

THE SERMONS

of Master John Calvin

upon the fifth booke of Moses
called Deuteronomie.

On Wednesday the xx. Of March. 1555.

The first Sermon upon the first Chapter.

Here followe the wordes which Moses spake to all Israell beyond Jordan, in the wilderness, in the plaine against the red sea, between Pharan and Tophell, and Laban, and Hazerot, and Dizahab.

2 There are eleven journeyes from Horeb by way of Mount Seir, to Cades barne.

3 And it came to passe, that in the fortith yeere, the first day of the eleventh moneth, Moses spake to the children of Israell, according to all that ever the Lorde had commanded him to say unto them.



hen GOD caused his lawe to be publisht in mount Horeb, after his conveying of the people out of the thraldome of Egypt, thereby

he shewed to what ende and purpose he had had pitie of his people in delivering them: that is to wit, to be glorified thereby, as the marke whereunto we also must referre all the gracious giftes which he bestoweth upon us. Zacharie the father of S. John Baptist,

speaking of the great and sovereigne deliverance that was made in the person of our Lord Jesus Christ, saith¹, that Gods discharging of us from the hand and tyranny of our enemies, was to the end that we should serve him in holinesse and righteousnesse all our life long. And this is a doctrine very common throughout the whole holy scripture. And for the same cause also is it sayd by the prophet Esay², that God hath created a people to set forth his prayse. Seeing then that the Lawe was given to the people, to make them perceiue why they had bin delivered from the

¹ Luke 1:74-75

² Isaiah 43:21

bondage of Egypt: it was good reason that they should yeelde themselves to the obeying of God, which had shewed himselfe their redeemer in such wise. Neverthelesse the people were untowarde, and could not finde in their hartes to yeelde themselves plyable, in hearkening to the things that were tolde them in the name of their God. Yet ought they of right to have done it, seeing thay had received so great and so inestimable a benefit. For God had uttered the mightie strength of his arme in delivering the people. Therefore ought they to have considered thus: Behold, our God hath magnified himselfe towards us after a wonderfull fashion, we have had as it were a visible presence of his majestie, if the heavens had opened and God had shewed himselfe to our eyes, we should not have had a greater and more undoubted assurance of his neerenesse unto us, to warrant us that he was our leader. Seeing then that God is so come downe unto us, and that it hath pleased him to impart his goodnesse in such wise unto us: is it not reason that we should be wholly his? And seeing he hath reached out his hand to redeem us, ought we not to be his heritage, inasmuch as he hath gotten us by his owne mightie power? Had the people had one drop of wisdom, they should have yeelded themselves with all humilitie, to receive the doctrine that was preached to them by Moses. Yea and what authoritie deserved the Law, which was so confirmed with such store of miracles? For when God had chosen Moses to be his prophet: he not onely commaunded him to speake, but also tooke him up into the mountaine, and separated him from the companie of men, to the ende that when he should come to set forth his Law, the people should accept him as an Angell, and not as a mortal creature. He was there fortie daies without eating or drinking, to shewe that he was exempted from the common sort of men, and that God had taken him up as it were into his

heavenly glorie. And when he came downe againe, his face shone as bright as it had beene another sunne. Where as men attribute hornes unto him, it is saide that he had sunne beames rounde about him, that is to say, he had such a brightnesse as he was faine to weare a veyle before his face. And whereto served that, but to ratifie and confirme the lawe which God had given and committed unto him, and to make it knowen that it was not a doctrine devised by a mortall man? Besides this, there was thundering and lightning and trumpets sounding [in the aire,] so as it seemed that all the worlde shoulde have gone to wracke: and there was not any place either high or lowe, which did not shake and tremble when God went about to utter his voice.

