

M.
DERINGS
workes.

More at large then
euer hath heere-to-fore
been printed in any one
volume.

LONDON
Printed by *Edward Griffin*
for *Edward Blount*.
1614.

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A Sermon preached before the Queenes
Maieſty the 25. day of February, by Maister
Edward Dering.
1569.

O Lord open thou my lippes, and my mouth
ſhall ſhew forth thy praiſe.

Pſalme 78. 70.

*He choſe David his ſervant alſo, and took him from the ſheepfolds,
even from behind the Ewes great with young took he him: to feed
his people in Iacob, and his inheritance in Iſrael. So he fed them
according to the ſimplicity of his heart, and guided them by the
diſcretion of his hands.*

THE Prophet declareth in this Pſalme, howe
God of his iuſtice, for the great ſinne of E-
phraim, took from that Tribe both the Ta-
bernacle and the Scepter, and gaue them to
the Tribe of Iuda: whome then according
to his mercy hee had purpoſed to bleſſe with all perfect
happineſſe. In which we learne, not to abuſe Gods mer-
cies, leaſt they be taken away from vs, as from the Tribe
of Ephraim they were. And then what helpeth it vs that
in times paſt we haue been happy? And leaſt this ſhould
happen alſo vnto the Tribe of Iuda, to fall from Gods
mercies, into his diſpleaſure: the Prophet in this place
K 3 ſtirreth

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15 stirreth them vp to thankfulness, that they may be found
woorthy to haue continued toward them so great bles-
sings. And this hee doeth by the example of Dauid, in
shewing both howe mercifully God hath dealt with him,
and how obediently Dauid walked before the Lord.

Three rea-
sons.

20 And herein he vseth as it were 3. reasons to moue them
withall: The first is of Gods mercy whence hee had cal-
led Dauid. The second is of Gods intent and purpose
whereunto he called him. The third of Dauids own per-
son, howe faithfully and howe truly hee did execute that
whereunto he was called. The first argument or reason
he comprehendeth in these wordes: *Hee chose Dauid his*
35 *seruant, and tooke him from the sheepe-folde.* The second in
these words, *Hee chose him to feede his people in Iacob, and*
his inheritaunce in Israel. The third in these wordes: *So*
he fed them according to the simplicity of his hart, and guided
them with the discretion of his hands. These arguments will
I speake of, as God shall giue mee vtterance. And if they
shall be now more effectuell to moue vs, than they were
then to moue the people of Israell, then be we profitable
and happy hearers. If not, it is good right and reason, that
as we haue been in the fellowship of the same sin and in-
35 iniquity, so we should bee partakers of the same reward and
punishment: that if God shall so deale with vs, that wee
lose againe both the Tabernacle & Scepter, as they haue
done before vs, we can say no other but the Lord is righ-
teous, and behold wee haue eaten the fruite of our owne
labours. Let vs therefore consider of these arguments, &
40 stirre vp as wee may the guilt of God that is in vs, that at
length we may learne by them more holy obedience.

The first ar-
gument.

45 The first argument is the good consideration of Gods
mercies whence he called Dauid. Which argument a-
lone is so effectual and strong to stirre vs vp to the obedien-
ence

before the Queenes Maiestie

ence of our calling, that it is able enough to raise vs vp a-
gaine, though wee were neuer so deepe sunken in rebellio-
on. A sure prooffe of the efficacie of it, may be vnto vs the
oft and continuall vse of it in the sacred Scriptures. For
seeing that Gods spirit in his holy word doth so oft imply
it, both as a helpe to confirme the godly, and as a present
remedy to turne againe the most obdurate and wilful sin-
ner from his obstinate purpose: surely, except all the
dewes of Gods mercies bee meruailously dryed vp in our
barren harts, the same argument if we can wel think of it,
50 will bee effectuell in vs to worke our regeneration in the
newnes of life. When God would haue Abraham to for-
get his Country and his Fathers house, to goe that long
and weary iourney into the Land of Promise, where he &
his posterity should dwell after him, hee confirmed him
with this saying: *I am the Lord thy God which brought thee*
out of Vr of the Chaldeans. By this remembrance of his for-
60 mer benefits, hee perswaded Abraham to aduenture all
that he presently enjoyed, vpon hope of a better promise
which yet hee had not seene, but which should bee fulfil-
led. When God would moue the Children of Abraham
that is the children of Israel, to turne againe from their
greate iniquities that they had so long practised in the
hardnesse of their hart, he vseth but this argument, to tell
them of all the miseries that they were borne in: their
70 Country to be a cursed Country: their fathers Idolaters,
Exo. 3. 10.
Gen. 11. 31.
Iosu. 24. 2.
themselues giuen ouer to al voluptuousnes and pleasure,
not regarding God nor seeking his religion. In which
wofull estate when the Lord God did behold them, hee
pittyed their misery, and sayed euen then vnto them: *You*
75 *shall liue.* By which promise their former woe vanished
away: and in stead of nakednes they were cloathed with
broidred worke, they were couered with fine silke, dec-
ked

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ked with many ornaments, and had a Crowne of beauty
 80 Iofu, 23, 16. vpon their heads. Now therefore that they should not
 Efa, 43, 34. walke in their owne wayes, or commit Idolatry as other
 Eze, 16, 5. Gentiles did, nor tread such benefits vnder their feet: this
 argument as a strong medicine the Prophet repeated of-
 2 Sam, 12, ten, and with many words. Thus God dealt oft with the
 85 7, 8, 9. Kings of Israel and Iuda, when they began to fall away,
 2 Sam, 15, and walke as other nations walked that were round about
 17, 18. them: he called them back by putting them oft in mind,
 1 Reg, 14, 7. how his mercy had beene with them, and from what low
 1 Re, 16, estate he had raised them vp. Thus the Prophets of God
 23. delt often with the people. Iofua when he had brought
 90 Iofu, 24, 2. them into the Land of Canaan, to the ende they might
 feare God, and so make their dwelling sure, he made vn-
 to them a longer repetition of Gods benefits, that by re-
 membrance of them, their dull spirits might be stirred vp
 95 the more obediently to follow God. Samuel, when hee
 1 Sa, 10, 18 was afraid of Gods heauy displeasure towards the people
 of Israel, because they had asked a King for them: to the
 ende they might turne away Gods anger from them by
 their speedy repentance, he told them what God had be-
 fore done for them, as a ready way to make them beware
 100 afterward, how they did willingly offend so louing a Fa-
 ther. Steuen whē he would haue perswaded those, whose
 AAs 7, 8, iniquitie was now grown to so ful measure, that they had
 crucified Christ, as though in this alone were the greatest
 105 hope of their amendment, he chose no other way to con-
 uert them, but this, to shewe in long exhortation what
 God had done for them, and for their fathers. And this, as
 in the beginning it was giuen by the holy Ghost to man,
 as a soueraigne medicine to keep him far from vnthank-
 110 fulnesse: so it hath been continued by the same spirit from
 time to time, to stir vs vp not to forget the Lord.

