

On Munday the xxv. Of March. 1555.

The second Sermon upon the first Chapter.

3 And it came to passe, that in the fortieth yeere, the first day of the eleventh moneth, Moses spake to the children of Israel, according to all the things that the Lord had commanded him to say unto them:

4 After he had overcome Sehon King of the Amorrhys which dwelt in Hesebon, and Og King of Basan which dwelt at Astaroth in Edrai.

5 And so Moses began to declare the Lawe beyond Jordan in the lande of Moab, saying:

6 The Lord our God spake to us in Mount Horeb, saying: you have taryed long ynough at this mountaine.

7 Turne ye and depart, that ye may goe to the hill of the Amorrhites, and to all the Countries ther aboutes, in the plaine about the hill, and in the lowe places towards the South, and upon the shore of the red sea, in the land of Chanaan, and in Libanus unto the River, even the great river of Euphrates.

8 Looke about ye, I have set the land before you, enter into it and possesse the land which the Lord God hath sworne to your fathers Abraham, Isaac, and Jacob, to give it to them and to their seede after them.



I have tolde you alreadie, that the doctrine which is contained here, is not the beginning of a matter, as though it had bin new to the people, and that God had not taught it them before: but a confirmation of the things that Moses had spoken in Horeb, bicause the people had not profited so well by them as they ought to have done. And it hath bin declared further, that God had spent the space of fortie yeeres or theraboutes in subduing that people, which had overstubborne even at the very first, and could in no wise abide to take his yoke. For this cause is the time set out here, to the

ende that wee might understand, that the people ought to have framed themselves to some obedience, after so hard and so long a chastisement as thy had endured. Besides this, there is one other circumstance: which is, that the people had alreadie had some victorie against Og king of Basan and his neighbours, wherein they had had experience of Gods favour. And I told you that those things were worthy to be marked, bicause they bee the two meanes whereby God draweth men unto him, to win them withal and to injoy them. On the one side he chastiseth them, to the ende they may learne to obey him as being under his hand and authoritie: and on the otherside he

useth gentlenesse, to make men in love with him, and to consider that nothing is better for them, than to sticke to him at whose hand they looke for all welfare. And both of these are expressed here by Moses: namely that the people had lingered in the desert fortie yeeres long, feeling Gods horrible punishment for their shrinking away from him: and yet nevertheles, had overcome Sehon and OG and such like kings, howbeit not by their own power, but by Gods helpe.

Wherefore let us learne to profite our selves, as well by Gods scourges when wee bee beaten with them for offending him, as also by his benefites whereby he witnesseth that he is readie to receive men to his mercie, and to have pitie upon them when they returne unto him. And let such knowledge make us teachable. Whensoever it pleaseth God to preache his worde unto us, let us have our heartes open to receive it: let us be plyable to followe that which he commaundeth: and to be short, let us yeeld our selves wholly to his goodnesse.

Now it is said here, that *Moses expounded the Lawe*, howbeit that in the Hebrew there is a word which signifieth, *that he vouchsafed, or listed to declare the Lawe*. And that serveth to shew still that he performed his commission with a free courage or willing minde. For it may bee that he whom God commandeth to teache his people, shall discharge himselfe thereof, howbeit but as it were by force: and such necessitie, if a man have an eye unto it, doth alwayes import a constraint, so that all that ever we can doe shall be nothing worth. And here the ministers of Gods worde are exhorted, not onely to preach the word that is committed unto them: but also to do it with a free and cheerefull courage, according also as S. Paul avoweth it to be requisite, and protesteth that he himselfe did so¹. And therefore let the example as

well of Moses as of S. Paul, serve for our instruction.