Seeing then that the lawe was so well sealed and with such majestie: must it not needs be that the people were worse than blockes, when they hearkened not to their God speaking with such force? Yet for all that, the lawe was despised, and even while God was preparing of his servaunt Moses to set it forth, behold, the people coulde not abide to tarie the bringing of Gods wil unto them, but made them a Calfe of golde, and fell flatly to setting up of new superstitions, even in spite of God, of whose power and favour they had so often had experience. Againe, when the law was once given, the people trembled and quaked for a while, insomuch that they were inforced to say, if God speake any more unto us we be utterly undone: there is no way with us but death: and therewithal they stood aloofe from the mountaine, according also as they were commanded. It shoulde seeme then that there was some reverence. But the issue shewed that all was but hypocrisie, and it appeared well that they were not rightly touched in their hearts, nor had taken lively root to profit in the doctrine. We see then in effect, that when God did first of al publish his law, it had verie skant and slender hearing, and the people were not yet

disposed to submit themselves to it as they should have done. By reason wherof God was faine to return to it againe, notwithstanding that the people deserved not that God shoulde cause Moses to serve still in that office. For was it not reason that they which had so despised the living God, should thenceforth have ben left destitute of all truth? that the diuel might have taken possession of them? that hee might have made them starke blinde? that they might have starved for want of lively foode? and that they should have ben poisoned with all the deceites and errors of Satan? Of a truth, the people were well worthy of such reward. But God had not an eye to the deserts of that wretched people. For he surmounted their sinnes with his infinite goodnes, and proceeded in teaching of them still, even when they had shewed themselves most stubborne and rebellious, and had matched their unthankfulnes with such wilfulnes, as there seemed to bee no way to come neere them to doe them good: and yet did God even then use his mercie and vouchsafed to assay whether the people would suffer themselves to be brought backe againe or no. And that is the cause why Moses did not onely set forth the Law in Horeb, but also used vehement exhortations therewithall, because he saw the lightnes and unconstancy of the people, indeuoring and streining himselfe by all meanes to bring them backe againe unto God.

Yet notwithstanding, God vouchsafed still, that in the end there should be an abridgement of the law, and that the same should be confirmed as it is contained in this booke. And that is the cause why it is intituled *Deuteronomie*, which is as much to say *as the Law repeated*. Not that God bringeth in any newe thing here: but for that he blameth the people for their foresaid lewdnes, shewing that his doctrine had ben ill observed, like as when children do not profit wel at schole, but play the grosse Asses, when they have spent a whole yeare

and are never the further forewarde, they must bee faine to returne againe to their Apcie. And why? For notwithstanding that they have heard their schoolemaister, yet they be as ignorant as they were before, insomuch that insteede of learning any thing, a man shall see them continue still alwayes at one staye. So then, our Lorde upbraideth the people of Israel with their brutish dulnesse, in repeating his lawe unto them the second time. As if hee should say, Ye be verie ill scholers: for I have trained you sufficiently in my Lawe. The doctrine comprehended in the ten commandements containeth the full perfection of all wisdomes. Yet hath not all this beene ynough for you, because yee have no eares at all, or else they be too long, so that of all this while nothing is entered into your harts, or rather yee have not hearde what I saide unto you. And therefore you must bee faine to turne back againe to your first lesson, and to your Apcie: I must be faine to open my Lawe againe unto you, and to chawe your meate unto you, that you may digest it the better. And because yee be so dull upon the spurre, I must be faine to prick you forward, and to use greater force to waken you, that the hardnes of heart which I see in you may be amended.

Thus we see in effect, what the groundworke of this Booke is: that is to wit, that God having erst alreadie given his law to the people of Israel, and warranted it as much as was requisite: vouchsafed because of their hardhartednesse and sturbornesse, to give a larger declaration therof, than Moses had put in writing as yet. And hee hath not only opened the meaning of the Law, but also exhorted the people to keepe it better than they had done before, upbraiding them with their lewdnesse in that they had beene so unrulie and so ill disposed, to receive the instruction of their maker and redeemer at the first time. Nowe, all the thinges that wee see in this people, belong unto us. And would GOD

