A SERMON

OF

CUTHBERT TONSTALL,

Bishop of Durham,

PREACHED ON PALM SUNDAY, 1539,

BEFORE

KING HENRY VIII.

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A SERMON
OF CVTHBERT BYS-
shop of Duresme, made u-
pon Palme sondaye laste
past, before the maiestie of
our souerayne loye kyng
HENRY the VIII. kyng
of England & of France,
defensor of the fayth,
lorde of Ireland,
and in erth next
under Christ
supreme
head of the Churche
of Englande.
PREFACE.

IF it were necessary to make any observations by way of introduction to the following pages, which will speak sufficiently their own claims to a rescue from oblivion, it would be enough to say that they contain the testimony, in matters of great moment, of One who was an eminent and distinguished Prelate, a native of our own soil, and One whose humane and gentle dispositions served to commend him to the confidence and love of persons from whom he
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 Erasmsus, 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
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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-esteem ed ecclesiastical
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clefsiaftical 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 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 immovably) 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
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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 Philippenn. 2.

See THE SAME mind be in you, that was in Jesu Christe, who being already 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. Therefor god hath exalted him, and hath gyuen hym a name aboue all names, foo 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 epytyle of this daye. And fyrst I do entende by your pacience to declare particularly the lytteral
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fence therof, conteynyng the infinite and inestimable humilitytie and obedience of our fauyour 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, ageynsye goddis lawe. And howe that may be amended. And so to make an ende. And to returne to the fyrfte.

† Saynte Paule in the seconde chapyter to the Phylyppiens nexte before the wordes, of the pifte of this daye, commaundyng humylytitie with charitie to be vfed, sayth. Ye muste thynke by humylytitie euery man to be your superyour, not confydyryngge euery one of you his owne furtherance, but the furtherance of other. And therfore he exhorteth all men by the example of Chrifte, 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 in
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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 whych he was contente to comme downe for our fake. 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 thereof 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 incomprehensible farre aboue our 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 conceived
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ceyued it. Saynt Paule in the beginnyng of his epistle to the Hebrues sayth, that the sonne of god is the fhynynge 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, supporynge all thynges by the worde of his strength and vertue, as the mynde bryngeth forthe the worde. And where saynt Paule faith, that Christ thoughte it no rauyn to be equalle with god, He meaneth, that he made not hym selfe equal to god by vsurpation, but god the father begatte hym in the beginnyng 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 bycaufe 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 perfwaded to man, by whiche he was ouerthrowne hym selfe, sayyng to Eue before the fall of Adam, Taste of the fruite that is forbid-
den you, and ye shall be as goddis. That is to saye in effect, Take vpon you by usurpation that thing, that ye haue not by creation, for so was I ouerthrown. 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 usurpe 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 vpon hym the forme of a sernaunt, whyche he dyd, not leyng the forme of god, in which he was before, but takynge the fourme of man, whiche he was not before. And thereby he was made inferior to his father. And yet he abode stille equall with hym bothe in one perfone, 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 Jefu Chrifte. For as god dothe graunte to his creatures, beinge temporall and subiecte to sufferynge, that they maye begette the fame thynge that they are, howe moche more god the father beinge eternall and impaffible dyd begette his sonne, not of an other substance than he hym felfe is, but of the fame. Whyche is yet to our great admiration, bycause he begatte hym without any alteration, and in suche equalitie with hym felf that neither in power nor in aenge, the father gothe before the sonne.

But the sonne dothe attrybute vnto the father, and not to hym felfe all that he hath, and maye, bycause he is not of hym felfe, but of the father. He is equall to the father, but he had that fame of his father. Nor he toke not of hym felfe to be equall, but he is equall by na-ture. As he was euer borne, he was euer equalle.

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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 inferior to him selfe. But yet he saythe, his father is superiour to hym, bicaufe he toke the forme of a seruant, not lefynge the forme of god, by whyche fourme of a seruaunt he was made inferior, not onely to his father, but alfo to hym selfe, as to the sone of god, and to the holy gooste. Nor only he was inferyoure to the Trynytie, in his forme of manhod, but alfo he was made inferior vnder angels. And he was alfo 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 chapter
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 fyrfte two, that is to say, by his byrthe and his paslyon he shew- ed to vs oure estate. By the two lafte, that is to say, his resurreftion and his ascention, he shew- ed to vs an exaumple of our rewarde. The two fyrfte, all that be borne doo fele, and the two lafte we shal attayne, if we do beleue in hym.

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¶ And as the apostelle saythe, Chryfte thought it no rauyn to be equal with god, so saynt John in the begunnynge of his gospell sayth, That the worde, whyche is the sone 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 Flesh, that is to saie, Man: and hathe dwelte amongst vs, god and man in one person. For as the number of persons is not increased, whan the sowle is knytt to the body, to make therby one man, soo is not in Christe the number of persons increased, whan man is knytt to the word of god, to make one Christe.

¶ It foloweth in the text, He was made in simyltydde of men, that is to saie, 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 vsage, his manhode but god-heed also was in him. For he was not only man,
but in his person, godheed was knytte with manhoode. And thersore he faith 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 thersore he saythe here, in similitytude of men. As saynt Paule saythe in the viii. chapter to the Romayns, God fente his sowe into the worlde, in simylytude of synfull fleche, not bycause he lacked fleche, but bycause the fleche that he tooke, lacked synne, and yet was it lyke to our fleche, whiche is subiecte to synne, lyke by natur, 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 vpon hym the fourme and shappe of a man, abydynge stylye god as he was before, but in fygure, that is to saye, in fleche, he was made a man, and cledde with manhode, as with a colthynge, not that his godheed was chaunged thereby into manhode, as
the members of a man be not chaungyd by puttyng on of a new garment. And he faith, 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 ymageination. Saynt Paule also in the seconde chapyter of the fyrste Epiftle to Timothe, callyth hym a manne, sayenge, There is one mediator of god and man, A man Chrifte 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, Chrifte hath humbled hym felfe, and became obedient vnto dethe. Here we may lerne humilitie as Chrifte 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 fynne. And thou fynfull 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? Chrifte 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 obedient to suffre the mockynge of the people of Jewes. He was obeyente to suffer to be bound, bobbed, and spitted at, to be fryken, 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 amongstynyners, he beinge without spotte of synne. The most abundant humilytie was that he suffred vpon the crosse betwyxte two murderers.

† It was a harde suffering, that he suffred for wicked men. It was more harde that he suffred of
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of wyked men. And the most hardeft of all was, that he suffred with wicked men, and the same deth that wicked men and murtherers do sufffer.

† It foloweth in the texte, that he suffered the deth of the crosse: whiche deathe was worsfte of all other kyndes of dethie. For those that were putte to that deathe, were fyrfth nayled vpon the crosse, handes and fete drawen on length, and strestched abroode, hanged vp in the ayre, quycke, naked, and bledyngge, not bycause long-er lyfe shoulde folowe thereby, but bycause the dethe it selfe was prolonged to make the peyne the more, lefte the shortenesse therof shoulde leffe haue bene felte. Hangynge, or drownyng, or ftryking of the heed, be peynes soone ouer-paflfyng. 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 worsfte deathe that the Jewes coulde ymagyne for hym to dye, but
but yet Christe dyd chose this deathe, and intended to make it to be his slygne; and to make of it his badge, that all men beleuynge in hym, shulde in theyr forheaddes make his slygne of the croffe, as it was prophecied and figured before in the ix. chaper of Ezechiel: and glorie in the croffe of Christe. As saynte Paule in the laft chaper to the Galathies sayth, God forbyd, that I shuld glory in any thynge but in the croffe of our lorde Jesu Christe, by which the worlde is crucified to me, and I to the worlde.