Moreover, let us marke also, that under this saying, *of the Lawe*, is comprehended the rehearsall of the things that Moses intended to make, of the things that were come to passe. True it is that the word *Law* betokeneth teaching and instruction: and therefore a man might aske at the first blush, what instruction there is in the report of stories. It is not without cause, that Moses hath sayde so. For when God putteth us in remembrance of our sinnes, and of the benefites that he hath bestowed upon us, and of the chastisements which wee have received at his hand: it ought to teache us to our profit. Gods setting of such things afore us, is not to make us pastimes: but to the end, that on the one side we should be the better disposed to serve him, and to continue in his feare: and on the other side be trained and allured to resort unto him, and to seeke all our welfare and all that ever belongeth to our salvation, at his hand. We see then howe it is not without cause, that Moses giveth the name of *Lawe* or *Doctrine*, to the rehearsall of things that were come to passe, forsomuch as by that meanes the people ought to have bin led unto God, and to have bin the better edified. And therefore let us marke, that when we reade the holy stories, it is not onely to know what hath bin done, to the end we may be able to talke of it: but to the end we should behold there the grace of God towards the faithful in delivering them. Also we must consider after what maner he hath exercised his children in patience, and made them to wade through many afflictions, that their faith might bee tryed: and consequently how he never forsaketh them at the point of neede and necessitie. Againe we must consider the justice that he hath executed in punishing such as have done amisse and transgressed his will. If we have such regarde and discretion with us, the Stories will bee as an instruction to us.

¹ 1 Corinthians 9:17

For wee shall bee better assured by them, than if GOD did but simply tell us what he requireth at our handes and what our duetie is. That then is the thing which we have to beare in minde: and it will be a good preparative for us to the thinges that are to ensue. For otherwise it would be thought an unprofitable thing, to knowe that Moses chose men to governe the people, and that on the other side the people followed not Gods commaundement in pursuing their enemies, and such other like thinges. What have wee to doe with those things, will some men say? But forasmuch as we be admonished, that all these things concerne our instruction: we must put them to such use as nothing may be unoccupied: assuring our selves that God procured our benefite and welfare, when he did set foorth to us as it were in a painted table, the things that belong unto us at this day, and may be applied to our instruction.

Whereas it is sayde, *That it is ynough that the people had taryed a certaine time at Mount Horeb*: therein we see that Gods delivering of the children out of the bondage of Egypt, was not to lay the brydle in their necke that they might go where they listed: but to be their governour for ever. And that is a thing that ought to stand us in good stead. For wee have a president, that when God receiveth us for his people, it is not only for a day or twaine, but of purpose to have a continuall care of us to the end, so as he will not leave us in the midde way, but proceede in guiding of us still, untill wee bee come to our right marke. And this is a verie profitable doctrine: for what a thing were it, if God shoulde once give us his lawe and set us in a good trade: and afterwarde let us alone without looking to us? Wee see our owne frayltie, insomuch that wee could not steppe one stepe but wee should bee readie to stumble or to start out of the way, and the incomberaunces are so manie and so great, as it would bee unpossible for us to overcome them, if God assisted us not. And

therefore let us learne, that when God hath once adopted us, and chosen us to bee of his flocke: it is not to the end we shoulde but onely take a taste of his grace for a day: but to the end that he will continue in doing us good: and his taking of us into his government, is of purpose never to give us over, so as wee shall alwayes be under his protection, and he will never cease to increase the good turnes that wee have felt and received of him, untill we bee come to the full perfection. Forasmuch then as wee see that he never leaveth his worke unperfected, but goeth through with it, as it is sayde in the Psalme²: it ought well to cause us to magnifie his goodnesse, and to encourage us to give over our selves wholly unto him. And the same belongeth to the spirituall health of our soules, according to this saying of S. Paul in the first Chapter to the Philippians³, that he which hath begun the good worke will goe through with it, even unto the day of our Lord Jesus Christ. Wherefore let us marke, that whereas God declareth here by the mouth of Moses, that the people had taryed long ynough about mount Horeb, and that he would have them to goe foreward: thereby he doth us to understand, that seeing he hath delivered us from the dungeon of death, and from the bondage of the divell and of sinne: we shall have him to be our guide for ever, so we hearken to his voyce, and doubt not but he thinketh upon us and will continually leade us still.