wee resembled not the Jewes in any thing, I meane as in these pointes. But if ever there were too much hardnesse of hearte in them, howe much more is it to bee founde in us nowadayes? For our Lorde hath spoken more than once unto us. If the law were well warranted in the hand of Moses: hath the gospel bin lesse confirmed unto us in these daies? If the earth were shaken then, if the trumpets sounded, if the lightnings flewe abroade, if thunderclappes were heard: the Gospel also shaketh both heaven and earth as now, as it is saide by the Prophet Aggeus³, and alleaged by the Apostle in the Epistle to the Hebrues⁴. Also we heare what S. Paul speaketh of it in the third Chapter of the second Epistle to the Corinthians⁵. The message of life and salvation (saith he) which is contained in the Gospel, must needes bee glorified as much or more than the doctrine of the Lawe, which was dead of it selfe and coulde not give men life.

Seeing then that God hath uttered so great majestie in the Gospel, and his preaching of it unto us hath not bin for once and away, but wee have our eares beaten with it every day: let us see if we be good scholars, and whether we beare in minde the things that have beene tolde us, so as God is honoured at our hands. Are we linked unto him? Alas, it is nothing so. For continue God never so much in setting forth his doctrine unto us, wherin we do as it were see his heart laid open unto us: yet are we locked upon our part, and we give him no entrance, but rather wee be gadding and ful of vanitie, and we be so farre off from being touched with the doctrine, and from receiving it to holde our selves wholly to it, and to set our minds upon it, and to be settled in right obedience to it: that rather the cleane contrarie is to be seene. And so we see that the Jewes are as a loking glasse

wherein we may behold our owne rudenesse, frowardnesse, unthankfulnesse, and wilfull stubbornnesse against God.

Yea and we be more blame worthie than the Jewes for giving so slender eare to our God. For as I have tolde you already, the people of olde time ought to have thought themselves bounde unto God, and to have yeelded and given over themselves wholly to his service, bicause he had delivered them from the thraldome of Egypt. And what is it that God hath rid us from now at this time? Is it but from the tyranny of a mortal man, or of some earthly people? No, but we know that he hath ransomed us from the cheins of sin and of the divel, he hath pulled us out of the gulfe of death, he hath drawne us out of the dungeon of hel, and he hath not onely promised us the land of Chanaan for an inheritance, but also opened the heavens unto us in the person of our Lord Jesus Christ, show hath taken possession thereof for us, to the end we might be sure that our abiding place and everlasting rest is made ready for us there. Seeing then that God hath bound us in such wise unto him, is not our unthankfulnes double, yea or rather an hundredfold more shamefull, than the unthankfulnesse of the people of olde time?

Futhernore, whereas God hath vouchsafed to hold on in the office of instructing, to teache the people which was so rude and rebellious: let us assure ourselves that he doeth the like towards us nowadaies. Yea and it is requisite for us that he should so doe (as I have saide already): or else what would become of it? But sith we see that God is so gracious as not to bee weary of teaching us, though it boote us not at the first day, nor at the first yeare: let us assure our selves that his dealing with us after that sorte from day to day, is no more than needeth. And it is a point well worth the marking. For men have itching eares, and be desirous to heare alwaies new things: and if the doctrine of God be preached and set forth to them every day, it