¶ There was nothyng before more intollerable to the fleshe of man, than deth of the croffe. And there is nowe nothyng more glorious sette forth in the forheade of a christen man, than the slygne of the croffe. Here we maye note, what hye rewarde in heauen is referued to a chrysten man, whan Christe hath gyuen suche an honour to the forme of the croffe, representynge to vs his passion, for nowe the forme of the croffe is so honoured amongst christen men, that if a
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man worthye to dye shoulde be crucified, it shoulde be thought amongst christen men, that he shulde thereby rather be honoured than punished. The crosse is now euery where amongst Christen men erected and sette vp as an arche triumphal against the deuyll, declaryng vnto vs the victorie and triumphhe, that Christ vpon the crosse obteyned agaynst the deuyll in cancellyng the bonde of our fynne, wherein we were bounde to the dyuell, and fastenyng it cancellyd to his crosse, as saynte Paule saythe in the seconde chapter to the Colossians.

¶ It foloweth in the text, thercfore 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,
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faythe, 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 croffe. For in the fame fourme of man, in whiche he was crucified, in the same he was exalted. And a name was gyuen to hym aboue all names. That he beinge in the forme of a seruant, ryfynge from deathe of the fleshhe to lyfe, and ascendyng vp into heuen, shulde be called the onely begotten fonne of god, whiche name he as the worde and fonne 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 fonne of god. This hyghe exaltation of Christe gyuen to hym for his manhóode and sufferaunce of deathe for mankynde, is lyke to that, that Christe hym selfe spake in the laste chapiter of Mathewe, sayinge, All power is gyuen to me in heuen and
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 followeth 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 ascension 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 fhowpe downe to hym for feare; and one of them whom he expelled from a bodye posseffed 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 fit in iugement, rewardyng good men, and punyfhyng the euyll. And the bowynge down of euery knee, is ment the submyffyon of all creatures to theyr maker,
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not that eyther aungels or deuylles haue bodily knees, but bicaufe we men that haue bodies in our submyffion doo bowe our knees. And therefore submyffyon of all creatures to theyr maker is ment therby. The deuyls alsoo teared his power, and bowed downe to hym, whanne his fowle with his godheade descended into helle, there to delyuer the fowles of all ryghtuous men, which were deed before Chrif, and descended thyther, bycaufe heauen gates were not yet by hym opened. His godheed ones knytt by his incarnation to his body and his fowle, neuer de- parted after from either of theym bothe, but styl abode with them, that is to faye, with his bodye in the sepulchre, and with his soule descendynyng into hell, neuer departying from neither of theym, after his incarnation.

¶ It foloweth in the texte, And euerye tonge shall confesse and knowledge, that Jesu Chrifte is our lorde, to the glorie of god his father. That is to fay, to the hye preferrement therof, for the glorye
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glorye of the father is to have such a sonne, lord of all, maker of all, and god of all. To whome all be subjectes 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 foundeth to the dishonour of the father. For betwyxte god the father, and god the sonne, there is no difference, but that that ryseth and commeth by dyuersite of theyr persones. And threfore the honour or dishonoure of god the sonne, stretcheth to the honour or dishonour of god the father. Where the sonne is persit in all thynges, it is the honour of the father, that so begat hym, of whome he had it. And where he needeth nothyng, it is the honor of his father,
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of whom he hath all plentie. And where he by his godhead 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 wysedom 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, bycaufe 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 oppresst by any humilitie. His humilitie therfore is an eviddent argument of his natural godheed. And therfore if any man do desyre to be greate in
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vertue, lette hym humble hym self; for humilitie sheweth the greatnes of vertue. Let hym folowe Chrifte in humilitie, and he shall gayne great thynges therby. He that is pore in vertue feareth to humble hym selfe, lest he shoule fall from his feyned & dissemblèd 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 ther-of disclose where it is, and allure men to take vp the thynge that fó smelleth.

¶ So we do fe in the epistle of this day, that Chrifte for his humylite hath receyued exaltation, as he hym selfe faith in the gospel in the xxiii. chap. of Mat. And for his obedience he hath receiued highe hónor, to have a name aboue al names. And for his pacience and paffion, 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 sene of the epistle of this day, by whiche ye may se, that the humilytie and obedience of Christ dothe surmount all examples of humilitie and obedience of the olde testamente, as farre as the bryghte shynyngge 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 obeyence 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
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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 myfery.

Lykewise if we shulde compare Ishaac, who, whan his father wente to sacrifyce hym, bare the fagote that shulde make the fyre of his sacrifyce, to Chryfte bearynge his crosse whanne he wente to his death, (wherof Ishaac was a fygure) the obedience of Ishaac is farre beneth Chrystis obedience. For Ishaac 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 sacrifyce was that shulde be brente. But Chryfte the sonne of god, before he was incarnate, knewe all the counsell and secretes of the father of heauen, and yet he was contente wyllingly for our fake to be incarnate, and to suffer death the vpon 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 obedientie of other that were in the olde testament, we shall fynd them to be as saynte 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 paffeth in substaunce the shadowe of the same, foo the vertues of Christe so farre do exceede 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, conteynyngse foo 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
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sinne 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 themselfes to disobe- dience. Whiche disobedyence was the fyrste sinne that man after his creation dyd commyt, and is alwaye ioyned with all other synnes, as a companyon neuer departynge frome theym. For euerye sinne that men doo fall in is done agaynst goddes lawe, foo that the transgression and dyf obeysaunce of goddis law is coupled with euery sinne. For if we obeyde goddis lawe, as we oughte to do, than we shuld not sinne.

And that dysobedience was the fyrste sinne 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

C forbeare,
forbear, and not to touch nor eat of the fruit of it, the devil in the serpent said to Eve, God, that forbade you to eat of that tree, knoweth, that what day so ever ye do eat of that tree, your eyes shall be opened, and ye shall be as gods, knowing good and evil. By why which false persuasion, the woman induced dyd to eat of the tree forbidden, and gave unto her husband, who ate also of the same, disobeying God’s commandment, who commanded that in no wise they should touch it, upon pain of death to follow for their disobedience; for which disobedience not only they were forthwith expelled out of Paradise, but also they and all mankind was, by the sentence of Almighty God, made subject to death, and to mortality.

Disobedience hath also pride evermore annexed unto it, which maketh him that disobeyeth to contemne to obey, and to care nothing at all to disobey, as doth appear by the falle
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falle of the dyuell, described vnto vs by the holy
goste in the persoun of Nabugodonosor, the verye
chylde of the deuyl, in the xiii. chapter of Efa,
where Lucifer an high and bright aunegell, full of
beautie and all clerencie, as soone as he was
create, not gyuynge thankes to almyghtye god
for his naturall gyftes, giuen to him in his cre-
ation, but by pride reputynge to haue them of
hymセルfe, and not of god, sayde in his harte, I
shall ascende into heuen; I shall exalte my feate
aboue the sterres of god; I shall ascende aboue
the height of the clowdes; I shall be lyke to al-
myghtye god. But his falle and ruyne is forthe-
with 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 Chryfle 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 ke-
pyngethe order of his creation, but surmountynge
farre
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farre aboue it, and contempnyynge the degree that his maker had put hym in, was the cause of his falle.