Our

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Our Sauio ur Christ to make his Disciples sure, & that
 they should neuer shrink for aduersity, hee told them of-
 105 Ioh, 15, 16. ten this, that they had not chosen him, but he had chosen
 them. Saint Paul, when he would moue the Corinthi-
 115 1 Cor, 12, 2. ans for to auoyd the false Apostles, and to follow Christ,
 hee perswadeth them thus, that in times past they were
 Gentiles, and weere willingly led away to dumbe Idols.
 And again to the Ephesians: *You were in times past dead in*
trespasses and sinnes, you walked after the Prince that ruleth
in the ayre, after the spirit that nowe worketh in the children
of disobedience: but God who is rich in mercies, through the
great loue wherewith he loued vs, euen when we were dead,
hath quickned vs in his Son Christ.

This argument dearely beloued, seeing it is so strong,
 120 let vs apply it vnto our selues, for our disease cleaueth fast
 vnto our bones with long continuance, and wee haue
 need of sharp medicine to heale it againe. Let vs there-
 fore vse it (I beseech you) and if Gods spirit haue not for-
 130 saken vs, that we be vncurable, no doubt we shal recouer
 and grow to amendment. Let vs see our owne estate, and
 what God hath done for vs, what cloudy daies haue gone
 ouer our heads, and in howe faire sunne-shine wee be set
 againe, and no doubt when sinne hereafter shall allure vs
 as before, it will make vs afrayd of his deceitfull bayte, &
 135 wee will neuer be brought with the beauty of the golden
 cup, to drinke of the spirituall whoredomes that are with-
 in. Wee were in times past Gentiles and vncircumcised
 140 people, nowe Christ hath pulled downe the wall of sepa-
 ration, and made vs al one, euen his children of adoption.
 Wee were aliens from the common wealth of Israel,
 now wee are receiued as Cittizens in the company of his
 faithful. We were strangers from the Couenant and pro-
 mise, nowe Christ hath deliuered a new Testament, in
 which

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145 which we also are written heires of mercy. Wee liued
sometime in ignorance, and had no hope, now wee haue
received knowledge & are comforted. Wee were with-
out God in the world, and could no where lay down the
150 terrors of our sinnes, but now we haue received the spi-
rit of adoption, by which we cry Abba Father. And what
Rom. 8.15. should I say more? Wee were subiect vnto sinne, hell,
Col. 2.15. death, and condemnation; now Christ hath spoyled the
Col. 1.13. principalities and powers, deliuered vs out of the power
of darknes, translated vs into a kingdome of immortality
and grace.

155 Except we haue set our harts as an Adamant stone, or
Ezech. 3.9. as the Prophet sayeth, made our hearts and faces like the
flint, it is imposible but that this cogitation should moue
vs; Or if it doe not, surely, surely, though the Lord had
160 not spoken it thus often vnto vs, or if the Scripture were
not written for our instruction, yet the Lawe of nature
would condemne vs for most vnthankfull men. Day and
night we should beare a witnesse in our own conscience,
how fearefull iudgement God hath reserued for so great
165 iniquity. Who amongst vs could beare it, to be rewar-
ded with vnthankfulness, where wee haue well deserued?
To be contemned of those, whome we haue raised vp to
honour? To be spoyled of those, whome before wee had
cloathed? To be betrayed of those, whom we haue espe-
170 cially trusted? And how then are we blinde & vnderstand
nothing? How shall the Lord beare it at our hands, if we
be vnthankful vnto him, if we contemne him, & rob him
of his honour, who alone hath made vs glorious, when
we were couered with our owne shame and confusion?
175 The lord grant vs his holy spirit, that we deceiue not our
selues. There is nothing more effectually to moue a son to
obedience, then to know hee hath a louing father. No-
thing

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180 thing maketh so trusty the bond-seruant, as to remember
hee hath a gentle Maister. Nothing maketh the subiect
more faithfull vnto his Prince, then to feele by good ex-
perience his Princes clemency. Nothing ioyneth man
185 faster in the bond of friendship, then to consider well
what his friend hath done for him. And let nothing bind
our obedience more carefully to the worde and will of
God, then that he hath so long continued mercifull vnto
vs. As sure as the Lord doeth liue, this is his holy trueth:
190 he that cannot be moued with this, hee hath not Gods
holy Spirit: Poore or rich, bond or free, hie or low, no-
ble or low degree, Prince or subiect, all is one. The re-
membrance of Gods mercy must make vs all thankfull,
were we neuer so mighty. This cogitation must banish
far from vs the pride of a kingdome, to thinke how God
hath raised vs from the sheepe-folds. Whosoever can say
195 thus; I haue been bond, but I am free: I haue bin in dan-
ger, but I am in safety: I haue been feareful & trembling,
I am carelesse; I haue beene full of sorrow, now my soule
is at rest: I haue beene in misery, I am in dignity: I haue
bin a prisoner, I am a Princesse; beleue me, beleue me,
200 if the great and goodly Cities which hee builded not: if
the houses full of all manner of gold, which he filled not: if
the vineyards and Oliue trees, which hee planted not, did
not make him forget the Lorde, which brought him out
of the Land of Egypt, out of the house of bondage, if pro-
sperity haue not made him drunken, so that he hath bani-
shed far from him all sence & vnderstanding, the remem-
205 brance of this thing will make him thankfull vnto him
that hath been the worker. Yea, euen you that are now a
Princesse of Maiesty, if you haue felt any such alteration,
take heede, fly far away from all vnthankfulness. If you
haue seene the dayes, in which you haue sayd; O Lord, I
210 haue

