written, to haue adored hym with godly worſhyp, the aungelle ſayde vnto hym, See thou doo not ſoo, for I am the ſeruaunte of God as thou arte. Gyue adoration and godly worſhyppe to god, and not to me. Here it appereth, 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 refuſed ſuche godly worſhyp and adoration. We do rede in the goſpelle of Luce, in the vii. chapiter, that as Chryſte ſatte at dyner in the houſe of the pharyſee, a ſynfull woman of that citie

citie came into the howſe, hauynge a boxe of precious oyntment, who kneled downe, and vnder the bourde with wepinge teares waſſhed his fete, and dried them with the heare of her heed, and kyſſed his fete, and annoynted them with her precious oyntmente; whiche adoration Chryſte, beinge bothe god and man, there dyd accepte, forgyuynge the ſynful woman her ſynnes for her fayth and her repentaunce, wherby he dydde ſhewe his godheed to the phariſee, whyche toke hym but as a holy man; for only god dothe remytte ſynne. We rede alſo in the xii. of the goſpell of John, that Mary the ſyſter of Martha lykewiſe dyd annoynt his feete, and drie theym with her heare of her heed, whiche godly honour Chriſte as god receyued. But neyther we can fynde in ſcripture, that ſuche godlye honour of that ſort hath ben done to man only, nor we rede not in any hiſtoris that chriſten princis haue admytted ſuche adoration due only vnto god. Chriſten princis be content to ſee their

ſubiectes

ſubiectes knele vnto them. And if they ſuffer theyr ſubiectes to kyſſe theyr handes, whan they put forth their handes to theym, it is the mooſte worldely honour that they ſuffer to be done vnto them. But yet Chriſte offered his fete beinge bare to be waſſhed with teares and kyſſed, as appereth by the goſpel of Luke; for he ſaid to the phariſee that bad hym to dyner, and wondered why he ſuffred the ſynfull woman to approche ſo nere vnto hym, that al be it he had made hym a good dyner, yet the ſynful woman hadde done more than he. For he hadde not gyuen hym water to weſhe his fete, but ſhe, ſens he entred into his houſe, had not ceſſed to weſſhe his fete with her teares. And fete be waſſhed to no man but whan they be naked, ſoo that it appereth that Chryſtis feete than waſhed with teres and kyſſed 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

on his fete, and one of his chamberlaynes helde vp his ſkyrt, 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 chapiter of the actes, ſubmyttynge hym ſelfe to Peter, and moche honourynge 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 ſaynte Peter dyd ſaye to Cornelius; ſo that the byſhoppes of Rome, admyttynge ſuche adoration dewe vnto god, do clymme aboue the heuenly 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

¶ And that by the worde of god all men ought to obey the poteſtates and gouernours of the worlde, as emperours, kynges and princis of all ſortes, what name ſo euer the ſaide 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 euery humayn creature for goddis ſake, whether it be kynge as chiefe heed, or dukes, or gouernours, as ſente from god to the vengeannce and punyſhemente 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, Euery lyuynge man be ſubiecte to the high powers, for the high powers be of god. And who ſo euer reſiſteth the highe powers, re-

ſyſteth

ſyſteth the ordynance of god, and purchaſeth 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 mynyſters 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 therfore 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 therfore Agatho the byſhop of Rome, in whoſe

whoſe tyme was the vi. ſynode & counſell general, after his election ſent to the emperour then beinge at Conſtantinople to haue his election alowed 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 lxiii. diſtinction, in the chapitre begynnynge, Agatho; and as ſaynte Gregory and ſaynte Ambroſe had done before theym, as it is written in the chapiter. *Cum longe*, in the ſame diſtinction, the byſhops of Rome at that tyme folowed the doctrine of ſaynte Peter and ſaynte Paule lefte vnto them, to be ſubiectes, and to obey theyr princes.