Moreover he sayeth, *Let the people turne and draw towards the hill of the Amorrhites, and from there invade and possesse the land of Chanaan, whether it be the playne Countries, or the downes, or the desertes, or the seacoastes: for the land (saith he) is before you*: that is to say at your commaundement, I have delivered it into your handes, nothing shall keepe yee

² Psalm 138:8

³ Philippians 1:6

from the possession of it, if it bee not long of your selves. Why so? For I *have sworne* (sayeth he) *to your fathers Abraham, Isaac, and Jacob: I have promised to give it for an inheritance to them and to their seede after their deceasse.* Here first of all wee must marke the order that is set downe: for God sheweth the cause why he gave that people the land [of Chanaan:] namely for his promise sake. And thereby he betokeneth, that the lande belonged not to them as by way of conquest through their owne power, nor yet for any desert of theirs, but onely of free gift. God then assigneth this title to the children of Israel, and telleth them that they shall bee as much bound to his meere goodnesse when they bee brought into the land of Chanaan, [as they were before.] And in deede the othe that Moses speakes of here, was made foure hundred and thirtie yeeres afore, even in the person of Abraham, before any of them was borne. Seeing then that GOD had promised them the land, even before they had done eyther good or evill, even before they were borne: it may bee concluded thereupon, that their possessing of it was not for any worthinesse of theirs, as though God had bene beholden to then for some service: but bicause he had made them heires of it, through his owne free goodnesse. Nowe if this bee verified of the earthly heritage which the children of Israel had: what is to bee saide of the kingdome of heaven? Are wee able to compasse it? Can wee deserve at Gods hand to bee partakers thereof? No: but contrariwise, it is of his meere goodnesse that we be brought in thither, and shall have fruition of it at the last day: for surely all that is spoken of the land of Chanaan, must serve us for a figure and shadowe.

Therefore when as God telleth the people that they gat it not by their owne power, and sendeth them backe to the promise that he had made long ago: it is to shewe us that whereas he is our father,

whereas we vee maintained by him in this world, and whereas wee looke for a better and more excellent life than this: we must not dreame upon any desert or power of our owne, but attribute all wholly to his meere free goodnesse, in that he uttereth the infinite treasures of his grace and love towards us. Thus much have we to remember in the first place.

Furthermore whereas here is mention made of an othe: let us note that God vouchsafed to stoope so lowe to the infirmitie of the people, as to put them out of all doubt, by swearing by his owne name: and so doeth he now likewise towardes us. For he is not contented to speake onely, and to tel us what he will have us to do: but he also confirmeth his promises with a solemne othe. And why? Forasmuch as wee be inclined to unbelieve, and would ever be wavering if we were not well underpropped: therefore doeth he sweare to the ende to stablishe us the better.

Seing then that God sweareth to upholde our weakenesse: let us consider, first that we be too untoward, if wee cannot beleve his single worde: and secondly that his goodnesse is inestimable, in that it pleaseth him to beare with us, and to sweare for the confirming of our believe. And herewithall we have to note also, that we must not seeke Gods will in the aire, but content our selves with his word; and that seeing it hath pleased him to shewe himselfe unto us, and to give us warrant of his will we must holde us to it, and reste wholly uppon it.

Now then, will wee bee sure that God will never faile us, neither in this lyfe, nor after we bee gone hence? Will wee have an infallible hope of the heavenly lyfe? Let us have our eye uppon the promises: let us not wander here and there as a number doe, which are caryed away with fonde curiositie: but let it suffice us that God hath certified and taught us, that he wil not onely be a father to us to guyde us in this worlde,

but also that hee will never leave us, so as wee shall alwayes be governed by him, and that when hee hath tryed our faith, wee shall have full fruition of the thinges that are promised us: and when wee bee once ridde of this mortall body, wee shall bee raysed up againe, and enjoye an immortalitie which is hidde from us as now. Let us content our selves (say I) with this word of Gods mouth for all other things, and let us not scan after our owne foolish fancies how the matter shall goe: but have God once spoken the worde, let us holde us to it. And that is it which Moses meant here, in saying, God sware to your fathers.