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Mat,7,26. haue no friend but thee alone, nowe that prosperity hath brought vnto you a great many of fayre countenances, forget not that God, who was your onely friend in trouble. If in times past you haue prayed that you might not build vpon the sand, to haue your house shaken with e-
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Psa,105,15. uery blast of winde: nowe that you haue choyce of your owne ground, take heed I beseech you, where ye lay your foundation. Now that the Sterne and helme is in your owne hand, guide your Ship so, that the waues doe not ouer-run it. If you haue prayed in times past vnto God to mollifie your enemies hearts, and to bring their cruell practises to nothing: nowe that you your selfe are set in safetie, be not cruell vnto Gods annoynted, and doe his Prophets no harme. I need not seeke farre for offences, wherat Gods people are grieued, euen round about this Chappell I see a great many, and God in his good time shall roote them out. If you haue sayd sometime of your selfe: *Tanquam ouis*, as a sheepe appoynted to bee slaine, take heede you heare not nowe of the Prophet, *tanquam*
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Iere,31,18. *indomita Iuuenca*, as an vntamed and vnruely Heifer. I will not with many wordes admonish your Maiesty that are wise enough: onely I wil say this, returne vnto your own heart, and search your reynes. And here I set before you the Tribunall seat of Christ. If you know these things to bee true, discharge the fayth you owe: grieue not your quiet conscience, least it beginne to accuse you, and the burthen of it be greater than you shall bee able to beare. If God haue defended you mightily, as euer hee did Dauid the Prophet: discharge your faith with the Prophet, and cry in Spirite: *Quid retribuam Domino pro omnibus quae retribuit mihi?* What shall I giue to the Lord, for all those benefits that he hath bestowed vpon me?

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Psa,115,12. And thus much as God hath giuen mee vtterance,
haue

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Iosu,5,6. haue noted vnto you out of the first part of this scripture, how God did choose Dauid from the sheepe-fold. The Lord giue you grace to confesse his goodnesse, and shew your selfe more thankfull for all his benefites. One other thing we may note here, that all that wee haue of God, it is of his free mercy, it is not of our deseruing, euen as hee gaue both the Tabernacle and the Scepter vnto the tribe of Iuda, because he loued it. So God gaue vnto his people a land that flowed with milke and hony, but he gaue it not for their righteousnes, for they were a froward people, but because he loued them. So God dealt fauorably with Sion, that is, with the Children of Israel, not because of their obedience, for they were a rebellious Nation: but because hee remembered his oath which hee sware vnto their forefathers. So God fulfilled the prophecy of Iacob and he blessed Iudah, but he fulfilled it in Dauid, whome he took from the sheep-folds. So Christ made his kingdome euerlasting in the house of Iacob, but hee layd first the foundation of it. And now he hath builded it vp, neither by the wisdome of the wise, nor by the vnderstanding of the prudent, but to testifie vnto vs his free grace and mercy. Hee hath chosen the foolish things of this world to confound the wise, and the weake things of this world to confound the mighty: and vile thinges of the world which are despised, to bring to nought the things that are esteemed and had in reputation, for this cause alone (as the Scripture witnesseth) that no flesh should reioyce in his presence.

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I Cor,1,27 & 28,29. *This he doeth to beat down mans pride.*
How

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How fitte wee here in safety, when all the world is on an uproare? And is this thinke you of our deseruing, or rather of Gods mercy? Nowe surely, surely, wee are very blinde, if we will not all confesse with the Prophet Ieremy, that it is Gods mercy that wee bee not consumed. So much disobedience both in Prince and subiect, so little care of dutie, so deepe forgetfulnes of God, what doth it else deserue, but heavy iudgement? And what can it testify else, but that these good blessings of God, are signes of his great mercy?

Well, well, the wisest way is to take heed in time. Let not our sinnes separate between God and vs? If there be no where examples that wee can looke vpon, let vs beware by the Tribe of Ephraim, that wee abuse not Gods mercies, for feare we loose them. Because wee are now out of danger, and there is no perill that is present, let vs not therefore say as proud Babilon sayd: *I sit like a Queen and shall see no euill, I shall be a Lady for euer, and shall see no losse of children.* He that thinketh he stands, sayeth Paul, let him take heede he fall not.

It is no good argument that our estate is sure, because God hath deliuered vs out of a great many troubles. Nay let vs the rather feare, & be the more circumspect. Gods arme that hath bene stretched out for our safeguarde in times past, is not nowe drawne in that hee cannot againe grieue vs. God deliuered the people of Israel out of the hands of many and grieuous enemies: but yet when the people of Israel woulde in no wise amend, God coulde raise vp *Salmanazer* to leade them away to perpetual captiuitie. Nay, we haue a great many more fearefull examples then this. Wee haue fearefull examples before our eyes, to take heede of Gods iudgements, when we abuse his graces. God defended *Senacherib* in the conquest of a great

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great many of Countries, in all which hee escaped harmlesse: yet when hee knewe not himselfe, but blasphemed the God of Israel, euen before the walles of Ierusalem: GOD could finde him out at home in his owne Country, and in the Temple of his Idols his owne sonnes slew him.

Agamemnon ten yeares together in mortal and bloody warres could neuer be hurt: yet after, at home in his own house, by his own wife he was killed. *Bibulus* a noble Roman gat many victories, and still escaped peril: yet afterward in the City of Rome, when he should haue had the glory of all his valiant acts, and rode through the streetes in the pryde of his triumph, a tyle falling from the house strooke so deep into his head, that it killed him presently. *Julius Caesar*, in winning the west part of the world, in 51. sette battayles neuer receiued dangerous stroke: yet after all his dangers so happily escaped, at home in the Senate house, in the middest of his Nobility, and in his Parliament robes, he receiued 24. wounds, & all of them deadly. Many such examples are before our eyes, to make vs beware and take heede of security, when any daunger is past; and to take heed of forgetfulnes, when we haue receiued mercy. The Lord enrich vs with the graces of his spirit, that when we often behold from whence wee haue bene deliuered, we may seeke diligently, and be alwayes carefull how to be found thankfull.