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

nion

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 ſytteth at the table, or he that ſerueth at the table? is not he ſuperiour that ſytteth? 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 eate and drynk at my bourde in my kyngdome, and ſhal ſytte vpon ſeates, iudgyng the xii. tribes of Iſrael. Here we doo ſee, that Chryſte wolde haue the mekeſte and moſte 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

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 dyſcuſſynge 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 aſcention, aſked hym, whether he wolde

reſtore

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 Dauid dyd, but Chriſte lefte 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 begynnynge he euer had as the ſonne

of

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 commanded them ſtylle to be obeyed by theyr ſubiectes, as they had ben before his incarnation, ſayinge in the xxii. chapyter of Matthewe, whan the Jewes axed hym whether they ſhulde paye tribute to Ceaſar or noo, he bad theym gyue to Ceſar thoſe thynges that be his, and to god thoſe thinges that be his, ſygnifyenge vnto theym, that tribute was dewe to Ceſar, 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 obeyſaunce to worldly princis by their ſubiectes, whiche he as god with his father had ordeyned before his Incarnation, as ſayncte Paule teſtifieth, ſayenge, Worldely powers be ordeyned of god, & therfore who ſo euer reſyſteth them dothe reſyſte god.

¶ And

¶ And that Chriſte hym ſelfe wolde not reigne here in erth, by a worldly and temporall kyngedome, it appereth in the vi. chapiter 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 kynge, 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 kyngedom, 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 ſpiritually, with his father of heuen, reigne in the hartes of all men, whiche heauenly kyngedome ſayncte John Baptiſt in the

deſerte preached ofte to the Jewes, ſayenge, Repent you, and amend your lyues, for the kyngedome of heauen is at hande. After whoſe death Chriſt, intendynge 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 enmy dyd ſowe euyl ſede in the ſame, for Chriſt expoundyng that parable, ſaith, The good ſede be the chyldern 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. chapiter of John, My kyngdome is not of this worlde. And therfore 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

ment ſhall reygne with all his ſayntes here in erthe carnally in Hieruſalem, as the Jewes doo beleue that Meſſias is yet to come, and, whan he ſhall come, he ſhall reigne worldly in Jeruſalem.

¶ So we doo ſee, that Chryſte lefte the worldely kyngedomes to prynces of the world, as is before expreſſed. But he commytted the preachynge of this heauenlye kyngedome to his apoſtels, gyuynge to them lyke commiſſion and equall auctoritie to preache & teche the ſame through all the worlde; ſayeng, in the laſt 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, baptyſynge theym in the name of the father, and of the ſonne, and of the holy goſte, teachynge them to kepe all thoſe thynges whyche I haue commaunded you. Chriſte alſo, in the xx. chapter of John, ſayde the euenynge after his reſurrection, whan he appered to his diſciples,

the

the dores beinge ſhutte, As my father hath ſente me, I do ſende you; and after he had ſo ſayde, he brethed vppon them, ſayinge, Whoſe ſynnes ſo euer ye ſhall forgyue, be forgyuen; and whoſe ſynnes ye ſhall reteyne be reteyned. And lykewyſe had ſaide to them all before his death, in the xviii. chapter of Mathewe, What thynges ſo euer ye ſhall bynde vppon erthe ſhal be bounde in heauen, and what thynges ſo euer ye ſhall loſe vppon 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 hyghe, 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

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

¶ But here the byſhoppe of Rome ſteppeth in, and ſaith, Peter hadde auctorite gyuen to him aboue all the reſydue of the apoſtels, for Chriſte ſayde to hym in the xvi. chapiter of Matthewe, Thou arte Peter, and vpon this rocke I ſhall bylde my churche, 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 ſaynćte Peter is buryed at Rome, whoſe ſucceſſor I am, and oughte to rule the churche 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 therfore who ſoo wyl not obey me, kynge or prince, I wyl curſe him and depriue hym his kyngedome or ſeignorie:

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 ſenſe of them, as both the apoſtels them ſelfes 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 newe expoſitions of thoſe places as is now made, to turne the wordes which were ſpoken

for

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

¶ But to open the true ſenſe of the ſcripture in the places aforeſayd, it is to be obſerued that Chriſte, in the ſayd xvi. chapiter of Mathewe, aſked his dyſcyples, whom men dyd ſay that he was. Whervnto after anſwere giuen by them diuerſly, 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