³ Haggai 2:7

⁴ Hebrews 12:26

⁵ 2 Corinthians 3:7

becometh irksome to them and they wax weary of it. For to their seeming is is inough to speake of it once or twise, and they consider not how they forget the things which they ought to have borne away. So then, to the end we wax not weary of the doctrine that is preached unto us: let us marke that it is needful for us that God should put us still in minde of the things that he hath taught us already: for our wits are short towards him. And therefore let us bethinke ourselves well, and whensoever it is told us that there is but one God in whom we be, and that he is not only our maker, but also our father, and hath adopted us to be his children, and moreover tied us to him by a much streiter band, in that he hath redeemed us with the bloud of his owne sonne: whensoever we be put in minde of these things: although we have heard of them before, yet let us not say, tush, these thnges have beene preached to us long ago: but let every of us enter into himselfe, and examine himselfe, and see whether the things that we have heard heretofore, be wel printed in our harts. Let us then enter into accompt after that sort. And why? For if we remembred wel, that we be set in this world to the end to glorifie our god: would we not be more mindful to discharge our dutie towards him? If we considered the fatherly kindnesse that hee useth in calling us his children, and which he hath shewed towards us once alredy in adopting of us in the person of his own sonne: and if we mark how dearly we cost our Lord Jesus Christ when he did set us free from endlesse death: should we not be desirous to give our selves wholly to our God? Should we not be moved to yeelde him another maner of reverence than we do? Now therefore, whensoever we be unruly, so as the world carieth us away, and we be intangled in earthly lusts and affections: let us assure our selves it is because we have not given good eare to our God, when he spake to us, nor taken heede to it when he warned us of

our duties. And therefore it is good for us to be put in minde of it, and to have God come backe againe to us and to say unto us, yee wretched folke, what meane yee? When I have once taught you: the doctrine that is contened in my word ought to soke throughly into you, and yet notwithstanding you be still like little babes. This is it (say I) which we have to doe, to the end we may finde favour in Gods worde, and be nourished therwith as with our ordinarie foode. We must assure ourselves, that the appointing of this order that we should be preached unto all the time of our life, and that wee shoulde have our eares beaten continually with the things, which we ought to understande in one or two monethes, is not in vaine.

Furthermore, if we doe not so, if we subdue not our selves to the hearing of our God, and suffer our selves to be taught by him all the time of our life: let us be afraide least he execute the vengeance uppon us, which he threatned once to the people of Israell by is Prophet Esay⁶, saying that his lawe should be to them as a booke shut up and sealed, so as if it were offered to men of skill, they should say, the letters are not to be seene, there is a seale upon then, I cannot tell what is within it: And if it were offered to ignorant and unlearned men: they shoulde answer, we be not booke learned, we never went to schoole, we cannot reade. Loe how God punisheth all such as walke on in their brutishnesse, and wil never submit themselves unto him. True it is, that God beareth with us for a time, and that (as I said afore) although we be worthy to be cut of from his house, and to be bereft of his truth, so as he should give us up into Sathans handes, to bee blinded with lies and to bee poysoned by him: yet notwithstanding, our God having pitie uppon us, assayeth still to winne us to himselfe. But if we continue still in refusing

⁶ Isaiah 29:11

the good doctrine, and become never the better for it at the yeares ende, than we were at the first day: at length this threat must needes light upon us, namely that we shall take the holy scripture into our hands, and have it preached unto us, and yet wee shall understande never a whitte of it, though we be never so witty: and that when as the unlearned shall say, I wote not what it meaneth, it shall also bee as a letter folded up and fast sealed, even to them that are skilfullest and sharpest witted. Wherefore let us stande in feare of such threatnings: and least our light bee turned into darkenesse, let us take holde of the opportunitie which God offereth us nowadaies, that wee may fare the better by his continuall speaking to us after that sort.

True it is that the thinges which are contened gere were spoken to the people of Israel, and might have profited them in their time: but yet doe they also belong unto us at this day, and they be as a common treasure whereof God will have us to bee partakers. For as wee shall see hereafter, the Lawe was not onely given as a rule whereby to live well: but also grounded upon the covenaut which God had made with Abraham and his ofspring. And by vertue of that covenant, wee are become heires of the heavenly kingdome, as sheweth Saint Paul⁷. To seeke our salvation, wee must resort to the promise that was made to our father Abraham: and to bee of the householde of Gods Church and members of our Lorde Jesus Christ, we must be of Abrahams spirituall linage. Hereby then wee see, that this doctrine not onely served till the comming of the sonne of God: but also serveth still to our behoofe, and shall doe so still to the worlds ende. For it is a building that is founded upon the everlasting covenant, from whence as from the true fountaine thereof, our salvation springeth as I said afore.