The second argument which I sayd the Prophet vsed, to make the people thankfull, was taken of Gods intent & purpose, to what end he chose *Dauid*, & that he sheweth in these words; *To feede his people in Iacob, and his inheritance in Israel.* These words are very plaine, and containe so expressly what is the duty of any Prince or Magistrate, that none can bee ignorant, but hee that will not knowe.

For

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Lam. 3, 22.

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Esa. 49, 1.

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Apoc. 18, 7.
1 Cor. 10.
12.

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2 Reg. 17, 6
18, 9.

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2 Reg. 18, 9.

Esa. 37, 12.

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Agamemnon.

Bibulus.

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Julius Caesar.

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*The second
argument.*

*The office es-
duty of Princes
& Magi-
strates.*

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345 For this purpose they are chosen, *To feede Gods people in Jacob, and his inheritaunce in Israel.* Whether hee bee Prince or Emperour, Duke, Earle, Lord, Councellour, Magistrate whatsoeuer, for this purpose hee is called, discharge it as well as he will: Hee must feede Gods people in Jacob, and his Inheritance in Israell. O if God had called them for some other purpose, howe gladly would they haue executed it? If God had called them to dicing and carding, to swearing and lying, to pryde and vanity, the mighty men of our dayes, how busily had they done their duty? But alas, this is not to feede Gods people in Jacob, nor his inheritance in Israel. This is to feed our selues. Euen as the Oxe is fed to the slaughter house, so wee doe feede our selues to euerlasting confusion. *They that haue eares to heare, let them heare.* God hath chosen his Rulers, *To feed his people in Jacob, and his inheritance in Israel.* These are the plaine and expresse words of Gods Spirite; and then what outragious spirite is that, or what Furie rather, that crieth thus with an impudent face, that the Prince hath not to doe with Jacob, and may not meddle with Israel? But these are the steppes that the man of sinne should treade, to speake against the Lorde, and yet say that hee cannot erre. These are the liuely markes of Antichrist, thus to fight against Christ, and yet say hee is his Vicar.

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Such is all the Religion of Papistry, examine the same if you will euen from poynt to poynt. Where God sayeth one thing, it sayeth still contrary, and yet cryeth with shame enough, there is no error in it. God in his
1 Tim, 4, 3. holy word sayeth, It is the doctrine of deuils, to forbidde marriage and the lawful vse of meates. The Pope very presumptuously forbiddeth both, and yet sayeth still that hee hath the holye Ghost. Saynt Paule the Apostle sayth:

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sayth: *If you obserue dayes and times, I am afraide that the Gospel is preached vnto you in vaine:* The Pope sayth, you shall obserue both. I can dispencc with the Apostle, and yet he sayth, he is Apostolicall. Saint Peter sayth: *Be you subject to the Prince, as to the chiefest:* The Pope sayth, the King is not highest, but hee is aboue both King and Keasar, and yet hee sayeth still hee is the successour of Peter. And what should I say more? It griueth mee to reckon vp all that monsters abominations. It woulde make a Christian heart to bleede, to see howe hee hath deceiued the simple. With his paper walles and paynted fires, hee made them so afrayd, that they beleeued all things whatsoever he had spoken. But he is filthy, and let him be filthy still.

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We will returne to our purpose, & learne of a princely Prophet what is a Princes duty: *Hee must feede Iacob and Israel,* that is, Kings must bee Nurse-fathers, and Queenes must bee Nurses vnto the Chureh of God. Vnto this end they must vse their authoritie, that Gods children may learne vertue and knowledge. For to seeke onely worldly peace and security, or to make vs liue at ease heere in this wayfaring Citty, that is, rather to feed flesh and bloud, then to feede Iacob; rather to make happy this worldly fellowship, then to instruct Israell. The true Israelite is strong against the Lord, and commeth with violence to claime the kingdome of heauen. What helpe it in this respect to be rich or honourable? *If I had all the riches in the world, yet could I not pay the price of my brothers soule.* Or if I had neuer so much rule and authoritie, I am not therefore the nearer to make intercession vnto God. They are other weapons that must preuaile against Sathan: and it is another attire that will bee accepted for the mariage garment. If we will feede Iacob and Israel,

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410 let vs leade them to the house of wisdom, and train them
 vp in the feare of God. The Lord open the Queenes ma-
 iesties eyes, that she may looke to this charge; otherwise,
 if wee liued neuer so peaceably vnder her, yet when the
 Lord shall come to aske account of her stewardship, how
 she hath fed her fellow seruants with the meate appoy-
 445 Luke 12. 42. 46. ned them, then she will be found eating and drinking with
 sinners.

420 But because we are so dull of hearing, that a little tea-
 ching of our dutie is not sufficient for vs, I will shewe out
 of the Scriptures some what more plainely if ought may
 be plainer, what is the duty of a Prince. The Prophet E-
 say 11. 5. say very effectually setteth it out in the person of our Sa-
 uour Christ, saying: *Righteousnes shall bee the girdle of his*
loynes, and faithfulness the buckler of his raynes. It is true that
 the Prince must defend the fatherlesse and widdow, re-
 lieue the oppressed, & haue no respect of persons in iudg-
 435 ment, seeke peace vnto his people, and gird himselfe with
 righteousness. But this is also his duty, & his greatest du-
 ty, to bee carefull for religion, to maintaine the Gospell,
 to teach the people knowledge, and builde his whole go-
 430 uernment with faithfulness.

For this cause King Salomon, both the mightiest and
 the wisest King that euer was, called himselfe a Preacher.
 And the holy King Dauid, to make manifest howe hee
 knowledgeth his duty, spake openly to his people, saying:
 435 Psal 32. *I wil instruct thee, & teach thee in the way that thou shalt go,*
and I wil guide thee with mine eye. This general rule king
 Salomon gaue vnto other: *Be diligent to know the estate of*
 440 Pro. 27. 23. *thy flock, and take heede vnto thy heards. For riches remaine*
not alwayes, neither the crowne fro generation to generation.
 Hereby expressly shewing, that to increase riches, or to
 sette foorth the glory of a kingdome, that is not the grea-
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test duty of a magistrate. Thus the Prophet Hoseas,
 crying out against the people of Israel, hee reckoneth Hosea 4. 2.
 vp this as their greatest disorder, that lying and swearing,
 and ignorance of GOD was not punished amongst
 445 them.