¶ Nowe what shal we saye of thowe whome god hathe create to be subiectes, commandyng them by his worde to obey their pryncis 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 vpon the grounde, to whome they owe subiection, to adore them by godly honour vpon the erthe, & to kysle 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 chrystien men, owynge theym no subiection, shulde of dutie do the same: do not these, as ye thynke, folowe the pryde of Lucyfer their father? who make theym selfes felowe to God, contrarye to his word. But who I pray you be
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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 thosse to whome they be sente. And the clowdes sygnifyed in the olde testament the prophetes, and in the newe do sygnysie 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 fowles, beinge seere and drye, brynge forthe fruite
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of the spirite. Thus do al auncient exposytours, and amonge theym saynte 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. chapter 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 fatte at dyner in the house of the pharyfee, a synfull woman of that citie
citie came into the howse, hauynge a boxe of precious oyntment, who kneled downe, and under the bourde with wepinge teares wasshèd 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, forguyynge the synful woman her synnes for her fayth and her repentance, wherby he dydde shewe his godheed to the pharisse, 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 godlye honouer Chryste as god receyued. But neyther we can fynde in scripture, that suche godlye honour of that fort 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 subieètes
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subiecetes knele vnto them. And if they suffer theyr subiecetes to kyffe theyr handes, whan they put forth their handes to theym, it is the moohte worldly honour that they suffer to be done vnto them. But yet Christe offered his fete beinge bare to be wasshed with teares and kyffed, as appereth by the gospel of Luke; for he said to the pharisce 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 wefhe his fete, but she, fens he entred into his house, had not cefled to wefhe 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 kyffed were bare. But the byshop of Rome offereth his fete to be kissede, shod with his shoes on; for I se my selve being than present xxxiij. yere ago, whan Julius than bishop of Rome stode on
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on his fete, and one of his chamberlaynes helde vp his skyrte, bycause it stode not as he thought with his dignitie that he shulde doo it hym selfe, that his showe myght appere, whyles a noble manne of great age dyd prostrate hym selfe vpon the grounde, and kysshed his shoo, whyche he stately suffered to be doone, as of duetie. Where me thynke I fawe Cornelius the Centuryon, capytayne of the Italyons bende spoken of in the tenth chapter of the actes, submyttyng hym selfe to Peter, and moche honourynge hym; but I fawe 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, admyttyng 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
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¶ 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 fortes, 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 subie&ete to euery humayn creature for goddis sake, whether it be kyngge as chiefe heed, or dukes, or gouernours, as fente from god to the vengeanmee and punyfhememente 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 prynes in theyr offyce to be obeyd, as the minyfters of god by all chriften men.

¶ And accordynge vnto the fame, saynte Paule in the xiii. chapiter to the Romaines saythe, Evry euyngge man be subie&ete to the high powers, for the high powers be of god. And who so euer resi&eth the highe powers, re-
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Lyfteth the ordynance of god, and purchaseth therby to him self damnation: for the hyghe powers be the mynyfters of god, to succour and lawde well doers; the mynyfters of god, to punyfhe euyll doers; and the mynyfters of god, to doo iustice to all men: for whiche cause they recyued tribute; and left men shulde forgette theyr duetie of obeydence to theyr princis, it is there thryfe repeted, that they be the mynyfters of god, whose place in theyr gouernance they do represen\(t\); so that vn\(t\)o them al men must obey, apostels, patriarches, primates, archebyfhoppes, byfhoppes, 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 byfhop of Rome oweth lykewyse to his souerain and superiour like subie\(c\)tion by the word of god, taught vn\(t\)o vs by Peter and Paule, as other bishoppes do owe to theyr princes, vnder whom they be. And therfore Agatho the byfhop of Rome, in
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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 confecrate, after the olde custome at that tyme vshed. And an other byshoppe of Rome called Vitalianus dyd the same, as it is wrytten in the decrees, in the lxiii. distinctio, in the chapitre begynnynge, Agatho; and as saynte Gregory and saynte Ambrofe had done before theym, as it is written in the chapiter. Cum longe, in the same distinctio, the byshops of Rome at that tyme folowed the doctrine of saynte Peter and saynte Paule lefte vnto them, to be subjectes, and to obey theyr princes.

The gospelle also teacheth vs in the xxii. chapter of Luce, howe the apostels fell at contention amonge them selves the nyghte before the pasyon, 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 dominion
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union ouer them, and those that haue power ouer them be called benefactors of them. But so it shall not be amongst you, but who so euer amongst you is the greater, shall be as the yonger; and who soo euer amongst you shall be chiefe, shall be as a servant and a minister. For who is superiour? he that fytteth at the table, or he that ferueth at the table? is not he superiour that fytteth? But I am amongste you as he that mynyftreth and ferueth. 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 shal eate and drynk at my bourde in my kyngdome, and shal fytte vpon feates, iudgyng the xii. tribes of Israel. Here we doo see, that Chryfte wolde have the mekefte and moste humble to be chiefe in his flocke, by humilitie and by seruyce done to other, as Chryfte, by example, had washed the fete of his apostelles the same nyghte a lyttell before. And it appereth also, that he wolde not leaue amongst
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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 fytte with hym in judgement, to iudge the xii. tribes of Israell, that is to say, by the example of their fayth, who beleued in Chrifte, to condemne the infidelite of the Jewes that wolde not beleue in hym, but shamefully put him to deth. So that herby it is prawed playnly, that Chrifte lefte to his disciples no worldly kyngedome here in erthe to haue princis vnder them. A lyke dyff-cuslynge 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 superioritie shulde be regarded amonge them, for the apostels, before the commynge of the holy goft, after the tyme of the resurreftion, euen at the tyme of Chriftis ascension, asked hym, whether he wolde restore
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restore again the worldly kyngedome of Israel, 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 redeemed Israel. And yet vnto this daye the iewes do loke for theyr Messias to come and to reigne amonge them by a worldly kyngedome in Hierusalem, as Dauid dyd, but Christe lefte to his disciples no suche worldlye 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 perfone, 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 euuer had as the soune of
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of god, with god his father. Yet neuer the less 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 Mathewes, whan the Jewes axed hym whether they shulde paye tribute to Cesfar or noo, he bad theym gyue to Cesfar those thynges that be his, and to god those thinges that be his, fygnifyenge vnto theym, that tribute was dewe to Cesfar, and that theyr sowles were due to god. And in the xvii. chapiter of Mathewes it appeareth, that Chrifte bad Peter paye tribute for hym and his disciples, whan it was demaunded of hym. And Chrifte, as man, wolde not chaunge the order of obeyfaunce to worldly princis by their subiectes, whiche he as god with his father had ordeyned before his Incarnation, as saynt Paule testifieth, sayenge, Worldely powers be ordeyned of god, & therafore 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. chapter of John, where, after he hadde fedde fyue thousande Jewes, besydes women and chylder, with fyue barley loues and two syfhes, and the Jewes wold haue taken hym, and made hym theyr kyngge, 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 temporall kyngedome, but a heuenly and spyritleall kyngedome; that is to faye, to reyne spiritlelye, 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 flethe, to be spir-ritual, & 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 sayneste John Baptifst in the
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deferte preached ofte to the Jewes, fayenge, 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, fayenge, Do penaunce, for the kyngedome 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 fowe good fede in his field, and after whyles he slepped, his enmy dyd fowe euyl fede in the same, for Christ expoundyng that parable, faith, The good fede 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. chapter of John, My kyngdome is not of this worlde. And therfore those that go about to make of Christis spyrtyuall kyngdome a worldly kyngdome, do falle into errour of some heretykes, that loke that Christe after the daye of judgement
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ment shal reygne with all his fayntes here in erthe carnally in Hierufailem, as the Jewes doo beleue that Messias is yet to come, and, whan he shal come, he shal reigne worldly in Jerufailem.

