

On Saturday the xiii. of Aprill. 1555.

The sixth Sermon upon the first Chapter.

22 Then came you all unto me and said, let us send men before us to search out the land for us, and to bring us word by what way we shall go up into it, and into what Cities we shall enter.

23 That saying liked me well, and thereupon I tooke twelve men among you, of every tribe one.

24 And they departed, and went up into the Mountaines, and came to the river of Escol, and searched out the land.

25 And they tooke of the fruits of the Land in their handes, and brought them to us, and brought us word againe and said, The Land which the Lorde our God giveth us is good.

26 Yet notwithstanding, you would not goe up, but were disobedient to the commaundement of the Lord your God.

27 And you murmured in your tentes and saide, because the Lorde hateth us, therefore hath he made us to come out of the Countrie of Egypt, to deliver us into the hand of the Amorrhites, to cause us to be destroyed.

28 How shall wee goe up? Our brethren have made our heartes to quaille, by saying: the people are moe in number and taller of stature than wee. The Cities are great, and walled up to the skie. And moreover we have seene there the sonnes of the Enakims.



ere Moses bringeth to their remembrance the things that are contained in the xiii. Chapter of the Booke of Numbers, howbeit that there seemeth to be some diversitie at the first blush. For there he declareth that such as should have espied out the land, were sent by the expresse commaundement of God: and here he maketh no mention of it, but saith it was done at the request of the people. Now these two things may very well agree: that is to wit, that the people should desire to have the enteraunce into the land knowen before they went any further: and also that God

should allow that desire, yea or rather even prevent it, accordingly as wee knowe that in all thnges he guided this people with a passing fatherly care, as shall be shewed in the next Lecture. Therefore there is no inconvenience in it, that God to shewe the people what care he had to guide them, should appoint spies to be sent: and that therewithall the people also on their part should require it. So then we see still that God bare with the people, when he graunted to send men to spie out the land. And let us marke, that it was a condemning of the people, when the thing that should have bene to their helpe and furtherance, did plucke them backe. And it is not

reported alonely of those whome Moses speakes off, to the intent that wee should blame them: but they bee set forth as an example and looking glasse, for us to see our selves in, and to fare the better by it. If God beare with us and give us meanes convenient for our infirmitie: let us apply them to our use, let them stirre us up to obey him, and let us not in any wise be hindred by them. This (say I) is the thing that wee have to marke.

But the chiefe point is this that Moses addeth¹, namely, *That the spies brought worde againe that the land was good, and that the people would not beleewe it but were disobedient to the mouth of God.* It should seeme that Moses rehearseth not the storie as it is conteined in the place before alledged. For ther it is said, that of the twelve which were sent, there were but two that hartened the people to enter into the land that was promised them, and that the other ten laboured as much as they could, to discourage those which were not verie well disposed of themselves. Seeing it is so, why doeth Moses say here, that the spies reported it to be a good land, as though they had encouraged the people to doe as God had commaunded them? Wee have to marke here, that Moses hath not an eye to the greater number nor to the multitude: but to the better sort of them. Although then that there was no moe but Caleb the sonne of Jephonee and Joshua the sonne of Nun, that made good report, and traueiled to make the people to obey God: yet are they preferred at Gods hand. Thus ye see that God esteemeth more of the sixth part than of all the rest. And it is a verie notable point, as wherof wee may gather verie good and profitable doctrine. For anon Moses will adde, that the greater part of those that were sent to spie out the land, saide that the Cities were great and walled up to the skie.

But as now he speakes but of the two that discharged their duetie.

Wee see then, that whensoever the greater multitude of men inclineth unto evill, we must let them alone as though they were nothing worth. They bee not worthie to come in account, and wee must rather holde with a handfull of men whom wee see to teache us faithfully and to give us good counsell: I say wee must rather followe one or two such, and let a hundred, yea a thousand others goe, than cast our selves into confusion with the greater multitude. And if ever this were needfull: it is needfull now in our time. For on the one side wee see how all thinges are turned upside downe in the worlde: superstitions are so great and unmeasurable as is pitie to see. If wee should frame our life to the common trade, what a thing were it? For all is infected with robberie, deceite, crueltie, treason, blasphemie, contempt of God, drunkennesse, whoredome, pride, and loosenesse. Nowe then, whosoever fashioneth himselfe to the custome of men, must forsake God and withdrawe himselfe from all goodnesse: he must give himselfe to all lewdnesse, and plundge imselfe into all wickednesse. Lo to what point wee bee come. What is to be done then? Let us learne to looke upon such as are able to guide us aright, though they be but fewe in number: and let us not be caried away by the greater multitude. For it wil not serve to shield us before God, it will not serve to lessen or to mitigate our fault. If we say, every man did so: when I saw such a number of men followe that trade, I put my selfe in companie with them: and to my seeming the thing that was so commonly used, could not bee but lawfull: the alledging of such fond excuses will stand us in no stead, for we shall win nothing by them, as I saide afore. And therefore let us follow those to whom God hath given the grace to shew us the right way. Though there be but three or foure of them, let us