Thou arte Peter, and vpon this rocke I ſhall bylde my churche, and the gates of hell ſhall not preuayle agaynſte it, that is to ſaye, vpon this rocke of thy confeſſyon of me to be the ſonne of god, I ſhall bylde my churche. For this confeſſion conteyneth the hole ſummarye of our faythe and ſaluation, which confeſſyon 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 confeſſyon 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 rayſed hym frome death to lyfe, thou ſhalt be ſaued. Upon this fyrſt confeſſion of Peter, and not vpon the perſon of

Peter,

Peter, the church is bylded. As Chryſoſtom expoundeth that place, in the xxvi. ſermon of the feaſt of Pentecoſt, ſaying, Not vpon the perſon of Peter, but vpon the fayth Chryſt hath bylded his churche. And what is the faithe? This. Thou art Chriſt the ſonne of god that liueth. What is to ſay, Vpon this rocke? that is, vpon this confeſſion of Peter. And with this ſayenge of Chriſoſtome, all auncient expoſytours treatynge that place, do agree. For if we ſhulde expound that place, that the Churche is bylded vppon the perſone of Peter, we ſhuld put an other foundation of the churche than Chriſte, whyche is dyrectedly agaynſt ſaint Paule, ſaying in the iii. chapiter of the fyrſte epiſtle to the Corinthians, no man may putte any other foundation, but that whiche is put alredy, whiche is Chriſte Jeſu, and therfore that expoſition, that the perſonne of Peter ſhoulde be the foundation of the church, ſhuld make of the trinitie a quater-

nitie, and put a fourth perſon beſydes the trinitie, to be the foundation of the churche.

¶ And this fyrſte confeſſion of Peter by faith, that Chriſte 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 ſaued by. For who ſo dothe agree with Peter in his ſayde fyrſte confeſſion, as all the apoſtels dyd, and as al we that pourpoſe to be ſaued muſte doo, ſhall be ſaued, 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, ſometyme the chyefe of the apoſtels, ſometyme the mouthe of the apoſtels, ſometyme the prynce of the apoſtels, ſometyme the preſydente of

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. chapiters of the actes, whan the Jewes in the begynnynge, withſtode the apoſtels preachynge 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

in whiche he had of god a mooſte ſyngular gyfte, ſo was Paule moſte feruen in zele bothe to wynne the Jewes to Chriſte, deſyrynge the ſaluation of his countrey to wynne them to Chriſte, and wyſſhynge hym ſelfe in a maner to haue ben ſeparate from Chriſte, ſoo that they myghte haue bene ſaued therby: as it is written in the ix. chapter to the Romaynes, and alſo in zele to wynne all the gentyles and other nations to Chryſt, as he wryteth in the ſeconde epyſtle 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 dyuerſly gyuen vnto them,

them, as the giftes of almighty god be giuen diuerſely, and not all to one man, as it is writen in the xii. chapiter of the fyrſte epiſtle to the Corinthians. And as Chriſte is called by fayncte Paule in the xv. chapiter 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 faynt Paule the fyrſte that beleued in the churche of Aſia, in the xvi. chapter to the Romaynes. And the houſholde of Stephan is the fyrſte that beleued in Achaia, in the laſte chapiter of the firſt epiſtle to the Corinthians.

¶ And that Peter ſhulde not haue a rule aboue all other the apoſtels in all places, faynt 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

gentils, ſo that there they deuided them ſelfis aſonder 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 gentyls meates, whan the Jewes came thither, leſte he ſhoulde offende his flocke of the Jewes committed to hym, in whiche matter Paule defendynge 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