Moreover wee must note, that the dictrine which is set forth in the name of God, serveth not for one age onely, but for all ever, and keepeth his force and strength continually. Abraham, Isaak, and Jacob were dead and rotten in the earth when these thnges were spoken: but yet the promise that God had made to them was alive still. Although then that men bee mortall and transitorie: yet is Gods worde everlasting. And if it bee the seede of the uncorruptible lyfe, needes must it be endlesse and exempted from all corruption.

Therefore let us marke, that Gods speaking in olde time, was not to the ende that his doctrine should be buried after an age or twaine: but that it shoulde be set before us to the ende of the worlde, and we receive it with all reverence. Lykewise at this day, although the Prophets and Apostles be dead: yet doth GOD worke still by them, and the word that is brought among us in these dayes, not onely hath his lively force, but also quickeneth us, and maketh us to receive the food of our soules by it. Our salvation must needes goe forewarde, and wee must needes be stablished in it, in such wise as wee may overcome the worlde and attaine to the kingdome of heaven. Thus yee see what we have to beare in minde, when as mention is made here, of the promise that God sware

to the auncient fathers that were dead long time afore.

And it is sayd expressely, *that Abraham, Isaak, and Jacob were their fathers*: to the ende that they might knowe themselves to bee the successors of the blessing that had bin promised. And therefore he addeth, *that God had sworne to give that land to Abraham, Isaak, and Jacob, and to their offspring*. As though Moses should say, that Gods promise is not disanulled, but must now presently take effect, and be accomplished in their persons. Hath God said so, saith he? Then must you consider, that he spake it not onely to your fathers which heard the promise, but also to [you which are] their offspring. For it is expressely sayd, that Abraham should teach his children the wayes, rightes, judgements, and statutes of the Lord⁴. Then was it for the children of Israel, to have received the promise that had bin made in olde time to their fathers, as if God had spoken it within fresh remembrance. And in deede wee ought to wey well this circumstance. For it is not to those only which were at the beginning of the Gospell, that God sayth, I receive you for my people: but his wil is that the same doctrine should be preached stil, to the worlds end. Let us note then, that we also are comprehended with them that heard the word of god at the beginning. And forasmuch as his grace reacheth out unto all men, and is common to all ages: it becommeth us to give eare to it, seeing it is appointed and offered unto us [as well as to them.] And why? For it is not to S. Peter and to S. Paul onely, that God hath sayd, I am you Saviour: but he hath ordeyned them to be messengers of his goodnes, that we might be taught by their mouth, and we doubt not but God will doe the lyke to us as he did to them. Thus ye see what we have to consider, when as it is sayd that God

⁴ Genesis 18:19

promised the land of Chanaan for an inheritance to the whole linage of Abraham, and unto them that should descend of his race.

And in very deede it behoved the people alwayes to come back to this saying: I am thy God and the God of thine ofspring after thee⁵. And againe unto this, I am the Lord which sheweth mercie to a thousand generations⁶: as we shall see hereafter. Now, this was not said for that one tyme onely, it must be accomplished nowadayes also. Then let us consider that God having once planted the warrant of our salvation, will have it goe foreward dayly, so as we should knowe that he calleth us to the possessing of his kingdome, and that in us he calleth them that are to come after us: Insommuch that the children which come of Christians, are already chosen of God to be his flock and of his houshold, and God hath taken them to himselfe already, even before they come out of their mothers wombe. Is not the knowledg of such doctrine an excellent strengthening to us, when we see that God hath given our salvation a ground to build uppon, before we were borne or created? yes.