So we doo fee, that Chryste lefte the worldly kyngedomes to prynces of the world, as is before expressed. But he comyttted the preachynge of this heauenlye kyngedome to his apoftels, gyuynge to them lyke comission and equall auctoritie to preache & teche the same through all the worlde; sayeng, in the laft chapter 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, baptyfynge theym in the name of the father, and of the sonne, and of the holy gofte, teachynge them to kepe all those thynge whyche I haue commaunded you. Christe also, in the xx. chapter of John, sayde the euenynge after his resurrecction, whan he appered to his disciples, the
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the dores being shutte, As my father hath sente me, I do sende you; and after he had so sayde, he brethed vpon them, sayinge, Whose synnes so euer ye shall forgyne, be forguyen; and whose synnes ye shall reteyne be reteyned. And lyke-wyse had saide to them all before his death, in the xviii. chapter of Mathew, What thynges so euer ye shall bynde vpon erthe shal be bounde in heauen, and what thynges so euer ye shall lose vpon erthe shal be leused in heauen, whiche power he gaue to them all equally and like, as well to all the refydewe as to Peter, whiche auctoritie Christe declareth, in the x. chapter of Luke, to be hyghé; 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, despiseth me, and he that despiseth me, despiseth my father of heuen, that hath sent me. At the day of iugemente Sodoma and Gomorra, whiche harde
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harde not of Chriftr, shal be in better cafe than such despyfiers shal be.

¶ But here the byffhoppe of Rome steppeth in, and faith, Peter hadde au&torite gyuen to him aboue all the refydue of the aposfels, for Chrifte fayde to hym in the xvi. chapter of Matthewe, Thou arte Peter, and vpon this rokke I shal bylde my churche, and I shal giue the the keis of the kyngedome of heuen, and what fo euer thou shalt bynde vpon erthe shal be bound in the heuens. This fayde Chriftr. And faynète 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 Chrifte fayde alfo to Peter, after his resurre&tion, Fede my shepe, which wordes he spake to hym onely, fo that therby he had au&toritie over all that be of Chriftis flocke, and I, as his suc-cessour, haue the fame, and therfore who foo wyl not obey me, kynge or prince, I wyl curfe him and depruie hym his kyngedome or feigno-
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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 pompous objection 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 Chryftendome, and nouryssshed the fame. But yf the bysshoppe of Rome wolde take those places after the right fense of them, as both the apostels them selfes taughte vs, and all the auncient befte 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 peruer ted, and an other gospell in that poynt preached vnto vs than euer the apostels preached, soo that though he an angell came from heuen, and wolde tell vs suche newe expostions 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 ministeringe of the sacramentes, to a worldly auctoritie, we oughte to reiehte hym, as saynt Paule saythe in the fyrst chapiter to the Galathiens.

But to open the true sence of the scripture in the places aforesayd, it is to be obserued that Christe, in the sayd xvi. chapiter of Mathewe, asked his dyscyiples, whom men dyd say that he was. Whervnto after answere giuen by them diuersly, some sayinge that he was John the Bap- tift, some sayinge that he was Ely, some sayinge that he was Jeremic, 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 Christe the sonne of god that lyueth. Jesus answered, Blessed be thou, Symon the sonne of Jona, for flesh and bloud hath not reucled this vnto the, but my father whiche is in heuen, and I say to the,
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Thou arte Peter, and vpon this rocke I shalde my churche, and the gates of hell shalde not preuayle agaynite it, that is to saye, vpon this rocke of thy confessyon of me to be the sonne of god, I shalde my churche. For this confessyon conteyneth the hole summarye of our faythe and saluation, which confessyon fyrfte was spoken by the mouthe of Peter, who of all the xii. apostelles that Christe chose to fende into the worlde to preache his word, was the fyrfte that with his mouthe vttered that confessyon and knowlegnyge by which all Christen men must be fauued, and without whyche noo man can be fauued; 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 Jesu, and with thy hart do beleue that god rayfed hym frome death to lyfe, thou shalt be fauued. Upon this fyrfte confessyon of Peter, and not vpon the person of Peter,
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Peter, the church is bylded. As Chrysoßom expoundeth that place, in the xxvi. sermon of the feast of Pentecost, saying, Not vpon the person of Peter; but vpon the sayth Chryft hath bylded his churche. And what is the faithe? This. Thou art Chrift 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 Chrißotoyme, al auncient expofytours treatynge that place, do agree. For if we shulde expound that place, that the Churche is bylded vppon the person of Peter, we shuld put an other foundation of the churche than Chrifte, whyche is dyrectedly agaynst saint Paule, saying in the iii. chapiter of the fyrfte epiſtle to the Corinthians, no man may putte any other foundation, but that whiche is put alredy, whiche is Chrifte Jesu, and therfore that exposition, that the personne of Peter shoulde be the foundation of the church, shuld make of the trinitie a quater-
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nitie, and put a fourth person by besides 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 sayth, 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 saythe, sometyme the chyefe of the apostels, sometyme the mouthe of the apostels, sometyme the prync of the apostels, sometyme the presydente of
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of the hole churche, all these honorable names be attribute by theym vnto hym for his forsayde fyrste confession, wherein 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 vpon the water, beinge in great rage, whiche his dede declared his fayth to be meruailously vehement in Christe.

¶ The greatnes and veheinency also of his fayth was declared in the ii. iii. and iii. chapters of the actes, whan the Jewes in the begynnynge, withstode the apostels preachynge the faythe of Chryste. For that Peter as moost ardent in faythe of all the apostels was euer mooste redye to defende the faith ageynst the impugners of it, speaking for them all vnto the people in desence of it, for the seruente loue that he bare to Christe.

¶ And as Peter was mooste ardente in faythe,


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In which he had of God a most singular gift, so was Paul most fervent in zeal both to win the Jews to Christ, desiring the salvation of his country to win them to Christ, and by praying himself in a manner to have been separate from Christ, so that they might have been saved thereby: as it is written in the ix. chapter to the Romans, and also in zeal to win all the gentiles and other nations to Christ, as he writeth in the second epistle to the Corinthians in the xi. chapter, saying, Who is weak, and I am not weak with him? who is offended, and I am not offended with him? where he speaketh also of the care that he took for all churches, which his fervent zeal doth appear in many places of all his epistles.

And as Paul was fervent in zeal, so was John the Evangelist most excellent in innocence & in charity. Whereunto he chiefly exhorteth all men in his first epistle. And all other the apostles had their special gifts diversly given unto them,
them, as the giftes of almighty god be giuen diuerfely, and not all to one man, as it is writen in the xii. chapter of the fyrste epistle to the Corintheans. And as Chryste is called by saynte Paule in the xv. chapter of the fyrste Epistle to the Corinthians the first fruite of those that rose from deth to lyfe, so is Peter called the first in faythe, for he was the firste that with his mouthe confessed it. And Epenetus is lykewyse called by saynt Paule the firste that beleued in the churche of Asia, in the xvi. chapter to the Romaynes. And the housholde of Stephan is the firste that beleued in Achaia, in the laste chapter of the first epistle to the Corinthians.