gyuen vnto hym, it appereth playnly in the x. of the actes, where ſaint Peter after the commynge of the holye gooſte, beinge at Joppa, and ſent for by Cornelius to come to hym than being in Ceſarea, durſte not go to hym without a vyſion of a ſhete latten downe from heauen, conteynynge all maner of beaſtes, byrdes, and ſerpentes, whereof he was bydden eate, and repute not thoſe meates vncleane, that god had purged. Whiche vyſion opened vnto hym, that he ſhulde not refuſe the gentyls, whom the Jewes dyd abhorre as vncleane. Nowe if he had knowen his commiſſion to be ouer all, he ſhulde not haue neded any ſuche viſyon, but he hym ſelf vnderſtode it, not ſo large or abone the other. But he remembred well, that Chriſte in the laſte chapyter of Luke, badde them begynne fyrſte at Hieruſalem to preache to the Jewes, as he dyd. And after his returne to Hieruſalem ageyn from Ceſarea, he made a great excuſe to the Jewes of his flocke offended with his goinge thither, writen

in

in the xi. chapiter of the actes, ſoo it apperethe, that Peter hym ſelfe dothe agree with ſaynte Paule, that his commiſſion 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 gueſtes and ſtrangers, but ye be citiſens and domeſtikes of almyghty gód bylded vppon 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 vppon 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

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

¶ Saynćte Cyprian alſo ſaythe in his boke 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 thynge, therfore the begynnynge 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 churche 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 byſſhop of Rome maye medle

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 confeſſynge the faithe that he dyd, ſhulde haue the keys of heauen as well as he, as ſaint Auguſtin ſayth, expoundynge the goſpel of John in the fyfty treaty.

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

els

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. chapiter of the actes proueth the contrarye, where ſaynt Paule ſayde to all the byſſhops aſſembled at Milete, Take heede to youre ſelues, and to all your flocke, in whiche the holy gooſte hath put you to gouerne his churche, 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 ſhepeherde ought to do, ſo that ſaynte Paule ſayth, that the holye gooſte hath ordeyned all byſhops to fede their flocke, as ſaynte Peter was bydden do. Saynt Peter alſo in the laſte chapiter of his fyrſte epyſtle ſayth, Ye that be prieſtes, fede the

flocke

flocke of god emongeſte you, whiche worde there ſpoken to all priſtis 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, auctoritie 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 wyll be ſaued muſt folow that leſſon that he firſt taughte vs to confeſſe. And ſoo the byſſhoppes of Romes power ouer all, whiche he wolde proue by thoſe places wrong alleged for his pourpoſe, vtterly qualeth, 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

to

to haue the orderynge of all great matters in all places by his ſupreme auctoritie, he alleged no ſcripture for him, for at that time no ſcripture was thought to make for it: but he alleged, vntruely, the fyrſte generall counſayle Nicene, in whiche Arrius the heretyke was condemned, to make for that pourpoſe, which after the boke was brought forth, and no ſuche article founde in it, but the contrarye, yet the counſelle at that tyme ſent to Conſtantinople, Alexandria, and Antioche, where the patryarchall ſees were, to haue the true copye of the counſel Nicene, whiche was ſent vnto theym, and alſo from Rome, whether they ſente alſoo for that pourpoſe. And after they founde noo ſuche article in it, but in the fyfth chapyter therof the contrarye, that all cauſes eccleſiaſticall ſhulde eyther be determyned within the dioceſe, or elles yf any were greued, than to appeale to the counſel prouinciall, and there the matter to take ful ende, ſo that for no ſuche cauſes men ſhulde go out of

their prouince, the hole counſell Carthaginence wrote to Celeſtine, at that tyme beinge byſſhop of Rome, that ſens the councel 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, denouncynge 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 byſhop of Rome euer after held hym content, and made no more buſynes with them, ſeinge he had nought to ſaye for hym ſelfe to the contrary. And at this counſel, amongeſt other, ſaynt Auguſtine was preſente, and ſubſcrybed 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

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 preemynence, ſo that the byſſhop of Rome neuer hadde medlynge in thoſe countreys.

¶ And in the next article folowynge, the byſhop of Hieruſalem, which citie before had bene diſtroyed and almoſte deſolate, is reſtored to his olde prerogatiue to be the chiefe in Paleſtyne and the countrey of Jure: whiche churche of Hieruſalem, if places ſhulde be regarded, ſhoulde be the chiefe, for there was accomplyſſhed 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 ſaynȼte 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

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 ſeaſon after, Rome had not hard tel of Chriſte, 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 Eſai had prophecied.