¹ Numbers 13:31,32 and 14:6

esteem them no lesse than if they were an hundred thousand. For God passeth not for the greatnesse of the multitude, as it is said already.

Againe, on the other side, as concerning Religion: are they that sticke to the purenesse of the Gospell, moe in number than the Papists, Turkes, and heathen men? No surely. Insomuch that if wee bee compared but with the Jewes which are a cursed ofscouring, whom God hath so rooted out as there remaine verie fewe of them: yet notwithstanding the Christians which are willing to give themselves simply to the serving of God according to his word, are so fewe in number, as the other may farre passe them. What would become of us then, if wee shoulde followe the greater number? And yet wee see howe a great sort of ignoraunt folkes doe take upon them to say, Tush, as for them that take upon them to alter Religion, they bee but a verie small number, and are they wiser than all the world beside? Thus you see how most men gase upon themselves, and cast a stop in their owne way, to barre themselves from comming to Gods trueth. And what is the cause thereof? Even their blearing of their owne eyes, by gasing upon the greater multitude which goeth to destruction.

But contrariwise, let us condemne the whole world, as Noe was faine to doe in his time. And that condemning of his was not in vaine: for he and his houshold were saved by it. And although they were not above eight persons in all: yet durst they set themselves against the whole world: and so must wee doe. Though all the whole world crie out with one voyce, that it is not now needefull to rest upon the holy scripture, and that the opinions of the great wise men of the world whall stand: let us give eare to that which GOD sayeth. Albeit there were but one man that laboured to bring us from the errours and superstitions that have full scope everywhere: yet let that one man bee more esteemed at our handes, than a

hundred thousand others. For wee see the rule thereof that is given us here.

And although Moses was the writer of this Booke: yet is it the holy Ghostes dooing, who used him as an instrument. Now then, where it is saide *That the spies reported it to bee a good land*: wee see that the two are set downe as it were in the roome of all the twelve, and the other tenne are laid underfoote. For they were not worthie to bee remembred, and we knowe that God destroyed them for their untrustinesse. Then if there bee any deceivers that seduce the common people, so as their wicked doctrine is received, and men like well of them, and in the meane while there are very fewe that teache us to serve God purely: let us heare those fewe, and let us not sticke to say, These are the teachers that instruct us rightly what wee ought to doe. Though the number of their adversaries be never so great, let us not make any account of them forasmuch as we see that God destroyeth them, and they be as it were rased out of his booke: for beholde, this storie written by Moses is the very register of God. Insomuch that wheras on the one side ten men had conspired to miscarie the people, they were all rejected, and God made no reckening nor account of them. And [on the contrarie part] whereas there were but two that encouraged the people faithfully: those were put in number for all the rest, for they were well worthy to be esteemed as ministers and shepherdes in Gods Church, for their due performing of their charge. Therefore if we marke this text, we shall be throughly armed and fenced against all the stumbling blockes that trouble most men, who when they see a sort of dogges barking at Gods trueth, are utterly at their wits ende, and knowe not what to doe nor where to become. Wherefore let us looke to observe the rule that God giveth us: and then shall wee ever keepe on our course, and never be turned out of the way for the troubles and divisions that we see in the world.