And that Peter shulde not have a rule above all other the apostels in all places, saynt Paule playnely sheweth in the ii. chapter to the Galathians, where he faith, that as the apostelshyp of the Circumcision, that is to saye of the Jewes, was gyuen by Chryste to Peter, so was the apostelshyp of the gentyls gyuen to me among the gentils,
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gentils, so that there they deuided them sely 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, when the Jewes came thither, lesse he shoulde offende his flocke of the Jewes committted to hym, in whiche matter Paule defendynge the lybertie of meates that he hadde preached to the gentyles, withstode hym. And saynte Ambrofe expoundynge that place sayth, 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, foo that Peter had not a rule ouer all.

And also that sayncte Peter hym selye knewe no suche primacye ouer all people and places gyuen
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gyuen vnto hym, it appereth playnly in the x. of the actes, where saint Peter after the commynge of the holye goost, 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 fheete latten downe from heauen, conteynynge all maner of beastes, byrdes, and serpentes, whereof he was bydden eate, and repute not those meates vnclene, that god had purged. Whiche vysion opened vnto hym, that he shulde not refuse the gentyls, whom the Jewes dyd abhorre as vnclene. Nowe if he had knowen his commission to be ouer all, he shulde not haue needed any suche vysyon, but he hym self vnderstode it, not so large or aboue the other. But he remembred well, that Criste in the lafte chapyter of Luke, badde them begynne fyrfte at Hierufalem to preache to the Jewes, as he dyd. And after his returne to Hierufalem ageyn from Cesarea, he made a great excuse to the Jewes of his flocke offended with his goinge thither, writen in
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in the xi. chapiter of the actes, soo it apperethe, that Peter hym selfe dothe agree with saynte Paule, that his commission and auotoritie was amonge the Jewes, as Paules was amonge the gentyls.

¶ And that all the apostels had like dignitie and auotoritie, 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 citsens and domestikes of almyghty god bylded vpon the foundation of the apostelles and the prophetes, Christ beinge the corner stone vpon whom euery edisyce bylded groweth to be a holy temple in oure lorde. Here he sayth, that they be bylded not vpon the foundation of Peter onely, but vpon the foundation of the apostelles, so that all they be in the foundation set vpon Christ the very rocke, whervpon the hole church standeth. So lykewise in the xxi. chapter of the Apocalypse it is wrytten, that the wall of heuenly Hierusalem, the citie of almyghte god, whyche
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whyche is the churche, Christis eſpoufe, hath xii. foundations, and in theym the names of the xii. aſtels wrytten, foo that the name of Peter is not there wrytten onely, for the xii. aſtels throughe all the worlde, as well as Peter, preached Christ to be the fonne of god, who is the very rocke wherupon all our fayth is founded.

[..] Saynetye Cyprian also ſaythe in his boke of the simplicitie of prelates, that all the aſtels had equall power and dignitie gyuen to them by Chrift. And bycaufe all ſhulde preache oone thynge, therfore the begynnynge therof fyrfte beganne by one, whiche was Peter, who confessed for them all, that Chrift was the fonne of god that lyueth, ſayinge further, that in the churche there is one offye of all byſshops, wherof euerye man hath a parte allotted holly vnto hym. Nowe if the byſhop of Rome may medle ouer all, where he wyll, then euerye man hath not holly his parte, for the byſhop of Rome maye medle
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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 selle onely, but for the hole churche, whiche confeslynge 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 lafte chapter of John, where Christ said thrife to Peter, Fede my shepe, after he hadde confessed to loue Christ, thrife asked, that place is, as Cyrillus sayth, expoundynge the fame, thus to be vnderstande: that bicaufe Peter hadde thrife denied Christe, wherby he thought hym selle he had losfe his apostelshyp, Christe to comforthe hym ageyne, and to restore hym to his office, that he had losfe, asked hym thrife, whether he loued hym, and so restored him ageyne to his office, whiche els
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eis he durfte not haue presumed vnto, sayeng to hym, Fede my shepe. With whiche exposition the ancient holy expoitours of that place do agree.

¶ And where it is sayde, that those wordes were spoked 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 byshhops 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 Chriffe spake to Peter, and doth sig-

ify to fede and gouerne the shepe, as the shepe-

herde ought to do, so that saynte Paule sayth, that the holye gooste hath ordeyned all byshhops to fede their flocke, as saynte Peter was bydden do. Saynt Peter also in the lalte chapiter of his fyrste epystle sayth, Ye that be priestes, fede the flocke
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flocke of god amongste you, whiche worde there spoken to all pristis is the same worde that Christe spake to Peter.

† So it appereth playnely by the scripttures 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 confessente, and preched the same, standeth stille. And all that wyll be saued must folow that lesson that he first taughte vs to confess. And soo the bysshoppes of Romes power ouer all, whiche he wolde proue by those places wrong alleged for his pourpofe, utterly qualeth, and is not proued.

† Besides this, whan Faustinus legate to the byshop of Rome alleged, in the vi. counsel Carthaginense, that the byshop of Rome ought to
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to have 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, untrue, the fyrtte generall counsayle Nicene, in whiche Arrius the heretyke was condemned, to make for that purpose, 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 fees were, to have the true copye of the counsel Nicene, whiche was sent vnto theym, and also from Rome, whether they sente alsoo for that purpose. And after they founde noo suche article in it, but in the fyfth chapyter therof the contrarye, that all causes ecclesiastical shulde eyther be determined within the diocefe, or elles yf any were greued, than to appeale to the counsel proin- ciall, and there the matter to take ful ende, so that for no suche causes men shulde go out of their
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their province, the hole counsell Carthaginence wrote to Celestine, at that tyme beinge bysshop of Rome, that sene the councel Nicene had no suche article in it, as was vntrewely alleged by Faustinus, but the contrarie, they desyred hym to absteyn after to make any more suche demaunde, denoun cyange vnto hym, that they wold not sufere 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 bysshop of Rome euer after held hym content, and made no more busynes with them, scinge he had nought to saye for hym selfe to the contrary. And at this counsel, amongst other, saynt Augustyne was presente, and subscriybed 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
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the sayd counfel Nicene, that in the orient
the bysshop of Antioche shoulde be chiefe, in
Egypte the bysshop of Alexandria, about Rome
the bysshop of Rome, and lykewise in other
countrieys metropolitans shulde haue their pre-
emynence, fo that the bysshop of Rome neuer
hadde medlynge in those countreys.

¶ And in the next article folowynge, the
bysshop of Hierufalem, which citie before had
bene distroyed and almooste desolate, is restored to
his olde prerogatique to be the chiefe in Palestyne
and the countrey of Jure: whiche churche of
Hierufalem, if places shulde be regarded, shoulde
be the chiefe, for there was accomplysshed the
miftery 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 sayneth Paule
also preached there in person: the hole xii. apof-
tels began fyrst there, as Christ had commanded,
to haue the saying of Eſai the prophete in the ii.

chapter
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chapter fulfilled, where he faith, 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 fyrfte

founded at Hierusalem dyd sowe abrode al other

churches of the worlde. And at that tyme, and

a good seafon after, Rome had not hard tel of

Christe, so that the Churche of Rome mufte

nedes confesse that they came out of Hierusalem,

which was their mother, as she was to all other

churches, as Esai had prophecied.