Wherefore let us marke, that whensoever God shall hencefoorth speake to the Jewes, the same is spoken also unto us: and wee must receive it in such wise, as wee must understande that God hath shed forth his grace through the whole worlde by the comming of his onely sonne, and builded up the heavenly Jerusalem, to the ende that we shoulde all be linked together in one holy brotherhood, to cal upon him as or father all with one mouth. Sith it is so then, let us understand that it is good reason that wee shoulde give over our selves unto him, and that he should hold us in awe, and enjoy us, and that like as he hath vouchsafed to give himselfe unto us, so we on our side shoulde bee wholly his, to yeelde him the duetie which children owe to their father: and that when we be negligent and slowe therein, we should at least wise be moved with the exhortations that are contened in this booke: and that seeing God calleth upon us so earnestly, we shold not stop our eares against him but everie man awake, and one of us rebuke another: Yea and that if we were wise, we should not tarie till God quickened us up so sharpely, but rather prevent him, howbeit that we ought to be moved to bee ashamed of our lewdnesse and to returne againe unto God, at leastwise when hee falleth to correcting of us by thendering out his threatnings against us, and by upbrayding of us with our sinnes. Thus yee see what wee have to marke in generall upon this booke.

Nowe let us come to the text that I have rehearsed afore. *These are the wordes which Moses spake unto the people in the wilderness, in the plaine* (or champion grounds) *beyond Jordan, even from Horeb* unto the places here before rehearsed. Herein we have to note, that God intended to rebuke the people for their not keeping of the lawe, which had not onely bin preached to them by mouth, but also set downe in writing: as if a man should make an instrument or conveyance of some bargaine

⁷ Galatians 3:29

betweene two parties. And God himselfe vouchsafed to ingrave his Lawe (at leastwise the ten commaundements) in two tables, to the intent that they might be remembred the better. For albeit that the doctrin was cleere ynough of itself, and god had provided to preserve it from forgetting: yet did not the people receive it. Therefore as nowe he casteth them in the teeth, as if it should be saide unto us, Behold, the Gospell of our Lorde Jesus Christ having bin preached with such power and majestie, is also left in writing. Wee have had the Gospel preached unto us nowe a long time, even the same Gospel which is set downe unto us in Bookes. Therefore are we too unexcusable, if we cannot tell what God saith to us there. If a man shoulde speake after that maner, it were a blaming of us for our beashlinesse. Againe, if it shoulde be saide that where as wee were baptised in the name of the sonne of God, when we were babes, yet wee knowe him not: that being come to mans estate, we bee so brutish that after so often hearing of Gods truth, yet we be still but novices in it: and that we can scarsly tell what it is, or at leastwise have never taken any tast of it at al: such maner of opening of the gospel unto us, how it hath bin offered us of long time and after divers fashions, were as a framing of an inditement against us. So now likewise Moses, to witnesse openly to the people that they had shewed themselves too unthankfull towards God, saith expressly: These are the wordes that I uttered and preached unto you from time to time, not for a day or two, but ever since the publishing of the Lawe in the mountaine of Horeb. And because you shewed your selves so ill disposed, I have not ceased to put you still in remembraunce of the things that you had heard before. Now let us learne hereby, to bee the better quickened up, and sith wee see it hath bin Gods will, that even from the beginning of the worlde, his trueth should have some certaine record

among men, and that he hath not ceased to set it forth still, and to raise it up againe when men have gone about to burie it by their spitefulnesse: let us acknowledge his wonderfull goodnes in so doing, and be moved to receive the things that shall be spoken unto us. Marke that for one poynt.