And hereunto also ought that to serve which Moses addeth, *You would not* (saith he) *but were disobedient*. To whom? He saith not singly *unto God*: but *unto the mouth of God*. This maner of speache might seeme harsh at the first sight: but yet it importeth good doctrine. Wee know that men are alwayes desirous to excuse themselves when they withstand God and incounter his word: and yet for all that they cease not to protest that they meane not to be against God. Their intent then is, that men should not thinke them to doe that which they do. But here to cut off occasion of all startingholes, the holy Ghost saith expresly, that we must yeeld to Gods mouth. And what is ment by this mouth of his? It is his uttering of his will unto us, when he speaketh to us by his ministers, by his Prophets, and by such as he raiseth up in his Church to governe his people. That then is the thing that wee must take heede unto: for God will not shewe himselfe to us in visible maner. True it is that at the same time he gave signes and tokens, to the end it might bee knowen that he himselfe spake by Moses: but yet in the meane while he used Moses as his instrument, and therewithall confirmed his lawe which was published at that time. After him came the Prophets, and them also did God use as his mouth: but in the Gospell wee have his mouth open most of all. So then let us marke well, that they which protest that their intent is to serve God, and in the meane while make none account of his word, as it is uttered and left in writing: are but hypocrites, yea even shamelesse hypocrites, bicause the deede itselfe proveth them liars. For whereas they on the one side say that their intent is to serve God: and God on the other side intendeth to trie our obedience by setting his word before us: the same is a good triall to discern whether our saying that we be his servantes, be so in good earnest or no. For thereby it appeareth, that they hearken not to his word, but rather reject it, and

preferre their owne opinions and fancies before it. And so ye see a point that ye ought to marke wel.

And hereby it appeareth how much the whole world is to be condemned now adayes. For the Papistes can well ynough say, that their intent is to be subject unto God: yea and to what purpose else do they take so great paines, and martyr themselves in their foolish devotions? All the Idolatries which they commit, they terme by the name of Gods service. But yet for all that, behold, wee have the holy scripture wherein God hath uttered his will unto us, and he will have men to be ruled thereby. This is alledged to the Papistes, to the end they should not followe their owne lykings, but submit themselves to the bridle in such sorte as God hath layde it uppon us, and beare his yoke quietly. But contrariwise, they will needes serve God after their owne imaginations, as we see by the confused mingling that is among them, [which maketh it manifest] that they have no care at all to observe Gods commaundements. For their saying is, mee thinkes that this is good, thus were we taught by our fathers. Wherby we see that they doe flatly resist Gods mouth. They will not stick afterward to say, O wee worship God. Yeamarie, but God will have men to harken to his mouth, and we knowe what maner a one that is: namely even the same wherewith he hath spoken by Moses and the prophets, and finally by the Apostles by whom he hath taught us familiarly all that ever hee would have us to doe. So then let us nowe take good heede to this doctrine, for wee cannot disobey Gods mouth, that is to say his word, but it is a manifest despising of him: for they be things that differ not, neither can they be separated asunder.

Furthermore not onely the Papistes doe provoke God by resisting his word: but also we see that even they which possesse the Godpell, will beleve nothing but that which lyketh themselves. For what reverence hath

the holy scripture nowadayes among a number of men? In deede the word *Gospell* costeth them nothing: but in the meane while, if a man tell them that God sayth not any thing which is not there: every man takes upon him to bee an interpreter: or els hee sayth, mee thinkes this is harde, and as for that, I cannot disgest it. And so, after as every man mislyketh of the holy scripture, so taketh he leave to reject one thing or other, whereas notwithstanding, wee should in all pointes have our mouthes shut when God speaketh, and our eares open to receive whatsoever he sayth unto us. Forasmuch then as we see that the doctrine of the *Gospell* is so despised throughout the worlde, and every of us shooteth foorth his owne bolt, and wee will needes have such shiftes and devises as lyke ourselves, so as if any thing seeme evill unto us, wee rejecte it: it may easily be gathered by the sight thereof, what horrible condemnation is prepared for all such as disobay the mouth of God. And therefore let us learn to temper our selves with such modestie, and sobernes, that as soone as we have any record of Gods trueth, wee may yeelde unto it without gainesaying. Let that serve for one poynt.