¶ And nowe ſens the pourpoſe 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

fyrſte ye ſhall ſaye, 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 wype the duſte of your ſhoes agaynſt them, in wytneſſe of youre labour: 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 theym to make theyr entre with mencion of peace, ſo did he him ſelfe after his reſurrection, apperynge to his diſciples the euenynge next after, whan the doores were ſhutte, ſayenge to theym, Peace be with you. And the apoſtels in theyr epiſtles do begynne with deſyrynge grace and peace to be with theym, to whome they wryte. Chriſte ſaythe alſo in the xiii. chapiter 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 ſayde alſo to his apoſtels in the ix.

chapiter of Marc, Haue peace amongeſt you. Saint Paul ſayth alſo to the Hebrues in the xii. chapiter, Folowe peace with al men, and holynes, withoute whiche no man ſhall ſee god. And in the xii. chapiter 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, whan 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, commeth 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 inſaciable, innumerable ſommes of money yerelye, to the great exhauſting of the ſame, he therfore, moued and replete with furiouſe ire and peſtilente malice, goth about to ſtirre all

Chriſten

Chriſten nations, that wyl gyue eares to his diuelliſhe inchantmentes, to moue warre againſte this realme of England, gyuynge it in pray to al thoſe that by his dyuellyſſhe inſtigation wyll inuade it, whiche fewe wordes, to gyue it in praye, howe great myſchefe they doo conteyne, I ſhall open to the thou trewe englyſſhe man. Fyrſte to make this realme a praye to al venturers, al ſpoylers, all ſnaphanſes, all forlornehopes, all cormerauntes, all rauenours of the worlde, that wyll inuade this realme, is to ſaye, thou poſſeſſyoner 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 ſelfes. 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 vnſuertie. Thy wyfe ſhall be abuſed before thy face, thy doughter likewiſe defloured before the,

thy

thy chyldern ſlayne before thyne eyes, thyne howſe ſpoyled, thy cattell dryuen away and ſolde before thy vyſage, 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 ſerch 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 ſeaſone, what ſo euer thou be, thou ſhalt ſe & here of ſoo myche myſerye and abhomynation, that thou ſhalte iudge them happye that be deade before. 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 ſelfes. As they wyll do if they can.

¶ And

¶ And the byſhop of Rome nowe of late, to ſet forth his peſtylent malyce 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 natiue contrey, whoſe peſtilent purpoſe albeit the princis that he breaketh it vnto haue in myche abhomination, bothe for that the byſhop of Rome (who beinge a byſhop ſhulde procure peace) is a ſtyrrer of warre, and bycauſe this moſte 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 ſtylle gothe on, exhortynge therevnto all princis that wyll here hym, who do abhorre to ſe ſuche vnnaturalneſſe in any manne, as he ſhamles dothe ſet forwardes, whoſe perniciouſe

treaſons

treaſons late ſecretely wroughte againſte this realme, haue benne by the worke of almyghty god ſo meruayloufly detected, and by his owne brother, without lokynge therfore ſo diſcloſed, and condygne punyſhement enſued, that hereafter, god wyllynge, they ſhall not take any more ſuche rote to the noyſaunce 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 coud 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,

England, being in that behalf incomparably worſe than any pagan. And beſydes his peſtylent treaſon, his vnkyndneſſe againſt the kynges maieſtie, 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 nothynge 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 firmely in hym. And ſurely the

ruine

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, conſyder, that it is written in the vi. chapter of the prouerbes, that amongeſt many crimes there reherſed that god hateth, chiefly he dothe deteſte thoſe perſones that ſowe dyſcorde amonge theyr bretherne, as all we chriſten men be brethern vnder our heauenly father. Alſo it is written in the viii. chapter of John, that thoſe that do ſtire men to murder, be childern of the dyuell, whiche was frome the begynnynge 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 chapiter to the Romaynes warneth them to be ware of thoſe that

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do make diſſention & debate among them ageynſte the doctrine that he hadde taught them, and byddeth them eſchewe their company, wherin the holy gooſte wrought in Paule: for theſe many yeres paſte, lyttell warre hath ben in theſe partes of Chriſtendome, but the byſſhop of Rome eyther hath ben a ſtyrrer of it, or a nouryſſher of it, and ſeldome any compounder of it, onleſſe it were for his ambition or profite.