And alas (dearely beloued) if this be the saying of the
 Prophet, let vs looke vnto it. I dare not but speake the
 trueth, seeing God of his goodnes hath called me hither.
 He hath raised me vp so hie when I was cast down, that I
 cannot forget his benefits. If this will not serue, I will
 450 surely speake it more playnly, when the Lord shall open
 my mouth againe. Surely if this be the saying of the Pro-
 phet, (as it is indeed) that lying, that swearing, that blind
 and wilfull ignorance shall be punished, let not the Prin-
 cesse deceiue her selfe; the spirit of God doth not possesse
 her heart, if she heare daily lying, and blasphemous swea-
 ring, and see the peoples ignorance, and yet leaue all vn-
 punished. Looke vnto these thinges better if you will
 look wel vnto your selfe: you cannot pretend ignorance,
 460 this is plaine enough, if any thing be enough. And yet
 least you should seeke too busily to be deceiued, I will re-
 hearfe the plain Law of the Lord. That this doctrine may
 be warranted with the surer witnessses, God saith of a king
 in the 17. of Deuteronomy; *When hee shall sit vpon the*
 throne of his Kingdome, then shall hee write him this Law re-
 465 Deu. 17. 18. 19. 20. &c.
 peated in a booke, by the Priestes of the Lewites. And it shall
 be with him, and he shall reade therein all the dayes of his life:
 that hee may learne to feare the Lord his God, and keepe all
 the words of his Lawe, and these couenants for to doe them.
 That his heart be not lifted vp above his brethren. That he
 turne not aside from these commaundements, neyther to the
 right hand nor to the left. But that hee may prolong his dayes
 in his kingdome, hee and his sonnes in the middelt of Israel.

A Sermon preached by M. Dering.

This Lawe I know not how your Maieſty ſhall interpret, becauſe I knowe not your ſpирite; but of this I am ſure, it made Dauid that hee would not ſuffer a wicked man in his houſe. It made Aſa driue away the Sodomites out of Iſrael, put downe the Idols, depoſe his owne mother from her dignity. It made Iehofaphat, Ezechias, Ioſias, euen in the beginning of their reigne, to make godly and zealous reformations in religion, & neuer conſulted further with the high Prieſt. Nay it made Salomon to put downe Abiather that was the high Prieſt, and to put Sadoc a better in his roome. This made many godly Emperours in the Primitiue Church, to call generall Councils, to reforme many miſorders crept into the Church: to depoſe many ambitious and proud Popes, & place better in their roome. And hee that denieth this, denyeth the Sunne to ſhine at noone dayes. And as this Law hath thus wrought heretofore, ſo when it lighteth in a good ſpirit, I am ſure it will doe the like hereafter. It will moue a godly Magiſtrate, to haue his chiefſt care to maintaine religion, and to ſuppreſſe ſuperſtition. And ſuch is Gods righteous iudgement, that whoſoever ſhall doe the contrary, I am ſure his own conſcience will condemne himſelfe. It is the lawe of nature, and it maketh the moſt wicked Magiſtrate to ſigh and ſay in his heart in remembrance of his ſinne: Sure this doing wil not laſt alway, God hath appointed me for ſome other purpoſe. This was the greateſt faulte that proude Agamemnon could finde in all the glory of his kingdome, *Tα θεὸν οὐκ ὀρθοῦντα ἀνετρέψετον βίον*: When Gods cauſe goeth not vpright, it layeth the glory of my kingdome in the duſt, it turneth vpside downe all my life and happineſſe. Thus it happeneth with the wicked whoſoever they are: they condemne their owne doing, when they ſeeke not

before the *Queenes Maieſty.*

not to ſet out the glory of God. The Law of God hath thus commaunded it, the godly Kings of Iuda and Ieruſalem haue euermore practiſed it, the faithfull Emperours in the primitiue Church made it their chiefſt ſtudy, the law of nature hath engrauen it in the heart of man: and what godly Prince can now ſleepe in ſecurity, if he haue no care vnto it? Eſpecially ſeeing God is God of all Magiſtrates, and they are his creatures. This is their greateſt ſtudy, to ſhewe obedience vnto him to feede his people, and ſet forth his religion.

But heere I thinke ſome will eaſily ſay: If this be ſo as you teach it, then the caſe is cleare, the Prince is a ſpirituall Magiſtrate: It belongeth vnto him to reforme religion; he is the higheſt Iudge in the Church of God, to eſtablish that by law, which the law of God hath appoynted. How is it then that the Pope ſeeth not this? Why doe not others ſee it, that reade and knowe the Scriptures? Th'Emperours themſelues, why haue not they ſcene it? Howe grewe the Pope vnto ſuch vnbrideled authority? How the Pope ſhould come to ſo great authority, I know no cauſe but this, that it was the will of God, and ſuch was the depth of his ſecret iudgements: The purple whore ſhould make all the Princes of the earth to drinke of the cups of her fornications. But for the Popes ſeeing or not ſeeing of his owne abominations, I knowe not his eyesight, I cannot tell whether he do ſee them, or ſee them not, but I thinke he ſeeth them. For I ſee in all ages, how God hath rayſed vp ſome that haue inueyghed bitterly againſt his intollerable pride. If he ſeeth it not, his eyes are very ſicke, and himſelfe is a verier beaſt then euer was Nabuchodonofor. And the Lord be prayſed, that hath hardened his proud hart, and reuealed better knowledge vnto little ones. Why other ſhould not ſee it that reade

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Pſal. 10. 7.

1 Reg. 15.

12. 13.

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1 Reg. 22.

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2 R. g. 8. 4.

1 Reg. 19. 4

1 Reg. 23.

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Apo. 17. 2. 4

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Dan. 4. 30.

Mat. 11. 25. 540

A Sermon preached by M. Dering

the scriptures as well as we, and are as well learned as we, I can assigne no other cause, but say with the Prophet, Gods iudgements are like to a great deapth. They are as they are, and what they are it skilleth nothing vnto vs. I came not hither to compare with learning, who be Hebrewes, and who be none. I am sure, if they did seek him in the simplicitie of their heart, and call after him in the trueth, not in their owne inuentions, that they shoulde finde him. Now they seek the liuing springs in vaine, because they seeke them in the puddles that they haue digged themselues. And they seeke for the Gospel of saluation in vaine, because they follow the doctrine that is but precepts of men. But what if many learned see it not? Is it not therefore the truth of GOD that is so plain in the Scriptures?