And moreover let us extend this doctrine yet to a further use: which is, not to be inquisitive of Gods trueth, furtherfoorth than it is uttered in the holy scriptures. For God will not have us to fall (as yee woulde say) to pulling out of his bowels, as they doe which will needes bee searching out of measure, and more than they have leave to doe. We shall see a number of fantasticall fellowes and giddibraind persons, which cast forth fond and tryfling questions, and turmoyle heaven and earth, and are never contented, but are alwayes busie and full of unquietnesse. Now, this is a cursed and deadly disease. And therefore let us learne to hearken unto God when he speaketh to us, and not to covet to know any more than he hath taught

us, and setteth daily before us in the holy scripture. Let all our wisdome be to receive that which is uttered unto us by the mouth of god. It followeth how Moses upbraided the people, *that they murmured in their tentes, saying: Beholde, because the Lord hateth us, therefore hath he brought us out of the land of Egypt, and brought us hither as to a burial place. For our brethren have made our hartes to quaille, telling us that they sawe Giants in the land, and that the townes are walled up to the cloudes. And to what purpose then shall wee goe?* Here wee see that when men begin once to doe amisse, the mischief waxeth stil worse and worse, untill it become to the full measure. It was an evill beginning aforehand, when the people resisted God, and would not followe to enter into the land at the commaundement of Moses.

But is this all? No, behold here is yet a much more cursed blasphemie, in that the people spyeth GOD, repyning at his bringing of them out of Egypt, and charging him with hatred towards them. And whereof came this? No doubt but hee maketh it playne: namely for that men seeke covert in dooing evill, and make no conscience to accuse God and to blaspheme his holy name, to the ende to have some colour wherewith to hide their owne wickednesse. Thus you see how men deale, when they cannot finde in their hartes to yeeld unto God. They will needes still justifie themselves in their disobedience, specially when God preaceth uppon them and holdeth them at a bay, yea and layeth in such evidence against them, as they be convicted: for then doe they seeke startingholes to justifie themselves even in despite of God, accusing him and laying all the fault uppon him. Truly this is a cursed kinde of dealing, but yet we see it is common, insomuch that men doe make even an arte of it. How many are there to be found, that wil not blame God to cleare themselves? If a man blame them for it, and

charge them with their faultes: they will not graunt that their intent was so: but yet the deede bewrayeth that it is so. If a man bee rebuked for his vices, with whom hath he to doe? In deede it may be that it is but a mortall man which findeth fault with him and sayth, thou hast done this or that: but yet must hee understand that the judgement is Gods. Whensoever any man telleth us that wee have done amisse: wee must not looke at him that speaketh, for Gods word is the judge. Therefore must every man cyte himselfe, and as oft as he is warned of any offence, he must offer himself to Gods judgement seat, and consider that that is the palce where he must appeare to make his account. Now let us se how every of us is inclined or disposed to confesse his faults. Nay, contrariwise we seeke al the shifts we can, to shroud our selves, and we have our lurkingholes, insomuch that even when we be too manifestly convicted of our sins, yet we cease not to wrangle still. But our Lord will not suffer us to scape him so by our fond excuses. He followeth still upon us, and then begin wee to gnash our teeth at him. We see that these would excuse themselves. But when they fall to replying, with how so? see we not that the evill is already apparant? Therefore when men percieve themselves to be so preaced at by Gods word, they become as wilde beastes, they spit out and cast up their poyson, they spite God apparantly, and rayle at his word. And would God that examples therof were not so common as we see they be.

Wherefore let us marke, that this text ought to serve us as a looking glasse, wherein to behold the frowardnesse that reigneth throughout the world. And when we have done amisse, let us learne to absteyne from wilfulnesse. For else in the ende we shall fall into the bottomlesse pit of blaspheming God, and if we continue in that stubbornes and unwillingnes to acknowledge our own vices, in the end we

shal fal to resisting God furiously, as it befell to these wretches of whome Moses speaketh here. For when men wil needes maintaine themselves after that sorte in their wicked quarels against God, they fall not onely into disobedience, but also into sturdinesse, yea even into most shameful and beastly sturdinesse, as we see here. It was too grosse a fault already, when the people had said, how shall we goe, or what can we do, seeing the townes are so strong and the people so giantlyke? It was too much already to resist God after that fashion. But behold, here is yet a more excessive unthankfulnessse. For in stead of bethinking themselves of Gods grace, in delivering them from the thaldome of Egypt: they fal to rayling at him., What (say they?) Would God have fetched us out of the land of Egypt, if he had not hated us? Now alas what hatred was it! When God pitied his poore creatures, they were even at the last cast: they were intreated lyke wretched slaves, yea even to the drawing of the bloud out of their vaines: they were so cruelly handled, as was horrible to see: and in the end the tyranny was growen so farre, that all their malechildren were murdered, of purpose to make cleane riddance of them, and to wipe out the very remembrance of them. Even at this pinch, did God have compassion upon the people. Could any greater goodnes have bin shewed? And when as he saith by his prophet², My people, what harme did I thee in bringing thee out of the land of Egypt? doeth it not appeare thereby that they were too too malitious and frowarde? I planted a vine [sayth God] and looked for good fruite: and now thou wilt choke thy maister with thy sowernesse.