If And nowe fens the pourpofe and ambycious

obie6tion of the bishop of Rome is clerely auoyd-
ed, let vs returne to our purpose, to declare

what commyffyon was gyuen by Christ to his

apostels. We shewed byefore that he bad them

preache and teache to all men all thynges that

he had commanded theym: and in the x. chap-
ter of Matthew and of Luke, he sheweth them

howe they shall enter theyr charge, sayeng, Into

what howfe or place so euer ye shall arriue,

fyrfte
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fyrste ye shal l faye, Peace be to this howse: and if the child of peace be there, he shal l receyue you, and ye 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 shal 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 mention of peace, so did he him selfe after his resurrection, apperyinge to his discipyles the euenyng next after, whan the doores were shutte, sayenge to theym, Peace be with you. And the apostels in theyr epistles do begynne with defyrynge grace and peace to be with theym, to whome they wryte. Christe saythe also in the xiii. chapiter of John, By this shal l all men knowe that ye be my discyples, ye 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.
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Chapter of Marc, Have peace amongst you. Saint Paul saith also to the Hebrues in the xii. chapter, Follow peace with all men, and holiness, without which no man shall see God. And in the xii. chapter to the Romaynes he saith, As moche as is in you, have peace with all men, and in the xiii. he saith, That the kyngdome of God is justice and peace and joy in the holy ghost. And Christ, when he shuld go out of this world, left to his disciples peace, so that peace and charity ought to be amongst all Christen men, and who so preacheth not peace, but debate, commeth not from Christ, but from Satan.

But the byshop of Rome, because he can not longer in this realm wrongfully use his usurped power in all thynges as he was wonte to doo, and fabe out of this realm, by auaryce insaciable, innumerable sommes of money yearly, to the great exhausting of the same, he therefore, mooved and replete with furioufe ire and pestilente malice, goth about to stirre all Christen
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Christen nations, that wyl gyue eares to his diuelliſhe enchantmentes, to moue warre againſt this realme of England, gyuynge it in pray to al thofe that by his dyeuelliſhe instigation wyll inuade it, whiche fewe wordes, to gyue it in praye, howc great myſcheſe they doo conteyne, I ſhall open to the thou trewe englyſhe man. Fyrſte to make this realme a praye to al venturers, al ſpoylers, allſnaphanſes, all forlornehopes, all cormerauntes, all rauenours of the worlde, that wyll inuade this realme, is to ſaye, thou posſefſyoner of any ſandes of this realme, of what de‐gree so euer thou be, fro the higheſt to the loweſt, ſhalte be slayne and dysſtroyed, and thy ſandes taken frome the by thofe 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 vnſfuertie. Thy wyſe ſhall be abuſed before thy face, thy daughter likewiſe deſfloured before the; thy
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thy chyldern slayne before thyne eyes, thyne howfe spoyledd, thy cattell dryuen away and folde before thy vysage, thy plate, thy money by force taken from the. All thy goodes wherein thou haft 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 haft eyther money or ware, or both, which they serch for. Thou bysshop or priest, what so euer thou be, shalt neuer escape, bycaufe thou woldeste not take the bysshop of Romes parte, and rebell agaynst god and thy prince, as he doth. If thou shalt flee, and scaape for a leafeone, what so euer thou be, thou shalt se & here of soo myche mysfere and abhomynation, that thou shalt iudge them happye that be deade before. For sure it is, thou shalt 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
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¶ And the byshope 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 traytoure, to go aboute fro prince to prince, and from countrey to countreye, to stirre theym to warre agayns this realme, and to distroy the fame, beinge his native contrey, whose pestilent purpose albeit the princis that he breaketh it vnto haue in myche abomination, bothe for that the byshope of Rome (who beinge a byshope shulde procure peace) is a styrrer of warre, and bycaufe this moste errant and vnkynde traytoure 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
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treasons late secretly wroughte agaynst this realme, haue benne by the worke of almyghty god so meruaylously detected, and by his owne brother, without lokynge therfore so disclofed, and condygne punyfhemement enfued, that hereafter, god wyllynge, they shal not take any more suche rote to the noyfaunce of this realme. And where all nations of gentils, by reason and by lawe of nature, doo preferre their countrey before their parentes, soo that for theyr countreye they wyll dye agaynst their parentes beinge traytours, this pestilent man, worse than a pagan, is not ashamed to destroy if he coude 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 gapynge of the erth, whiche by the illusions of the dyuell it was aunswered shulde not be shutte, but that it musste fyrste haue one, this pernicioufe man is contente to runne heedlynge in to hell, so that he maye destroye therby his natyue countrey of England,
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England, being in that behalf incomparably worse than any pagan. And belydes his pestylent treason, his vnkyndnesse against the kynges maieftie, 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 haft god on thy syde, who hath gyuen this realme to the generation of englyshemen, to every man in his degre, after the lawes of the same: thou haft a noble, victorious and vertuous kyng, 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 truсть firmely in hym. And surely the ruine
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ruine intended ageynt the shall fall in their owne neckes that intende it. And feare not, though the dyuell and his discipes be agaynst the, for god, thy protecoure, is stronger than he and they, and shall by his grace gyue hym and them a fall.

And to shewe vnto the, that god is on thy syde, confyder, that it is written in the vi. chapter of the proverbes, that amongst many crimes there reherfed that god hateth, chiefly he dothe detete those persones that sowe dyscorde amongetheyr bretherne, as all we chriften 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, stird the people to put Chrif to deth: sainpte Paule also in the last chapter to the Ro-maynes warneth them to be ware of those that do
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do make dissension & debate among them ageynst the doctrine that he hadde taught them, and byddeth them eschewe their company, wherein the holy goost wrought in Paule: for these many yeres past, 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 seldom any compounder of it, onlesse it were for his ambition or profite.

¶ Wherfore sene as sayne Paule faiethe in the xiii. chapter of the fyfte epytlel 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 foo euer they pretende to cloke their pestilent malyce withall, whiche clokyinge vnder hypocryfy is double dyuellißhenes, and of Christe moste detested, bycause vnder his blessed name they do plaie the
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deuyls parte. And therefore sens Christ is on our fyde 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 ftre Gog and Magog & all the raue- nors of the worlde ageynst vs, we trust in god verily, and doubte not, but they shal haue such a ruine & overthrow, as is prophecied by Ezechiel in the xxxix. chapiter, agaynst Gog and Magog going about to distroye the people of god, whome the people of god shal so vanquish and ouer throw on the mountaynes of Israel, that none of them shal escape, but their carkases there to lye to be deuoured by kytes & crowes & byrdes of the ayre. And if they shal persyft in their pestilent malice to make inuasyon into this realme, than lette vs wyfhe 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 maliciously gothe about to prepare for vs, that the people of god myght after surely lyue in peace.