¶ Wherfore ſens as ſaynte Paule ſaithe in the xiiii. chapter of the fyrſte epyſtel to the Corinthians, that god is not god of diſſenſion, but of peace, who commaundeth by his worde peace alwayes to be kepte, we are ſure that all thoſe that goo about to breake peace betwene realmes, and to brynge them to warre, ar the chylder of the deuyll. What holy names ſoo euer they pretende to cloke their peſtilent malyce withall, whiche clokynge vnder hypocriſy is double dyuelliſſhenes, and of Chriſte moſte deteſted, bycauſe vnder his bleſſed name they do plaie the

deuyls parte. And therfore 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 ſtire Gog and Magog & all the rauenors of the worlde ageynſt vs, we truſt in god verily, and doubte 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 ſhall ſo vanquiſh and ouer throw on the mountaynes of Iſrael, that none of them ſhal eſcape, but their carkaſes there to lye to be deuoured by kytes & crowes & byrdes of the ayre. And if they ſhal perſyſt in their peſtilent malice to make inuaſyon into this realme, than lette vs wyſhe that their great capteyne Gog, I meane the byſſhop of Rome,

maye

maye come with theym, to drynke with theym of the ſame cuppe, that he malicioufly 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 ſaith in the xix. chapiter of Matthewe 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 reherſed vnto hym, whan he aſked whyche they were: they be written in the xx. chapiter 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 expreſſeth rewardes temporall for the capacitie of the groſſe carnall people

people of Iſraell, manye worldly pleaſures and rewardes be promyſed to the kepers 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 vyſite their iniquities and theyr ſynnes with beatynges. But our ſauior Chriſte regardynge the forgetfulnes of mannes memorye, leſte he ſhulde not remember the hole nomber of tenne, hathe brought them all into two commandementes, compryſynge in effect the hole tenne: of the which two expreſſed in

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

¶ The ſeconde commaundement gyuen there by Chriſte is lyke vnto the fyrſte, that thou ſhalte 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 ſhalte not commytte auoutrie. Thou ſhalte not ſteale.

Thou ſhalt not beare fals witnes. Thou ſhalte 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 wyll 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 heedlynge into all kyndes of vices, for where we oughte to loue god aboue all thynge, we loue the worlde and worldly thynges aboue god ageynſte the counſell of ſayncte John, in the ii. chapiter 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 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 wyll mounte 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 lefte vpon the erth. Backbytynge, lyinge, murder, thefte, aduoutrie hathe ouerflowen 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. chapiter 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 doynge. And for trouthe, that falſehode may take no place there. Elles

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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 thynge that we affirme or deny muſte haue an othe coupled with it, whan men do bye or ſelle any thynge, moo othes be oftetymes enterchanged betwyxte them, than pens that the thyng is ſolde 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 thynke 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 fielde. They thynke that greatte othes do make theym to be of more eſtymation, and therfore they ſweare at euerye worde: but ſurely they be

fowelye

fowelye deceyued, for othes be ordeyned where nede is that trewthe ſhall not peryſſhe, and that they may fynyſſhe debates amonge menne, as Paule ſaythe in the ſyxth chapiter to the Hebrewes. But he that at euerye worde ſweareth, declareth playnely that noo credence is to be gyuen to any his wordes, and therfore 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 ſuretie, whan he wolde borowe a penye 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

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 thè 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 lyuynge, as it teacheth vs, whyche ſhall be to our great punyſhement. For a ſeruant that knoweth his lordes pleſure, and not fulfyllynge it, is more greuouſely to be puniſhed than he that knoweth it not, as Chriſte ſaythe in the xii. chapiter of Luce.