But to the end wee may bee the better disposed: we must also weigh this saying which Moses addeth, *Even according to all that God had commaunded him*. Nowe by this preface he sheweth, that he brought not any thing of his owne, ne meant to subdue the people to his owne dotages, nor to any thing that he could have devised of his owne reason and wisdome as in respect of men, but that he did simply obey God, as a faithfull and trustie messenger, without swarving aside either to the right hand or to the left. Nowe if Moses who had so excellent a record as wee see, insomuch that God never raised up any Prophet equall or like unto him⁸: If Moses the prince of all Prophets next unto Jesus Christ, and the chiefe of all under the olde Lawe, doe neverthesse protest that he putteth not forth any thing of his owne head: I pray you what shall others do? May they compare themselves with him? No: but put the case that they be as highly advanced and placed as he: yet notwithstanding, the furthest that they ought to goe, is but to set forth the things that God hath commaunded them. And therefore let us learne, that here all mens traditions are shut out of doores. And hereby it appeareth, that the Pope hath marred and corrupted the whole order of the Church, by his taking upon him to be a Lawmaker, to devise lawes and to lay them upon mens necks at his owne pleasure, to forge and contrive newe articles of faith, and to inforce men to receive his inventions as the holy scriptures. Was not this a turning of all things upside downe? Yes: for God never ment that men should have such

⁸ Deuternomy 34:10

libertie and sway in the Church, as to set forth any of their owne inventions there, but he himselfe onely will be heard there. Marke that for one point.

But there is yet more in it: for it is not onely saide that Moses spake according to the charge that was given him: but *according to all that ever the Lord had commaunded him*. He sheweth then, that he did not as it were make a medlie, or seeke by any meanes to bring in what he himselfe thought good, or to separate himself from Gods worde: but that he followed Gods will from point to point to the uttermost. Ye see then that there was a great singlenesse of heart in Moses, insomuch as he not only gave forth the things that he had received at Gods hand: but also continued throughout in the same singlenesse of keeping himselfe within his boundes, so as he raunged got abroad to say, this is good, or that is good, thus or thus doe I thinke of this matter. No: but in all points he ruled himselfe according to the charge of his commission, uttering his message according as he had heard God speake it. Marke that for the second point.

Nowe herewithall wee be warned to receive the doctrine here contened, not as comming from a mortall man. In speaking unto us, Moses protesteth that he himselfe is not our schoolemaister though he rehearseth our lesson unto us; but that must alwayes be God and his holy spirit, that must be even our Lord Jesus Christ, in whose hand the Lawe was given, as S. Paul speaketh of him⁹. For he was the governour of the Church at all times. Ye see then that the thing which we have to consider here, is that we must reverently and carefully receive the things that were given us by the hand of Moses. Not that wee may think that any thing came of himselfe: but that God sent him and ordeined him to be his instrument, so that when we receive any

thing that was spoken by Moses, wee may warrant our selves that God guideth and governeth us by his owne pure trueth, and that our faith resteth not upon men nor upon any mortall creature, but that the living God is the author, and will also be the warrant thereof.

Now after he hath spoken so, he saith, *That his rehearsing of all these things was in the fortith yeare, the eleventh moneth, and the first day of the moneth*. As if it had bene saide, when the people drewe nigh to the land of promise and were readie to enter into it: then did he repeate the Lawe of God, and make an abridgement of it, and rehearse all the exhortations and warnings which he had made to them before. Not that Moses had helde his peace and kept silence ever since [the giving of the Lawe in] Horeb: for as I have tolde you already, he ceased not to call upon the people continually, bicause he sawe them so wilfull and stubborne, and so stiffenecked and hard to be bowed. But in the end, forasmuch as he drewe neere to his long home, and had as good as finished his race and should anon after depart out of this world, (as wee shall see that he did in the end of this booke:) he made a rehearsall of all the doctrine that he had preached by the space of fortie yeeres, of purpose to ratifie and confirme it in such wise to the people, as their successours might bee edified by it after his decease, and the profit thereof redound unto us at this day, and wee be taught all the lessons conteyned therein. Neverthelesse, we see moreover, that the people ought ere that time to have bin thoroughly subdued, and to have submitted themselves better unto God than they did. For fortie heetes are a good reasonable time to dispose a man to goodnesse if ever he will be good. When we see a man hath bin let chawe upon the bridle by the soace of fortie yeeres, and yet will give eare to no counsell nor reason: it is then high time or never for him to bethinke himself, and to fall to better