But here it might be demanded how the land was promised to the fathers which never had possession of it? For wee knowe that Abraham, Isaak, and Jacob acknowledged themselves to be but sojourners there, and that they had not the Lordship of the land, but that they were as poore wanderers⁷, and were tossed too and fro, insomuch that even their water was taken from them, so as they had not water to drinke, and not onely were kept from comming to the pits that had bin digged already, but also were put from water when they had digged pits by their owne labor and travell⁸. Where is then the promise of

God which he made to Abraham, concerning the giving of the land unto him? Hereby we be put in minde of that which the Apostle sayeth in the Epistle to the Hebrewes⁹: that is to wit, that the auncient gathers had not an eye to the visible land: but onely tooke it as a representation of the everlasting dwelling place whereunto God calleth them: Insomuch that although Abraham had not anie possession in the land of Chanaan, yet was he Lord and maister of it neverthelesse, howbeit that he held himselfe contented with the only sight that God gave him therof, to the end he might have his heart lifted up into heaven, and wayt to have his everlasting abode there. Thus to be shorte, the Lordship which Abraham had of the visible land, was spiritual. For although in mans opinion he had no whit at all of it, but was like to have bin driven out of it every day: yet possessed he the thing that God had promised him.

But now if we make comparison between Abraham and us, have we not greater cause to lift up our hartes to the kingdome of heaven than he had, seeing we not onely have a mirror or image of it set before us by God, but also that Jesus Chtist hath in his owne person opened us such a way thither, as our faith, may well atteine to the glorie of God? Therefore ought we to be the better confirmed in the promise that God hath made unto us, of advauncing us into his kingdome to enter into it as his lawfull heires thereof.

And although wee doe but as it were creepe on al foure here belowe upon the earth, and our body is to us as a corruptible and transitorie lodging, and we be weyed downe with these bace thinges: yet must our true dwelling place needes be above, and wee our selves must needes be citizens of heaven and fellowes with the Angels aforehand, and possesse the thing aforehand by faith and hope, which wee

⁵ Genesis 17:7

⁶ Deuteronomy 7:9

⁷ Genesis 47:9

⁸ Genesis 21:25 and 26:15

⁹ Hebrews 11:13

have not as yet in very deede, as the holie fathers have done afore us, who not withstanding had not thinges opened so plainly and manifestly unto them, as wee have nowe, nor nothing neere.

Thus see you the maner how Abraham, Isaak, and Jacob were not disapointed of the land which God promised to give them, although they never had the full fruition thereof themselves, but waited patiently til the convenient time were come, for God to put their successors in possession of it after their deceasse. Sith it is so, let us walke on upon earth in sufferance of many conflicts, looking only upon the things that are promised us, not doubting but that we be sure of the benefite of them already, although we holde them not in our handes, ne behold them with our eyes. For why? God cannot fayle in his promises.

But now let us come to the joyning together of the thinges that Moses setteth downe: for he saith, *Drawe towards the land and possesse it, for it is at your commandement, according as God sware to your fathers.* Here Moses matcheth Gods promises, with the exhortations which he himselfe maketh: for the true fashion of building when men are to be brought unto God, that they may honor him and serve him and seek his kingdom, is to begin at his free promises, and to vewe that he preventeth us through his own mere goodnes, that he passeth not whether we be good or no, and that although we have not deserved ought at his hand, yet doth hee of hes meere free goodnesse come unto us, and bynde himselfe to us without any cause why. Thus ye see at what end we must begin. Againe, men must be exhorted and warned not to despise such a benefite, but to receive it, and therewithall to inforce and indever themselves to answeere God when he calleth them. This is the order which wee must observe in this text of Moses.

Drawe hence (sayth he) *and march forward.* As if he should say, Go to, your

God hath called you longer time than you be aware of. For in deede, the promise of salvation was given us before we were created; yea even before the creation of the world did God choose us, as S. Paul avoucheth¹⁰: and againe he hath fetched us backe to him, when wee were as cattell gone astray¹¹. Loe how Gods meere free goodnesse sheweth it selfe. We cannot alledge here any strength or any worthynesse of our owne: We cannot say, oh, God hath payed us our wages for our comming unto him: There is no such thing at all. But at such time as we were forlorne and damned, our God opened us the gate of salvation: when we were in Satans bondes, he did set us free: when we were become his utter enemies and were banished out of his kingdom, he made us heirs therof. Therefore lyke as he hath freely prevented us, and sheweth us stil that it is of his owne meere grace, that we can attayne to salvation: so we on our side must not be negligent and slothfull: but seeing he hath spoken unto us, we must also answeere unto him: seeing that he sayth, *Go, march on,* let us be going our way out of hand.