Let me aske againe I beseech you this question: why did not Pharao see, that Moses and Aaron were sent of God? They turned all his waters into bloude: they brought vpon him Frogs that couered all his Land: they plagued him with great swarmes of Lice and Flies: they feared him with thunder and lightnings, and with great tempests: they made darkenesse thick and sensible vpon the face of the earth: they slewe the first borne of all that was in the Land. Why knew not Pharao that they were sent of God? They deuided the red sea, and went thorow on dry Land: what madnes made him venter to goe so desperatly after? Why would hee not be taught till the water couered him and all his hoast? should the age that came after him reason thus against Israel: If your God be the Lord of heauen and earth, why did not our Fathers knowe him? Why did not the Scribes and Pharisees know Christ to bee the Messias? They heard Iohn Baptist giue him plaine testimonie: Why did they not

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before the Queenes Maiesty.

believe him? The same Christ fulfilled all that was spoken by the Prophets, why could they not see that he was the sauiour of the world? He made the blind to see, the deafe to heare, the dumb to speak, the lame to go. He made the sick and diseased whole. He raysed vp the dead. Hee told vnto them euen their thoughts and cogitations. How were they so dull of vnderstanding, that yet they coulde not knowe him? If this may bee sufficient to reprove a trueth (why doe not others see it,) then the Pharisees reason well against Christ, when they sayd vnto the people: Why doe none of the Princes & Rulers beleue in him? But see I beseech you, how great is our madnes that thus reason of other men, why they see or see not. Why haue we our selues so great beames in our eyes, that we can not see our own estate and condition? Why doe we not see the shortnesse of our life, but thus liue in the worlde as though we should liue euer? Seeing we haue a righteous God, that will be a reuenger of his owne cause, & punish our transgressions, why do we sin yet daily more & more? Seeing our life is but a vapor, & all our glory is but as the flower in the field, why be we so bewitched with loue of so great vanity? Seeing our estate shall be before God euerlasting, and these accounted daies come so fast to an end, that we shall be speedily called: why bee wee still so carelesse in what fort wee shall appeare? Seeing Gods threatnings are so neere vnto vs, & the dangers that hang ouer our heads are so many: seeing Gods iudgements are so fearefull, and his wrath burning for euer, why are wee so carelesse? And why is it true that was spoken so long agoe? *Heu viuunt homines tanquam mors nulla sequatur: aut velut infernus fabula vana foret*: Why doe we liue as though wee should neuer dye, and as though hell fire were an old wiues fable?

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Mat. 11. 5. 575

Mat. 9. 4.
Ioh. 11. 34.

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Ioh. 7. 48.
Math. 7. 5.

Heb. 13. 14.
Rom. 3. 5. 590

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Ioh. 5. 24.
Ioh. 8. 15.

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2 Cor. 11.
Psa. 36. 6.

550 Ierc. 2. 13.

Mat. 15. 9.

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Exo. 7. 20.

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Exo. 8. 24.

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A Sermon preached by M. Dering

610 Beleeue me, beleeue me, this is vntollerable blindnes,
seeing we be so blear-eyed our selues, that we cannot see
before vs neither heauen nor hell, yet that we wil reason
against Gods trueth, by any mans eye-sight whether hee
see or not see. If we list to maruaile at the dulnes of mans
615 eyes, we cannot well maruaile at any thing so much as at
our owne foolishnesse, that cannot see our selues. Let vs
I. Cor. 2. 20 looke at the last to our owne estate, and as for other men,
let vs leaue the vnto the Lord, hee doeth know most affu-
redly who be his. They are not the wise and prudent of
this worlde that hee hath chofen. There are not many
Princes and noble men in the face of his Church. If Prin-
ces and Magistrates will be still rebellious, what is that to
620 vs? If the Pope and his hirelings will be blind still, yet the
Scripture is the Scripture.

Luke 16. 1. The vnthankfull Steward neuer liueth more riotously
then when his Lord is euen at hand to call him to his ac-
625 Math. 25. 6. counts. The foolish virgins are neuer faster asleepe, then
when the Bridegrome is ready to enter into his wedding
Luk. 12. 20. chamber. The children of this worlde are neuer busilier
occupied, then the night before their soules shall bee ta-
630 2. Thef. 2. 4. ken from them. The sonne of perdition shall neuer be
more lofty, then in these latter dayes, when hee shall be re-
uealed. But for these that are so blinde let them be blinde
635 Heb. 4. 16. still; let vs approach vnto the throne of grace with fayth,
that the secrets of the Lord may bee reuealed vnto vs. As
for Kings and Emperors, if you will aske why could they
not see it, but commit themselues vnto so great slauerie:
640 alas poore creatures, howe could they see in the midst of
so great darknes? How could they reade when the book
Apoc. 5. 2. was fast sealed? how could they discern the voice, when
Apoc. 15. 8. they heard no sound, but of tinckling Cymbals? But this
was the great subtilty and craft of Sathan. He knoweth
how

before the Queenes Maiesty.

640 howe willingly wee bee carried to worldly studies, and
whether wee did incline, thither hee thrust vs headlong.
645 Hee knoweth what corruption he hath sowne in our na-
ture, and how vnwillingly we meddle with the things of
God: and therefore it was an easie practise of the Pope
his minister, to pul away al heauenly cares frō all Princes
gouernments. They are grieuous vnto flesh and bloud,
and such as Kings loue not to meddle withall. This was
one meane why Princes did not their duty. Another was
as great as this: they heard the Pope so magnified, that
650 they thought him halfe a God; when they were once per-
swaded the Popes pardons should be no smal discharge,
who would not willingly submit himselfe with all humi-
lity to receiue it? If we may liue all our life in riot, and yet
after thorough the Popes blessing, rest in the peace of
the Church, who would refuse any Popish subiection?
655 Make men once drunke with this opinion, and they are
at your commandement to doe what you will: Barefoot
and bareleg they will waite at your gate, set your foote (if
you will) in the Emperours necke, he will refuse no villan-
660 nie. Well, now that God hath deliuered vs out of that
kingdome of darkenesse, now wee know the Pope to bee
Antichrist, his praiers to be euill, his pardons to be worse
then the sinne of witchcraft: Let vs looke at the last to
our owne duty, and trust no more to such a broken
665 staffe. If GOD hath made vs Princes and Magistrates,
let vs feede his people in Iacob, and his inheritance in Is-
rael.

