

The same in English.

A Sermon on Easter day.

A Sermon in old Saxon tongue translated into English.

Men beloved, it hath bene often sayde unto you about our Saviours resurrection, howe hee on this present day, after his suffering mightely rose from deathe. Howe will we open unto you through Gods grace, of the holie housell, which ye should nowe go vnto, and instruct your vnderstanding about this myserie, both after the olde cōnauant, and also after the newe, that no doubting maye trouble you about thys lychtlye foode. The almyghty God had Moses hys Captaine in the Lande of Egypt, to commaund the people of Israel to take to euery family a lamb of one yere old, the night they departed out of the countrey to the land of promise, and to offer that lambe to God, and after to cutte it, and to make the signe of the Crosse wyth the lambes blood vpon the side postes, and the vpper post of theyr doore, and afterwarde to eate the Lambes flesh roasted, and vbleaunced bread wyth wilde lettuce, God sayeth vnto Moyses: Eate of the Lambe nothing rawe, nor sodden in water, but roasted at the fire. Eate the heade, the feete, and the inwardes, and lette nothing of it be left vntill the morning, if anye thing thereof remaine, that shall you burne with fire. Eate it in this wise: Girde your loynes, and doe your shoes on your feete, haue your staves in your handes, and eate it in haste. The tyme is the Lordes Pasche. And there was slaime on that night in euery house through oute Pharaoes raigne, the firste borne chyld: and Gods people of Israel were deliuered fro that sodaine deathe through the Lambes offering & his bloude marking. Then sayde God vnto Moyses, Keepe this day in your remembrance, and holde it a great feste in your kindredes wyth a perpetuall obseruation, and eate vbleaunced breade alwayes seuen dayes at this feste. After thys deede, God led the people of Israel ouer the red Sea wyth drye foote, & drowned therein Pharao and all his army together wyth theyr possessions, and fedde afterward the Israelites 40. yeares, wyth heauenly foode, and gaue them water out of the hard rocke, vntill they came to the promised land. Parte of thys storie we haue treated off in an other place, partly we shall nowe declare, to witte, that which belongeth to the holie housell. Christen men may not nowe keepe that olde lawe, bodely, but it behoueth them to knowe what it sholdyge signifieth. That innocent Lambe which the old Israelites dyd then kil, had signification after ghostly vnderstanding, of Christes suffering, who by vnguiltie shedde his holy blood for our redemption. Herof sing Gods seruaunts at euery Masse, Agnus Dei qui tollis peccata mundi, miserere nobis. That is in our tpeach: Thou Lambe of God that takest away the synnes of the world, haue mercy vpon vs. Those Israelites were deliuered from that sodaine deathe, and from Pharaoes bondage by the lambes offering, which signified Christes suffering: through which we be deliuered from euerlasting deathe, and from the devils cruell raigne, if we rightly beleue in the true redemer of the whole world Christ the Saviour. That Lambe was offered in the evening: and our saviour suffered in the firste age of this world. This age of this corruptible worlde is reckened vnto the evening. They marked wyth the lambes blood vpon the doores, and the vpper postes * Thau, that is the signe of the crosse, and wer so defended from the Angels that killed the Egyptians first borne chyld. And we * ought to make our foreheades and our bodies wyth the token of Christes roode, & we may be also deliuered from destruction, when we shalbe marked both on forehead, and also in heart wyth the bloude of oure Lordes suffering. Those Israelites dyd eate the lambes flesh at their Easter tyme, when they were deliuered, and we receiue ghostly Christes body, & dynke his bloude, when we receiue wyth true beliefe, that holie housell. That tyme they kept wyth them at Easter 7. daies wyth great worship, when they were deliuered from Pharao, and went from that land. So also Christen men keepe Christes resurrection at the tyme of Easter these 7. dayes, because through his suffering and rising we be deliuered, and be made cleane by going to this holie housell, as Christ sayeth in hys Gospel: Verely, verely I say vnto you ye haue no life in you excepte yee eate my flesh and drinke my blood. He that eateth my flesh and drinke my bloude, abideth in mee, and I in him, and hath that euerlasting life, and I shall raise him vp in the last day. I am the lychtlye bread that came downe from heauen: not so as your forefathers did eate that heauenly breade in the wilderness, and afterwarde died. Hee that eateth this breade, liueth for euer. Hee blessed breade before his suffering, and decided it to hys Disciples, thus sayinge: Eate of thys breade, it is my body, and doe this in my remembrance. Also hee blessed wyne in oure cuppe, and sayd: Drinke ye all of this: This is my bloude that is shedde for manye; in forgiveness of synnes. The Apostles did as Christ commaunded, that is; they blessed breade and wyne so housell againe afterwarde in his remembrance.

* This signe of the crosse is beside the text, but here we must beare with the ignorance of that time. Exod. 12.

Exod. 14.

Exod. 17.

* This Masse was not the lyke to these our Popishes & blasphemous masses now.

* This Hebrew letter [Thau] was not marked for the signe of the crosse but for the word (Torat) that is, the law of God the first letter for the whole world. Ezech. 9.

* That onely crosse is it wherewith we are marked, that S. Paule speake of E. phe. 2. Christ reconciled both to God in one body thorough his crosse.