When there is any talke of doing good or of serving God, the Papists imagine by and by that men earne the kingdome of heaven by their owne desertes or merites: but the holy scripture holdeth the cleane contrary order, as wee see here. For why? It is not sayde that men bynde God to them by their meritorious deedes: but after that the inheritance is set before them, and that of free gift: and after it is shewed them, that nothing beareth sway in that behalfe but onely Gods goodnesse: then is it sayd unto them, *March forward.* And so wee learne to doe good, and to give our selves to the serving of God, and to become holy through his righteousnesse: not of purpose to make him beholden unto us, but to followe his

¹⁰ Ephesians 1:4

¹¹ 1 Peter 2:25

holy calling, least wee should reject his grace, howbeit that we cannot stirre one finger without Gods working in us by his holie Spirit. For wheras it is sayd, *Get ye hence and march foreward*: it is not for that the people was able so to doe: but when God hath once encouraged us, he printeth his doctrine in our heartes, and to the intent the same should not be unavaileable, he quickeneth us up: and to be short, he worketh so mightily in us, that after he hath once given us willingnesse, hee giveth us also performance therewithall, according as S. Paul avoucheth in the second to the Philippians¹². Yet for all this, wee must beare well in minde the thing that I have touched alreadye: which is, that Gods offering of his grace unto us, is not to the end we should as it were fall asleepe and make none account of it: but to the ende wee shoulde be quickened up to doe good, according to this saying¹³, that his goodnesse and love which hee beareth towards men, is uttered to the intent to purchase him a holy people fit for good workes, and [to the end] that we should walke in all purenes, wayting for the discoverie of the lyfe which he hath promised us. And if this had place under the shadowes of the lawe: much more must we doe it now in these dayes. So then, let us marke well, that Gods setting of the infinite riches of his goodnesse and mercie afore us and his opening of the gate of heaven unto us, is to the ende we should mount up unto him, and rid our selves of all earthly affections, seeking nothing but to lift up our heartes on high, and to passe out of this worlde, and to be discharged of all bondes and fetters that hinder us and hold us back, indeavouring with all our might to come unto him, as they that know how this present lyfe is but as a race, and that men must not loyter and linger here, but rather

go still foreward according to gods calling of us, who sayth, Come, Come, drawe neerer to me. And if wee goe to him, we shall no more be in daunger of wandering here and there, but we shall keepe on our way to the mark that God hath set before us, and we wil never rest till wee be come thither.

Now herewithall, to the intent to encourage the people, Moses telleth them that they shal not travel in vaine. *Go* (sayth he) *and possesse the land*: and that is one poynt more well worth the noting. For if we should bestowe our labor, and not knowe that we shal fare ever the better by serving God: we would become lazie, and our hartes would fayle us evey minute of an houre. But when we be sure that we runne not in vaine, and that God will reach us his hand, so as wee neede not to feare but our matters shall come to passe, though Satan streyne himselfe to hinder us: when we stand upon such a sure ground that our Lord will put us in possession of the thinges that he offereth us: it giveth us an invincible courage and constancie to outstand all temptations.

And therefore let us wey wel these wordes where he sayeth, *Get yee hence and possesse the land*: God sayeth not singly to his faithfull ones, goe your wayes, see what ye can doe, trye your strength, and in the meane while leaveth them at all adventures: no, but he sayeth to them, *Go to possesse*. As if he should say, doe but onely apply your selves to serve me, and let me alone with the doing of it, for I will worke after such a sort, as he that endevooreth to followe me shall not lose his labor, he shal not take paine in vain, I will make all his doings to prosper. That then is the thing that wee have to marke upon this streyne. And therefore what excuse is there for us, if we folloe not our Lord whither soever he call us, considering that this voyce, *Goe and possesse*, ought to sound in our eares? And if it were spoken for the land of Chanaan, much more shall it be avowed and verified still at this day. Wherefore whensoever we