This is our duty, let vs hearken vnto it, & that we may
doe it the better, let vs enquire how it may bee best dis-
670 charged. And I beseech your Maiestie to hearken, I wil
speake nothing according to man, which may easily bee
contemned: but that which I will speake, shall bee out of
the

A Sermon preached by M. Dering

675 *The safe-gard of a Prince, is obedience vnto God.* the mouth of the Lord, in obeying whereof shall consist your safe-gard, and the health of your kingdome. Especially and aboue all things looke vnto your Ministerie. There is no commandement giuen oftner in the old Testament, nor giuen oftner in the new.

680 Nomb 3. When God would specially blesse the people of Israel, he scattered the Leuits among the other Tribes, that the law might be taught in all the coasts of Iurie. When Christ would bring into the world the light of the Gospel, he sent forth his Apostles to preach vnto euery creature. In the old Law God signified by many outward tokens, how necessary the Priest-hood was for the instruction of his people, and what Priestes hee required. The

685 Exo. 25. 19. staues were alwayes in the rings of the Arke, the lamp euer burning, to shew that the Priestes should alwayes declare the will of God vnto his people, and offer vpp the sweet incense of continuall prayer. On the nether end of the robe of the Ephod, were belles alwayes founding, to teach that the Priest should be euer heard where-soeuer he did go, and shew himselfe a messenger of the Lord of

690 Exo. 28. 33. 34. 35. hoasts. In the breast-plate he had *Vrim* and *Thumim*, two liuely representations of Gods presence, to be witnesses vnto the Priest of his knowledge & righteousnes. In the plate of gold vppon his forehead, was engrauen in great

695 Exo. 28. 36. golden letters, *Holinesse vnto the Lord*; to testifie his vpright life and conuersation. God forbad any stranger to enter in among thē except he were circumcised in heart. And of the children of *Aaron*, if any had faulted in the ministerie, hee should by no repentance bee receiued againe to the priesthood, that he might keepe in holinesse all the children of Israel. This is the care that wee must haue of our Ministerie, if wee will haue the Gospell of Christ to grow. This care was greatest vnto the godly Rulers

before the *Queenes* Maiesty.

Rulers and Princes of Israel, to the end they might keepe the Sanctuary vndefiled. This care must be greatest in those that are Christian Magistrates, If they loue Gods glory, and the encrease of his gospel. Thus did King Solomon in the beginning of his reigne, when he put down Abiathar, and made Sadoc high-priest. Thus did Iehosaphat, when to reforme religion he sent forth Leuits into the coasts of Israel. Thus did Ezechias at the entrance of his kingdome, when this was his first care, how the Leuits might be prouided for. But of all other, Moses who had receiued the commandement from God himselfe, as appeareth, did especially see what was the necessity of the Minister. In the 33. of Deuteronomie, a little before his death, thus he maketh his prayer; *Let thy Vrim & Thumim be with thy holy one, whome thou didst proue in Masrah, and didst cause to serue at the waters of Miribah, who sayed vnto his father & to his Mother: I haue not seene them, neither knoweth he his brethren, nor yet his owne Children, but they obserued thy word and kept thy couenant. They shal teach Iacob thy iudgements, and Israel thy Lawe. They shal put incense before thy face, and burnt offerings vppon thine Altar. blesse O Lord his substance, & accept the worke of his hands. Smite through the loines of them that rise vp against him, & of them that hate him, that they rise not vp againe.*

Marke (I beseech you) both his great care how the Leuites might prosper, & his notable describing of them, what manner of men they shall be. First, he prayeth that true knowledge and vnderstanding might neuer bee remooued from them: their affection towards Gods holy sanctuary might be such, that neither father nor mother, wife nor Children do keep them back from obediēce to the law and couenant. O that our Ministers were such as *Moses* prayed for. Then no doubt God would blesse thē

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A Sermon preached by M. Dering

740 according to their request, & confound their aduersaries
 that rise vp against them. And here also marke his great
 zeale for their prosperity. He was the patientest man, and
 had the mildest nature of all the people of Israel: yet
 745 could he not suppress his good and great affection, but
 brake out into these wordes: *Smite through the loynes of
 them that rise up against him, and of them that hate him, that
 they rise not up againe.* O Lord, if *Moses* had liued in our
 dayes, and seene this adulterous generation, that so spoy-
 leth the Leuites, howe would his zeale haue bene infla-
 med against them? Hee would haue cryed out as good
 750 *Nehemias* cryed; *Plague them O Lord, that defile thy priest-
 hoope.* And good were it for these sinfull men, that God
 would send his plagues vpon them, while yet they haue
 time to repent. Now we want a *Moses* to pray for their
 punishment, for they sleepe in their sinnes: and God (I
 feare) hath reserued them to a greater punishment. The
 Lord graunt vs grace to remember the latter end, & now
 looke while it is yet time, to the good order of the mini-
 755 sterie. Whē God promised to establish his mercies with
 his Church, hee promised this, as the greatest token of his
 loue: *I will giue you Pastors according to my hart, that shall
 feede you with knowledge and vnderstanding.* When hee
 760 would haue them haue sure hope that he was their God,
 and they were his people, hee sayed hee would giue them
 Leuites that should teach his people, the difference be-
 tweene the holy and prophane, between the vncleane &
 the cleane; He promised them this as a perpetuall coue-
 nant: *The lips of the Priest shall keepe knowledge, and they
 shall seeke the Law from his mouth: For he is the Messenger
 of the Lord of hostes.* And this was the charge that God
 765 gaue straightly vnto the Priest hood: *That they should tell
 his people of their sinnes, and the house of Iacob their offences.*

A

before the Queenes Maiestie.