Now then seeing that this delivering of them out of the land of Egypt, was a singular warrant of Gods goodnesse, love, and mercie towardses them: must it not

² Micah 6:3

needes be that they were stark mad when they twited God with tis bringing of them out of Egypt, charging him that he did it of hatred towardses them? Were it possible that men should ofershoote themselves so farre, if they were not become starke devils? No: but as I sayd afore, this doctrine is written of the Jewes that were in the time of Moses, to the intent that we should profite in the feare of God by their example, and beare in minde that they which will needes stand to wilfully in their vices, shall in the end fall to flat spiting of God, and blaspheme his name, turne good into evill, deface his mercie as much as they can, mingle heaven and earth together, and make a hellishe confusion of all thinges. Wherefore let us stand in awe, and walke on in humilitie and warinesse, glorifying God. Againe, when we have committed God any fault, let us be afayrd, yea and even mourne for it, and not pretend ant matter or quarell against God, but rather flee to his onely mercie for refuge, being utterly ashamed and cast downe in our selves. And so ye see what we have to marke uppon this test, where it is sayd that the Jewes murmured in their tents, saying that Gods bringing of themn out of the land of Egypt, was because he hated them.

Now furthermore it behoveth us to marke, that the cause of their rayling, was for that they knewe not Gods power, notwithstanding that it was apparant to them. For although they had felt it enough, and more than enough to have confirmed then withal: yet nevertheles, as soon as they heard speaking of the talnesse of their enemies, of their walled cities, and of their strong holdes: by and by their hearts failed them and they were utterly dismaid. And why? Surely God had given them proofe of his mightie power, to the intent they should have trusted to him as I have sayd heretofore. But what for that? They shut their eyes at all those thinges, and therewithal fell to grudging assoone as they

heard of any distresse. And even so doe we. For when God calleth us, or commaundeth us to goe: wee will see aforehand whether there be any lettes or no. How shall I goe, say wee? for there is this let and that let: and as for me, I have no strength at all. And in the meane season we consider not that God is strong enough for us, and that it is his power which maketh us to walke on, and to overcome all that ever the devill trumpeth in our way. Now then, wee can never yeeld God his due honor, to trust in him, to put our selves into his hand, and to hope that he will helpe us and give us the upper hand of all thinges that may turne us out of the right way: except we have an eye to the benefits we have received before. And so we see that Moses rehearseth not here a single storie, that we might the better know what God hath willed us to doe: but rather that he setteth before our eyes what we be, together with the vices that are but too common among among us, to the end we should learne to put our trust in Gods strength. What is to be done then? We see our owne frailetie, howbeit not so much as were requisite: but yet, that which we se ought to make us hang downe our heads. Neverthelesse, when we knowe once that there is not power in us to follow Gods will: let us step to the remedie, let us not be out of hart for it, neither let us doe as they doe which thinke themselves quit because they have not wherwith to stead the turne, saying, oh syr, I am of flesh and bloud, I am a man. And what is that to say, but that thou art in sin, and uncleane? But manie men say so, to the intent to washe their handes of it. They may well say, as for me, I have not so great strength: true it is that i ought to doe it, but I am not able. Yea marie, but is there not a God that can do it for us? yes: and therefore when we once knowe our owne weaknesse, let us learne to seeke the remedie, forasmuch as god hath promised us the spirit of strength, that being grounded thereupon, wee may not

doubt but that wee shall overcome all our enemies, and all the assaultes that can be made uppon us. Furthermore let us also consider the power of our enemies, and the greatnesse of temptations. For wee have not to doe with fleshe and bloud, they that fight against us are not mortall and transitorie men, but they be all the powers of the ayre, and the prince of the worlde practiseth all that he can to discomfit us. Now therefore, when we once knowe the force of Satan, and the meanes that he hath to breake us, and to undoo us: let us not faile to take courage, and to bee of invincible constancie. And why? for we know that our God hath promised us the upper hand of al that ever Satan shal practise against us. And therefore it is he that we must trust unto. Thus we see generally how we ought to put this doctrine in ure.