¶ And nowe that we haue spoken of disobedience done to man agaynst 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 Christes faith in the xix. chapiter of Matthewe to hym, that asked what he shulde do to come to euerlaftyng lyfe, If thou wylt enter into euerlafting lyfe, kepe the commandementes, whiche he there rehearsed vn-to hym, whan he asked whyche they were: they be written in the xx. chapiter of Exodi, tenne in nomber. And bycaufe I doubt not but ye knowe them, for brefenes of tyme I shal omytte to reheffe 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
transgressfours of them. All whiche be conteyned
in the xxviii. chapter of the Deuteronomye, in
foo 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 com-
mandementes and lawes by hym gyuen vnto
them. The prophete Davide saythe also in the
lxxxviii. psalme, If the chylder of Davide leaue
my lawes, and kepe not my commandementes,
I shal with a rodde vyfite their iniquities and
theyr synnes with beatynges. But our savior
Christe regardynge the forgetfulnes of mannes
memorye, lefte he shulde not remember the hole
nomber of tenne, hathe brought them all into
two commandementes, compryfsynge in effect
the hole tenne: of the which two expressed in

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The
The xxii. chapter of Matthew, the first is,
Thou shalt love thy lorde god with al thy hart,
with all thy fowle, with all thy mynde. This is
the first and greatest commandement, conteyn-
yng in it iii. commandementes of the first
table, whyche be these. Thou shalt haue no
other goddes in my syght. Thou shalt graue
noo ymage of thinges that be in heuen aboue or
in erthe benethe, or in the water ynder the erthe,
nor with adoration worshyppe them. Thou shalt
not take the name of god in vayne. Thou shalt
sanctifie thy sabbotte daye. No man wylle breake
any of these iii. commandementes that loueth
god aboue all thynge.

The seconde commandement gyuen there
by Christe is lyke vnto the firste, that thou
shalte love thy neyghboure as thy selfe, whyche
comprehendeth all the vi. commandementes of
the seconde table, whiche be these. Thou shalt
honoure thy father and thy mother. Thou shalt
not commyttte auoutrie. Thou shalt not steale.
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Thou shalt not beare fals witnes. Thou shalt not luste to have thy neyghbours hous, nor his wyfe, nor his servaunt, nor his mayde, nor any of his goodes. No man that loueth his neyghbour 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 offend him in any of these, he in louynge his neyghbour as hym selfe wyll not offend his neyghbour in any of these.

"In these two commandementes, sayth Chryfte, all the lawe and the prophetes be conteyneyed."

"But for all this we thus plainly being 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 agaynst the counsell of saynte John, in the ii. chapter of his fyrst epistle. For we be so giuen to concupiscence of the fleshe, that what soo euer it lusteth to haue, we minyster it vnto it, to the concupiscence of our
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our eyes, that what so ever 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 faye with the prophete Ofee in his iii. chapter, There is no truthe, there is no mercy or pitie, there is no knowledge of god lefte vpon the erth. Backbytynge, lyinge, murder, thefte, aduoutrie hathe ouerflowen the worlde. Periury reigneth euer yere, and great pytie it is to see howe the preciouse 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 iii. 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 no
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no othe shulde be gyuen by goddis lawe, but we shuld affirme our sayling by ye ye, and deny by nay nay, as Christe taughte vs in the v. of Matthew. But now euery thynge that we affirme or deny mufte haue an othe coupled with it, whan men do bye or felle any thynge, moo othes be oftetymes enterchanged betwyxte them, than pens that the thyng is folde for. In communication and all pastimes, as manye othes as wordes be vfed. 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 contumeliouselye 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 moshte 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
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fowelye deceuyed, for othes be ordeyned where nede is that trewthe shal not peryshe, and that they may fynysshe debates amonge menne, as Paule saythe in the syxth chapter 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 ioynte the to euery worde an othe, as a fuertie of the trewthe therof, knowledgyng the lacke of trewthe to be in his wordes: as yf a manne wolde offre a greatte substanciall 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 smal a matter offer so great a fuertie, where no nede is so to do.

¶ I feare me the great role of xx. cubites in lengthe and x. cubytes in bresthe, whiche the prophete Zacharie sawe sleinge in the aire in the v. chaptre, whiche, as the aungell shewed to hym, dyd conteyn the great malediction of god ageinst theues
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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 abfeyn hereafter so to take the name of god in vayne as is nowe commonly vsed.

¶ We doo professe the fayth of Chryste, and doo speake of the gospell with oure mouthe, and haue the booke ofte in oure handes, but we lerne it not as we shulde do, for the gospel is giuen to vs to know god thereby, and to be a rule to lyue by: but we moche do talke of it, whiche is very well done, and yet we nothyng regard to amende our lyues therby, and to lyue as it byddeth vs: but we doo vse the gospell 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 punyfhement. For a feruant that knoweth his lorde's plesure, and not fulfyllynge it, is more greuoufely to be punished than he that knoweth it not, as Christe sayth in the xii. chapter of Luce.
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Luce. We myche extolle fayth, as it is myche worthy. But workes and deedes many men care not for, sayenge, god regardeth them nothyng: for faythe alone iustifieth vs, and not our workes.

¶ Here fyrfte of all it is to be obserued, that no dede nor worke that is doone by man without faythe, can euer helpe hym to heuen: for lyke as a man that renneth out of the race, where the course is fette, though he runne neuer so faste, wynneth no game, so a man that doth good deedes morall, without faythe, deserueth of god no rewarde: for withoute faythe it is impossible to please god, as saynte Paule sayth in the xi. chapter to the Hebrues. But if he do good deedes 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
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vuprofytatable vnto hym: for the faythe that by grace dothe iustysie, is the faiethe that worketh by Charytie, as saynt Paule fayth to the Galathians in the fyfte chapiter, and not an ydell faieth, whych saynt James in his epistle calleth a deed faythe.

¶ Saynt Paul fayth also in the second chapiter to the Romains, that the herers of the lawe be not iustified before God, but the doers of the lawe. And saynt James, in his epystle in the fyrfte 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 foo doone, layeth it downe, and forgetteth that he looked in it, and thynketh of other matters.

¶ And where they say, that fayth alone iustifieth, that is vntrewe, and agaynste sayncte James in the ii. chapiter of his epistell, sayenge, that a man is not iustified by his faiethe alone. Also to iustification of a synner repentance of his euylle lyfe paste is necessarlye fyrsfte requered, and muste
muste nedes be ioy ned 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 preache yng 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 faythe, and on our behalfe repentance and charitie muste be ioy ned with faythe. And as faith is the gyfte of god, so is penance, 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 faythe, doo not iustifie for lacke of faith, but ioy ned 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 apocalypse, Let hym that is ryghtwyse, be yet more iustified.

And that almyghtye god requireth of vs good
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good workes, it appeareth in the xxii. chapter of Mathew, & the xi. of Marc, where Christe commynge to a figge tree, full of leaues, hauyng no fruite, whyche he fought in it, by his curse dyd make it sere: 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 vineyarde, 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 vineyarde, suffreth vs beinge bareyne to haue space to repent, and bringe forth fruite of good workes. For it is written in the thirde of Mathew, 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 judge-
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ment be, as Chrifte fayth in the xvi. of Mathew, the fonne of man shal come in the glorye of his father with his aungels, and shall rewarde every man after his workes. Saynt Paul in the ii. chaptre to the Romaynes fayth also lykewise, that god wyll rewarde euerye man after his dedes, good or euyl. And in the iii. chaptre of the fyrtie epyftle to the Corinthians he fayth, that every man shall receyue his hyre, after as his labour is, foo that for good dedes done with faythe he shall receyue rewarde, and for euell dedes done after fayth, or out of fayth, he shall receyue punishment.