John. 6.

Math. 26. I. Cor. 10. 1. Cor. 11.

¶ Euen so also their successors and all priestes by Christes commaundment do bestle bread and wine to housell in his name wyth the Apostolike blessing. Howe menne haue often seached and doe yet often search, howe bread that is gathered of corne, and through fires heate baked, may be turned to Christes body: or howe wyne that is pressed out of many grapes is turned through one blessing, to the Lords blood. Howe say we to such men, that some thinges be spoken of Christ by * signification, and some be thinges certayne. True this is and certayne that Christ was borne of a mayd, and suffered deathe of his owne accord, and was buryed, and on this day rose from deathe. He is sayde to be bread by signification, and a Lambe, & a Lyon, & a mountayne. He is called bread, because he is our life and angels lyfe. He is sayd to be a Lambe for his innocencie: a Lyon for strength wherewith he ouercame the strong deuil. But Christ is not so notwithstanding after true nature, neither bread, nor a lambe, nor a Lyon. Why is then the holie housell called Christes body, or his blood, if it be not truly that it is called: Truly the bread and the wine which in the supper by the priest is hallowd, the one thing without to hymname vnderstanding, and an other thing within to beleiuing mindes. without they be seene bread and wyne both in figure & in taste, & they be truly after theyr hallowing Christes body and his blood through ghostly myserie. An heathen chyld is christened, yet hee altereth not his shape without, though he be changed within. He is brought to the fonteyne sinfull through Adams disobedience: howbeit he is washed fro all synne within, though he hath not changed his shape without. ¶ Euen so the holie font water that is called the welpring of life, is like in shape to other waters, and is subiect to corruption, but the holie ghostes might cometh to the corruptible water through the priestes blessing, and it may after wash the body and soule from all syn, through ghostly might. Behold nowe we see two things in this one creature: after true nature, the water is corruptible moisture, and after ghostly myserie, hath wholsom vertue. So also if we behold the holie housell after bodily vnderstanding, then we see that it is a creature corruptible and mutable. If we knowlege therein ghostly might, the vnderstand we that life is therein, and that it geueth immortalitye to the that eate it wyth beliefe. Suche is betwixt the inuisible might of the holie housell, and the visible shape of proper nature. It is naturally corruptible bread, and corruptible wine, & is by might of Gods word truly christes body and blood, not so notwithstanding bodily, but ghostly. Suche is betwixt the * body of Christ which he suffered in, and the body that is hallowd to housell. The body truly that Christ suffered in, was borne of the flesh of Marie v. blonde and with bone, with skin and with sinewes, in humane limis, with a reasonable soule liuing, and his ghostly body, which we call the housell, is gathered of many cornes, without blood and bone, without sinne, without soule, and therefore nothing is to be vnderstand therein bodely, but all is ghostly to be vnderstande. whatsoeuer is in that housell, which geueth subsaunce of life that is of the ghostly might, and inuisible doing. Therefore is that holie housell, called a myserie, because there is one thing in it seene, and an other thing vnderstande. That which is there seene, hath bodely shape: and that we do there vnderstande, hath ghostly might. Certainly Christes body whyche he suffered deathe and rose from deathe neuer dieth henceforth, but is eternal and vpassible. That housell is temporal, not eternal, * corruptible and dealed into sundrye partes chetwed betwene teeth and sent into the belly: howbeit neuertheless after ghostly mygbr it is all in euery parte. Many receiue that holy body: and yet notwithstanding, it is so all in euery parte after ghostly myserie. Though some chetwe the lesse, yet is there no more might norwithstanding in the more parte, then in the lesse, because it is whole in all men after the inuisible might. This myserie is a * pledge and a figure: Christes body is truth it selfe. Thys pledge we doe kepe mystically, vntill that we be come to the truth it selfe, and then is this pledge ended. Truly it is so as we before haue sayde, Christes body and his bloude: not bodily, but ghostly. But nowe here the Apostles words about this myserie. Paul the Apostle speakech of the old Israelites thus writing in his epistle to faithfull men: All our forefathers were baptised in the cloud and in the sea, and all they did eate the same ghostly meat, & dranke the same ghostly drinke. They drank truly of the stone that followed them, and that stone was Christ. Neither was that * stone then from which the water ran bodily Christe, but it signified Christe, that calleth thus to all beleiuing and faithfull men: Who soeuer thirsteth, let hym come to mee and drinke, and from his bowelles shall flowe lychtlye water. This he sayd of the holie Ghost, whych they receiued who belceued on him. The Apostle Paul sayeth: that the Israelites did eate the same ghostly meat, & dranke the same ghostly drinke.

* Note how Christes words were taken by signification before Berengarius tyme.

* A necessary distinction.

Why is the housell called christis body, when it is not so truly?

* The water in bread, and wine in the Lordes supper compared.

* No transubstantiation.

* Difference betwixt Christe naturally body, and the Sacrament thereof.

* 1. Difference. * Not the body that suffered is in the housell.

* 2. Difference.

* 3. Difference. * 4. Difference.

Math. 15.

* 5. Difference.

1. Cor. 10. * Note this exposition which is now a dayes thought newe. Iohn 4.