Now have we to goe through with the rest of the similitude which I glaunched at here before: which is, that we must consider, that seeing Gpd doth call us nowadays, not to the possessing of the lande of Chanaan, nor to be lodged here in this world for a fewe dayes, but to come to the heavenly lyfe, and to the immortall inheritance: it becommeth us to take courage, and to acquaint our selves with this doctrine. And seeing that God hath told us, that his reaching of his hand once unto us is not in vaine³, and that he will goe through with his worke: wee on our part must determine fully to goe through with our course, and not to shrink in the middes of the way. Thus ye see, first of all that we be more to blame than the Jewes of olde time, if wee hearken not to Gods mouth, considering that his intent is not, only to give us an earthly dwelling place to lodge in, but to call us right foorth to the kingdome of heaven, and to the immortall glorie⁴, whereof wee bee made partakers

aforehand by hope. And besides this, wee see after what sorte our Lord hath called us. For he hath not given us such Spyes as were given to the people of olde time, he hath not given us a doosen persons to report unto us what maner a land it is: but hee hath sent us his onely sonne, who is a faithfull wnesse of the invisible heritage⁵, yea and hath given us good hanel thereof in his rysing againe⁶. Wee have the twelve Apostles which were chosen according to the number of the tribes of Israell, and they were as good as twelve trumpeters to make gods voyce heard throughout the whole world. And besides them, there hath bin a great cloude of witnesses, as the Apostle termeth them in the twelfth to the Hebrewes⁷, whereby he meaneth that if we were not over dull, and worse than unthankful and churlish: it might well suffice us to have such an infinite multitude of witnesses [to avow and warrant] our faith. Now then let us learne, that if we fight under Jesus Christ⁸, who hath told us that sin is overcome by his death and passion, and the bondes of death are broken to the intent to set us free⁹: it becommeth us now to looke up to heaven, and to march on boldly through the world, forasmuch as he being risen againe, sheweth us that the possession of righteousnesse and lyfe is assured unto us, because the power of his spirit is uttered therein¹⁰. Seeing we have such as confirmation to warrant us the kingdome of heaven that is promised unto us: should we be cowardly? what excuse wil there be if we play the dastards and nice cockneyes? But to the end we may obey our God and not provoke his mouth: let us fal to strengthening of our selves in him. For what caused this wretched people to turne away

³ Psalm 138:8 & Philippians 1:6

⁴ Romans 8:23

⁵ Revelation 1:5

⁶ Romans 8:11 and 1 Corinthians 15:20

⁷ Hebrews 12:1

⁸ Romans 4:25

⁹ Colossian 3:2

¹⁰ Romans 1:4

so from his calling? Even their considering of their enemies force according to their owne nature, and their forgetting of God and his power in the meane while. Let us learne then to make such account of the strength of our God, as that wee may by the power of his spirite gette the upper hand in all incounters that hee bringeth us unto: for hee will not have us to be idle in this present lyfe. Hee coulde well enough set us in quiet at the first instant, so as wee shoulde not be troubled any maner a way, nor the worlde make warre against us, nor we be tempted at all by our owne fleshe, and that Satan whould bee far of from us. God I say coulde well maintaine us in ease at the first instant: but he intendeth to trye our patience: for he will have us to be men of warre. Wherefore let us on our side fight, yea, let us fight lustily: and if our enemies bee too strong for us, (as wee finde that they be in deed) let us flee for refuge to the helpe that our Lorde hath promised us, and wee shall overcome all lets if wee fight in the strength of God. But yet let us marke that wee must fight unto death, and not dye once onely: but have death present dayly.

For what else is a Christen mans lyfe, than an indeavoring to renounce the worlde and all his owne affections? And therefore looke how many good thoughtes wee have, so manie are the deathes of our owne froward nature: so as it is not possible for us to serve God one day, but we must dy a hundred, yea and a thousand times: I saye wee must dye by beating downe the sinfulnessse of our owne nature: for wee bee full of vices. So then let us marke well, that God is so farre of from making account of Liverhearted servants, that delight in ease, commoditie and pleasure: that hee will not onely have us to fight, but also to be readye to dye, and to put the doctrine in ure which I come now to touch: that is to say, to bee chaunged and renewed everye minute of an houre.