Luce. We myche extolle fayth, as it is myche worthy. But workes and deedes many men care not for, ſayenge, god regardeth them nothynge: 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. chapiter 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 occupyed 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 ioyne good workes with it, yf he haue any tyme therto, or els his faith is

vnprofytable

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

¶ Saynt Paul ſayth 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 ſaynt James, in his epyſtle 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 ſaynɛte James in the ii. chapiter of his epiſtell, ſayenge, that a man is not iuſtified by his faithe alone. Alſo to iuſtification of a ſynner repentance of his euylle lyfe paſte is neceſſarilye fyrſte requyred, and

muſte

muſte nedes be ioyned with faith before he be iuſtified: for elles yf he repent not, he remayneth ſtyl in ſynne, and ſo he is not yet iuſtified, and all the preachyng of Chriſte and his apoſtelles begynneth at repentance and penance, ſo that faithe without that can not helpe. Wherfore it is neuer true, that faith alone iuſtifyeth, for grace of god muſte goo before faithe, and on our behalfe repentance and charitie muſte 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 commyng after faith, they helpe to make vs more iuſtified, as it is writen in the xxi. of the apocalipſe, Let hym that is ryghtwyſe, be yet more iuſtified.

¶ And that almyghtye god requireth of vs

good workes, it appeareth in the xxi. chapiter of Mathewe, & the xi. of Marc, where Chriſte commynge to a figge tree, full of leaues, hauyng no fruite, whyche he ſought 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 vyneyarde, 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 vyneyarde, 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 iudge-

ment

ment be, as Chriſte 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 lykewiſe, that god wyll rewarde euerye man after his dedes, good or euyll. And in the iiii. chaptre of the fyrſte epyſtle 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 puniſhement.

¶ Therfore 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 ſens our workes done with fayth be the meaſure of our rewarde to be greater or ſmaller, as they ſhall be founde to be greatter or ſmaller, who ſoo ſaythe, that god regardeth not them, ſaythe he regardeth not the

meaſure

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 ſens 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 ſauyour Jeſu Chriſte in the ſacrament of the aulter, unto whiche we may not go in our fylthy and ſpotted cote, leſte we commynge thyther, not hauynge the cleane garmente of our ſoule, that we receyued

ceyued at our baptiſme, be expelled out of the feaſte. And therfore we muſte make cleane our garmente, before we be bolde to goo thyther. But I feare me ſore, 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 therfore 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 ſayinge, they haue boughte fyue yoke of oxen, whiche doo ſygnyfye 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 liuynge 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 therfore lette vs euery man prepare our ſelfe, and make cleane our ſpotted and fylthye garment. Lette vs purge

and purifie the tabernacle of our fowle, and make it a lodgynge worthy to receyue Chriſte into our houſe, and not to dyſdayn vs, for the fylthyneſſe of our vncleane lyuynge.

¶ But howe maye this be done, and by what meanes? ſurely ſurely by no meane but by penaunce, 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 deſpyſyng hym, and more regarding our own wretched concupiſcence and pleaſure in all worldly delytes, then god. Let vs folowe the exhortation of almightye god, ſpoken to vs by the mouthe of Johell in the ii. chaptre, ſayinge, Turne ye ſynners againe to me by faſtynge, by wepynge, by myche lamentynge your myſerable eſtate, and teare ſunder your hartes, and not your clothes. Almyghty god wyll rather regarde a ſorowfull and contryte harte to dwell

in

in it, than all the temples that we can bylde for hym. As it is written in the laſte chapiter of Eſai, Let vs knowlege and confeſſe our owne fautes fyrſt, before we be accuſed of them at iudgement. Lette vs wepe for our vngracious lyfe: and ſure it is, god wyll regarde our teares. Dauid ſayth in the lv. pſalme, Almyghtye god, I haue ſhewed my lyfe to the, and thou haſte putte my teares in thy ſyghte. We that haue vſed our eyes all the yere in regardyng worldly pleaſures, ſo that through vehemente ioye ſomtymes the teares haue braſte out with myche lawghynge, nowe latte vs wepe, as Dauid techeth vs in the Cxviii. pſalme, ſayenge to almyghtye god, The teares haue braſte oute of my eyes, bycauſe they haue not regarded and kepte thy lawe. Let vs folowe the counſelle of ſaynt Paule in the vi. chapiter to the Romaynes, ſayenge to vs, As ye haue gyuen your members to ſerue to iniuſtyce, to do wronge, ſoo lykewyſe gyue youre members to ſerue iuſtice to your