¹² Philippians 2:13

¹³ Titus 2:11

ve slowe to obey God, loath to part from this world, or astonished with distresses: let us enter into such thoughts as these: Alas, is it possible for to me to come unto God? how may I overcome so manie and so great distresses? It farre surmounteth all my power and strength. When we be so incombred and brought in perplexitie and doubty, let us bethinke our selves thus: well, seeing it hath pleased God to shewe himselfe to me, it is good reason that I should be contented with the assurance that he hath given me, and with the experience of his goodnesse which hee hath made me to feele. And so must we passe on foreward still, notwithstanding all the temptations of distrust that may come in our heads.

And for a further confirmation of our selves let us also take to us this saying of his, *I have set the land before you*: for it expreseth yet better how they should possesse it. If men have an eye but to their owne power, and consider but their owne abilities: they may will distrust and utterly despaire. But when wee knowe how it is Gods office to give us the strength wich we want of our selves, and to performe our salvation whereof he himselfe is the founder: that is the thing wherein lyeth our trust. And therefore without presuming any thing of our selves, let us runne on with a cherefull courage: but yet let us consider neverthelesse therewithall, how it is God that uttereth his power for the working of our salvaion, and that he is the author thereof, and reserveth the leading of us to himselfe, in such sorte, as the possession thereof is already in his hand. Now if we intend to fare the better by his doctrine, first let us put out of our mindes all vaine imaginations of our owne strength, or our owne freewill, and of all that ever men have surmised. For those are the thinges wherewith the divell hath made men drunken, and beguileth them still, by bearing them in hand that they can doe much of themselves. And we see how the

Papistes are puffed up with that divelish pryde yet stil at this day. There is descanting among them of their owne Freewill, there is descanting of their owne forwardnesse: and yet as able folke as they be, they doe no sooner set fourth one step, but they be ready to break their necks. And well worthie: for God must needes laugh their overweening to skorne, yea or rather punish it, because it is a robbing of God. But whereas it is sayd, *that it is God which hath set the land at their commaundement*: let us understand that there is no strength in us, and that we must rid our selves of all selfetrust. And when we be so beaten downe, then let us take heart againe, assuring our selves that God will goe through with his worke, and that he hath not forgot his cunning, and that he will never give over till he have brought the things to passe which he hath promised us. Againe, if it were so that the land of Chanaan was to be set before the people of Israel, and that the same was to be done by the hand of God: I pray you must not wee be fayne to have the kingdome of heaven set before us? [yes surely.] For that people had but mortall men to overcome, that they might enter into the possession of a strange countrie. But we must overcome Satan the prince of the world, wee must overcome an hundred thousand enemies that fight against us, yea and all that ever wee have of our owne must be done away. Wee must flye up on high: and what a distance is there from hence to heaven? Then seeing it is so, let us resort to our God, let us put our selves wholly into his hand, let us rest uppon his onely grace, and let us cal uppon him with lowlynesse and reverence. And therewithall let us walke on in such sort, as we suffer hime to guide and governe us, assuring our selves that hee will never fayle us. For if we proceede after that fashion, wee shal finde that the trust which we have to attaine to salvation, will not puffe us up with all selfeweening, but make us to yeeld God his

due honor in the name of our Lord Jesus Christ.

Nowe let us kneele downe in the presence of our good God, with acknowledgement of our faultes, praying him to make us feele them more and more, and that therewithal we acknowledging our infirmities, and perceyving our selves to be poore and naked of all goodnesse, may runne wholly unto him, so as we seeing that there is no cause why we should glorie in our selves, may seeke our whole glorie in his onely goodnesse and mercye. And that forasmuch as wee have not nowe an onely Moses to leade us into the land of Chanaan, but Jesus Christ which is come downe unto us to drawe us up into heaven after him: we may follow such a guyde, yeelding or selves wholly unto him, and in no wise dragging backe from him, saying he will have us to come unto God his father. That it may please him to graunt this grace not onely to us, but also to all people and nations of the earth, etc.