Moreover let us note also, that lyke as our Lord Jesus Christ was buryed after hee had bin crucified and suffered the reproch of his death: so must we be buryed too. For it is not enough for us to dye one day and no more, as some doe, (which have good braydes, so as ye would thinke them ready to forsake themselves utterly, and there appeareth great willingnes in them to renounce the world: but suddenly they will needes fall to resting there, and they can no skill of entering into the grave:) But we must holde out in it, so as when wee have once learned to dye with Christ, and to crucifie our olde man as S. Paul termeth it to the Romans¹¹: we must also be ready to goe into the grave¹², that is to say, all that ever is in us as in respect of the world and of our owne fleshe must be utterly abolished, and wee our selves become nothing. To be shorte, wee must desire nothing but to have our lyfe hidden with Christ, (as sayth Saint Paul to the Colossians¹³) yea and to have it hidden til his comming againe. But in any wise let us beware that wee be not unthankfull: for we shall never take courage, but by considering the inestimable worthynesse of the good things whereunto God hath called us. And therefore when we heare that the people considered not Gods bringing of them out of the land of Egypt: let not us followe that trace, for it were the next way to put us out of hart. So then, we shall never make anie account at all of Gods benefites which wee have received alreadie, and which he shall have made us to feele: except we have our eye alwayes fast set uppon the promised land, that is to wit, uppon the everlasting lyfe. And therefore on the one part wee must oftentimes bethinke us of Gods benefites, and call to minde his goodnesse and mercie towards us which we have felt. But that is not all that we have

¹¹ Romans 6:6

¹² Romans 4:6

¹³ Colossians 3:3

to doe: when wee have once considered how God hath shewed himselfe to be our redeemer, how he hath taken us out of the horrible blindness wherein we were, how he hath inlightened us with the brightnesse of his Gospel, and how he hath done us so many good turnes even in respect of our bodies, as we ought well to understand that he hath shewed himselfe a father and saviour towards us: but specially when we have throughly weyed or rather worshipped the goodnes which he hath shewed us in all the spiritual benefites that we have received at his hand: (for the be the excellentest, and we also ought to esteeme them more than al the bodily things that we could have had at his hand:) when we have once considered all these thinges: then must we also bethinke our selves whereunto it is that God calleth us, that is to wit, to the kindome of heaven. Therefore we must alwayes have our countenance as it were set fast upon the heavenly lyfe, and looke thitherward, so as all our wittes, all our desires, and all our indevors tend thither. For if we have not an eye to the kingdome of heaven: wee must needes shrinke at every incounter every minute of an houre. Thus then ye see what wee have to doe in that case. And moreover to the intent our hartes quaille not as Moses sayth here: let us indever to strengthen our selves with the power of the holy ghost, and consider that (as it is sayd by the prophet Esay¹⁴, and alledged by the Apostle in the Epistle to the Hebrewes¹⁵;) the Gospel hath this propertie and nature with it, that when wee feele our knees weake and trembling, when our armes are feeble and after a sort broosed and broken, and when we be hemmed in on all sides with impediments that hinder us from following our vocation: it maketh us to resorte to Gods word, which ought to strengthen us and to make our armes and legges sound and lustie againe,

and specially to strengthen us in our hearts and mindes.

Now let us kneele downe in the presence of our good God with acknowledgement of our faultes, praying him to make us feele them better than we have done, so as we may repent us rightly of them, and being ashamed in our selves resorte unto him, assuring our selves that (as he hath promised to receive all wretched sinners that come unto him upon trust of his grace by meanes of the death and passion of our Lorde Jesus Christ) wee shall be accepted of him and and his wrath pacified towards us, though wee have provoked him never so much. And let us pray him, not onely that wee may obteyne forgiveness of our sinnes past: but also to guide us henceforth by his holy spirite, and to drawe us from all the vanities of the worlde, so as he fashion us according to his owne righteousnesse, and make us feele the fruite of the victorie and triumph that is prepared for us in heaven. That it may please him to graunt this grace, not only to us but also to people and nations of the earth. etc.

¹⁴ Isaiah 35:3

¹⁵ Hebrews 12:12