ſanctifienge. Dauid ſayth alſo in the vi. pſalme, I haue trauayled in my waylyng, I ſhal waſhe euerye nyghte my bedde with wepynge teares. And after that he ſaythe, God hathe herde the voyce of my wepynge, 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 houſe 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 ſowle is by ſynne departed from almyghty god, whiche departynge from hym is the very deathe of the ſowle, and lyeth ſtynkynge in ſynne, not foure dayes as the body of Lazarus dyd in his graue, but myche more than foure monthes, ye thriſe foure monethes, canſt thou not wepe? Surely thou haſte great cauſe to lament thy ſelfe. For

what

what exchaunge canſt thou deuyſe to make, ſo dere to the as thy ſowle is?

¶ Wherfore lette vs with the ſworde of the ſpirite, whiche as ſaynt Paule ſayth is the worde of god, make a quycke ſacrifice of our ſelfes, with a ſorowful hart, bycauſe we haue broken goddis commandementes, applienge 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 Dauid in the fyfty pſalme, ſayenge, The ſacrifyce 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 ſayncte John Baptyſte ſayde to the Jewes in the thyrde of Mathewe. For God canne not be deluded with the fayre

wordes

wordes only of a ſynner, ſayinge, I am a ſynner, 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 ſpringe 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 ſaithe, 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. chapiter of his fyrſte epiſtle, and therfore we maye not ſtand ſtyll, but go on in doinge good, to our iorneys ende, as he dydde. Saynte Paule ſaythe to the Galathians in the vi. chapiter, Se

that

that ye erre not, god can not be mocked, ſuche as a man dothe ſowe, ſuche ſhall he reape: he that ſoweth in the fleſſhe, ſhall reape therof corruption: and he that ſoweth in the ſpirite, ſhal of the ſpirite repe lyfe euerlaſtynge. Lette vs not ceaſſe in good doing, for we ſhall reape it, not failynge, whan the tyme commeth. Therfore 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 ſuche 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. chapiter 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. rycheſſes, the one

the

the rycheſſe of faythe, the other the rycheſſe of good workes, we ſhoulde chiefly ſtudye.

¶ 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 ſaye, 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. chapiter. And prayer to almyghtye god, therby to abate our pryde and outrequydaunce and arrogance, that we not truſtynge of our ſelfes, 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. chapiter of Luc.

¶ We rede alſo of Chriſte, that he ſome tyme

prayed

prayed all night to god, as it is writen in the vi. chapter of Luke. And ſaint Paule ſayth to the Coloſſians 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 ſelfe to prayer nyght and daye. And to the Theſſalonicenſe he writeth in the v. chapyter of the fyrſte epiſtell, ſayenge, Pray without any day leauynge of, not that we ſhoulde doo nothynge elles, but that we ſhoulde ofte, amongeſt other thynges that we do, pray to almighty god, lauyng him & callynge hym to remembraunce, that he may helpe vs, puttynge in all our dedes our confidence in hym, whiche we myghte eaſely do, briefely ſayinge diuerſe tymes on the daye, thoughe it were but one Pater noſter at one tyme, ſoo that Chriſte thereby ſhuld be not far from our remembrance: nor we ſhulde not by worldely pleaſures or buſines ſtraye abrode farre from hym, nor the deuyll ſhoulde not ſo boldely

approche vs, ſeinge vs alwayes vnder the wynge 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 viuit & regnat cum deo
patre in vnitate ſancti
ſpiritus per omnia ſe-
cula ſeculorum.
Amen.

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

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