⁹ Galatians 3:19

disposition and ripenesse of discretion than he hath done afore, if he be told of his fault. God therefore perceifing his people to be so wilde, gave them time and respite to become tame, and led tham about by the space of fortie yeeres, which thing he did to them for their stubbornnesse sake, as we shall see hereafter. But the thing that we have to marke at this present, is no more but that the cause why Moses spake now unto the people, was for that he drew neere his ende, and God was at the point to take him out of the worlde, and also for that the people should be as it were renewed at that time. For it had bin saide to them that had refused to enter into the land [of Chanaan,] Your carkesses shall rotte here in the wildnerness, you be not worthy to possesse the inheritance which your God promised to his servaunt Abraham. Ye see then that when the people were after a sort renewed at the ende of fortie yeeres, then did Moses set fourth the Lawe againe, and speake to them according to Gods commaundement. Nowe must we also apply this to our instruction. That is to say, whensoever we have bin so farre overseene, as not to profit in Gods schoole, so as we continue Asses still, or at leastwise have but pickled upon the doctrine, without suffering it to worke any true livenessse in us: if God subdue us and prepare us better by continuance of time to hearken unto him: let us advise our selves to make our profit therof, and let us not be unamendable. For what shal wee win by it in the end if we continue still unruly. and be so stubborne that God cannot overmaister us? Shall it not turne to our confusion? Therefore as well publikely as privately, let us bethinke us to profite our selves by this warning, and if wee have ill received the dictrine that hath bin long preached unto us heretofore: let us consider that inasmuch as God doth not yet give us over, but useth such mercy towards us: his desire is to drawe us still unto him, and therefore let us prepare our selves, that we

become not stubborne against him, but rather let us learne to bee meeke, and let us give way to the doctrine, that it may enter into our mindes and heartes. Thus ye see how we ought to behave ourselves.

Furthermore when God visiteth us and sendeth us any corrections, to humble us and to abate our overgreat unthankfulnes and frowardnes: let us turne over a newe leafe and returne againe unto him. And when wee have done so generally for the whole body of the Church: let every of us do the like privately on his owne behalfe. If any man have runne astray, and never knowen God aright, nor never submitted himselfe fully to the wholesome doctrine: if God visit him by sicknes, povertie, or otherwise howsoever it bee: let him bethinke himselfe and say, Alas, the Gospell hath bene preached unto me, but howe have I received it of all this while? I knew not my God, and although I preofessed my selfe to bee one of his numbers, yet did it not touche me at the heart. Howe shall I nowe doe therefore? Sith it is Gods will to have me to bee his scholler, it is good reason that I yeelde my slefe wholly to him, and that I reverence him as I ought to doe my sovereigne maister and teacher. Thus ye see that the thing whereof wee be warned in this text, is that when we see how our Lorde indevoureth by all meanes to bring us backe, and is minded to beate downe the rebelliousnesse that is in us, by rebuking our vices: and that he gathereth us home to him when he sees us go astry, to the intent to reforme us: we must not kicke against the spurre as I saide, but rather meekely and mildely seeke to bee governed by him, and to profit more and more in his word.

Now let us casy our seves downe in the presence of our good God, with acknowledgement of the innumerable faultes which we ceasse not to commit dayly against his Majestie: praying him to vouchsafe to wipe them out through his free goodnes, and therewithall to bring us home

again to him, and to worke so in us by his holy spirit, as our consciences may be mortified from day to day, untill we be ridde quite and cleane of all the corruptions of our flesh, to be clothed againe with his righteousness. And so let us all say, Almighty God heavenly father, etc.