† Therfore thofe that fay, that god regardeth not our workes done with faythe, do fay agaynffe Chryst, and his doctrine gyuen to vs by hym, and by his apositles. For fens our workes done with fayth be the meafeure of our rewarde to be greater or smaller, as they shall be founde to be greater or smaller, who foo faythe, that god regardeth not them, faythe he regardeth not the meafeure
measure of our reward: and yet he sayoth it shall be measured after our deeds done with saythe, and soo he saythe agaynst Christe. Saint Paule saythe also in the ii. chapitre to the Ephefians, that by sayth, 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 heauenly meate and of the bred of lyfe, that came from heauen, the blessed body of our sauour Jesu Christe in the sacrament of the aulter, unto whiche we may not go in our fylthy and spotted cote, lest we commynge thyther, not hauynge the cleane garmente of our soule, that we receyued
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cyued at our baptisme, be expelled out of the feast. And therefore we must make cleane our garmente, before we be bolde to goo thyther. But I feare me fore, lest many shall make such worldly excuses as be written in a parable in the xiii. chapter of Luke, some sayeng, they be newe maryed, and therfore they may not come, whiche do sygnisse 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 thos that folowe the sensualitie of theyr fyue senses and worldly busynes: some sayenge, that they haue bought a vyillage, whiche sygnisse thos that purchase landes here in erthe, and care not by faiethe and good liyngte 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 forte. And therfore lette vs every man prepare our selfe, and make cleane our spotted and fylthy garment. Lette vs purge
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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 fylthyneffe of our vnkleane lyuynge.

But howe maye this be done, and by what meanes? surely surely by no meane but by penaunce, and repentaunce, and callynge for mer-cye to all myghtye god with a sorowfull harte, that we hauynge receyued soo innumberable be-enefytes of god, fo lytel haue regarded our obe-dience to his commandementes, proudly and vnkyndly defpyfyng hym, and more regarding our own wretched concupiscence and pleasure in all worldly delytes, then god. Let vs folowe the exhoration of almightye god, spoken to vs by the mouthe of Johell in the ii. chaptre, say-inge, Turne ye fynners againe to me by fastynge, by wepynge, by myche lamentynge your my-ferable estate, and teare funder your hartes, and not your clothes. Almyghty god wyll rather regarde a sorowfull and contryte harte to dwell in
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in it, than all the temples that we can bylde for hym. As it is written in the laste chapiter of Efai, Let vs knowlege and confesse our owne fautes fyrst, before we be accused of them at judgement. 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 haft putte my teares in thy fyghte. We that haue vsed our eyes all the yere in regardyng worldly pleasures, so that through vehemente ioye somtymes the teares haue brafte out with myche lawghynge, nowe latte vs wepe, as Dauid techeth vs in the Cxviii. psalme, fayenge to almyghtye god, The teares haue brafte oute of my eyes, bycaufe they haue not regarded and kepte thy lawe. Let vs folowe the counselle of saynt Paule in the vi. chapiter to the Romaynes, fayenge to vs, As ye haue gyuen your members to serue to iniustiye, to do wronge, foo lykewyse gyue youre members to serue iustice to your sanctifienge.
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Sanctifienge. Dauid sayth also in the vi. psalme, I haue trauayled in my waylyng, I shal washe euerye nyghte my bedde with wepyngte teares. And after that he saythe, God hathe herde the voyce of my wepyng, for god dothe regarde teares commyne forthe out of a sorowfull and contrite harte. If thou saye thou canste not wepe, thou doestte confesse thy folye. For yf thou lese by example any substance of worldely goodes, as yf thy house be robbed, thy shyppe laden with marchandysfe peryshed in the see, thy wyfe that thou dyd loue, departed, thy sonne deade, than thou canste wepe myche more thanne ynough: and where thy fowle is by synne departed from almyghty god, whiche departyng from hym is the very deathe of the fowle, and lyeth synekynge in synne, not foure dayes as the body of Lazarus dyd in his graue, but myche more than foure monethes, ye thrise foure monethes, canst thou not wepe? Surely thou haste great caufe to lament thy selfe. For what
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what exchaunge canst thou deuyse to make, so dere to the as thy fowle is?

¶ Wherfore lette vs with the f worde of the spirite, whiche as saynt Paule sayth is the worde of god, make a quycke sacrifice of our selfes, with a forowful hart, bycause we haue broken goddis commandementes, applienge the sharpe worde of god to our synfull lyfe, that we may therwith kyll our concupisences and al fleshly and worldly lustes, and fo makyng of our forowful hart a sacrifice to alnyghty god, obteyne his mercy thereby, as he hath promifed to vs by Dauid in the fyfty pfalme, sayenge, The sacrifice to god is a spirite troubled with forowe, and thou God wylte not despysfe a harte contryte and mekened.

¶ We muſt brynge forthe fruites of our penANCE and repentance by the amendemente of oure synfulle lyues, as saynte 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 wheth-ther those wordes come fro the harte being contrite, whych 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 stonde 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 faihte, that he dwelleth in Chryste, muste walke after Christe in his way, whiche is his commandementes, as he hym selfe dyd. As faynte John saythe in the ii. chapiter of his fyrste epistle, and therfore we maye not stond 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 ye erre not, god can not be mocked, suche as a man dothe sowe, suche shall he reape: he that soweth in the fleffe, shall reape therof corruption: and he that soweth in the spirite, shal of the spirite repe lyfe euerlastynge. Lette vs not ceasfe in good doing, for we shal reape it, not faielynge, whan the tyme commeth. Therefore whiles we haue tyme, let vs do good to all men, and chiefly to the domestykes of our fayth. And as we shulde study to be ryche in faythe: for Christe dyd chose suche to be of his flocke, thoughe they were poore in worldly goodes. As saynt James saythe in the ii. chapyter of his epifile, so muste we studye to be ryche in good workes. As saynt Paule saythe in the vi. chapiter of the fyrst epifile 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 trea- sure in heuen: and to studye to be ryche in good workes: so for these ii. rychesses, the one the
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the rycheffe of faythe, the other the rycheffe of good workes, we shoulde chiefly studye.

¶ Also Chryfte in the vi. of Mathewe doth teache vs thre chiefe exercises, whiche wyll conferre greatly to the amendement of our lyfe, that is to faye, faftynge to tame therby the inordynate lustes of the fleshe. Almesse dede, to refrayne couetousnesse, and to helpe to redeeme 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 afke of hym thynges necessa'ry 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 lafte Juslyce of hym. As it is written in the xviii. chapiter of Luc.

¶ We rede also of Chriſte, that he some tyme prayed
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prayed all night to god, as it is written in the vi. chapter of Luke. And saint Paule sayth to the Colossians in the iii. chapter, Gyue you to prayer, beinge vigilant in it. And to Timothe lie wryteteth in the v. chapter, She that trewely is a wydowe, lette her giue her selfe to prayer nyght and daye. And to the Theffalonicense he writeth in the v. chapyter of the fyrfte epif- tell, sayenge, Pray without any day leauynge of, not that we shoulde doo nothyng elles, but that we shoulde ofte, amongst other thynges that we do, pray to almighty god, lauyng him & callynge hym to remembrate, that he may helpe vs, puttyng in all our dedes our confi- dence in hym, whiche we myghte easely do, briefely sayinge diuerse tymes on the daye, thoughhe it were but one Pater nofter 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
A Sermon, &c.

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

Qui viuit & regnat cum deo
patre in unitate saneti
spiritus per omnia se-
cula seculorum.

Amen.
Londini in ædibus Thomæ Bertheleti typis impress.
Cum privilegio Ad imprimendum folium.

anno m. d. c. x x x i x.
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