A miserable Common-wealth it must needes be, and far
 separated from God and his mercies, that hath blind lea-
 ders, who cannot leade themselues. Who so feareth the
 Lord, will surely looke vnto it, that he maintaine no such
 offences within his kingdom, nor nourish any such sores
 within the body of his Countrey. If a man be once called
 to the Ministry, let him attend vpon his flocke, and feed
 1 Pet. 5.2. them as his duty bindeth him, with the foode of life, or
 let him bee remooued. Christ sayed, *Pasce, pasce, pasce,*
 780 *Feed, feed, feed.* This charge he hath giuen, euen as we
 loue him, so to see it executed. Say what we will say, and
 the more we say it, the more impudently we shall lye, if
 we say we loue him, while wee keepe not his commaun-
 dements. Would to God we were wise to vnderstand it.
 Christ said, *They are the salt of the earth,* and what shall be
 done with them, if they can season nothing? Christ sayd,
they are the light of the world, and what heapes of miseries
 shall they bring with them, if they themselues bee darke?
 Christ said, *they be the watchmen:* and what case shall the
 790 Cittie be in, if they doe nothing but sleepe, and delight in
 sleeping? Who seeth not these incurable sicknesses, that
 can see any thing? They are the Pastors, and howe hun-
 gry must the flocke be, when they haue no foode to giue
 them? They are the Teachers, and howe great is the ig-
 noraunce, where they themselues know nothing? They
 are the Euangelists or messengers of glad tydings: howe
 little hope haue they, and what slender faith, whos mes-
 sengers cannot tell what the Lord sayth?

The Lord enlarge within your Maiesty, the bowels
 of mercy, that you may once haue pittie vpon your pore
 subiects. This cogitation made Paule the Apostle say to
 2 Tim. 4.2. Timothy, (a paynefull father vnto a carefull childe;) *I
 charge thee before God, and before the Lord Iesus Christ, that
 shall*

A Sermon preached by M. Derin g

805 *shal iudge the quicke and dead at his appearance, and in his*
kingdome: preach the worde, bee instant in season, and out of
season, reprove, rebuke, exhort, &c. Of all miseries where-
 with the Church is grieued, none is greater thā this: that
 her Ministers be ignorant, and can say nothing. What
 810 1 Ki. 13. 33. could Ieroboam do more than this, to strengthen all his
 Idolatry, then to make him Priestes of the lowest of the
 people? What could haue made Asa (being otherwise
 2 Cro. 15. 9. religious) so soone to haue turned away from the seruice
 of God, sauing only he suffered his people to be without
 815 a Priest, which could teach thē the word of God? What
 plague did God threaten greater against a rebellious peo-
 ple, than that hee would take away from them their true
 Prophets? When were the peoples sinnes so ripe to pro-
 cure vengeance, as whē their preachers were dumbe dogs
 820 and could not bark? And what I beseech you is our con-
 dition better? Or what be many ministers of our time &
 2. Cro 13. 9 Country, other then dumbe dogs? Surely as Ahiah said
 of the people of Israel, so wee may say of our Ministers:
 haue we not made vs Priests like the people of our Cou-
 825 try? who soeuer commeth to consecrate with a yong Bul-
 lock, and seauen Rams, the same may be a Priest for them
 that are no Gods. And so surely if we serued Baal, a great
 number of our Priestes at this day were tollerable. But if
 we serue the Lord, what do they with that function they
 cannot skill of? Let them returne againe to their old oc-
 830 cupation. And yet this is but one euill: and if we were re-
 formed, yet much still were amisse. If I would declare vn-
 to your Maiesty al the great abuses that are in your mini-
 sterie, I should leade you along in the Spirite, as God did
 835 Ezech. 8. 3. the Prophet Ezechiel: and after many intollerable euils,
 4. 5. &c. yet I shall say still vnto you, behold you shall see moe ab-
 hominations then these.

I would

before the Queenes Maiestie.

I would first leade you to your Benefices, and beholde
 some are defiled with impropriations, some with seque-
 strations, some loaden with pensions, some robbed of
 840 theyr commodities. And yet behold more abhominati-
 ons then these. Looke after this vpon your Patrons, and
 loe, some are selling their Benefices, some farming them,
 some keepe them for their Children, some giue them to
 Boyes, some to seruing men, a very few seeke after lear-
 845 ned Pastors. And yet you shall see more abhominations
 then these. Looke vpon your ministerie, and there are
 some of one oocupation, some of anothes: some shake
 Bucklers, some Ruffians, some Hawkers and Hunters,
 some Dicers and Carders, some blind guides, and cannot
 850 see, some dumbe dogs and wil not barke. And yet a thou-
 sand more iniquities haue now couered the Priest-hood.
 And yet you in the meane while that all these whordoms
 are committed, you at whose hands God will require it,
 you sit still and are carelesse, let men doe as they list. It
 toucheth not belike your common-wealth, and therefore
 855 you are so well contented to let all alone. The Lord in-
 crease the gifts of his holy spirit in you, that from faith to
 faith you may grow continually, till that you be zealous
 as good King Dauid, to worke his will. If you know not
 how to reforme this, or haue so little couise (as mans hart
 is blinded) that you can deuise no way, aske counsaile at
 the mouth of the Lord, and his holy wil shal be reuealed
 vnto you.

To reforme euil Patrones, your Maiesty must streng-
 then your lawes, that they may rule as wel high as lowe.
 For as Esdras sayed once, so may I boldly say now: The
 860 handes of the Princes and Rulers, are chiefe in this tref-
 passe. If you wil haue it amended, you must prouide so,
 that the highest may be afraid to offend.

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Esdr. 9. 2.

A sermon preached by M. Dering

875 To keepe backe the ignorant from the Ministry, who
God of his goodnesse hath not called to such a function,
take away your authority from the Bishops, let them not
thus at their pleasure make Ministers in their Closser,
whome soeuer it pleaseth them. To stop the inconueni-
880 ences that grow in the Ministry by other, who say they
are learned and can preach, and yet do not, that are (as I
sayd) dumbe dogs, and will not barke, bridle at the least
their greedy appetites, pull out of their mouthes those
poysoned bones, that they so greedily gnaw vpon. Take
away dispensations, Pluralities, Totquots, Non residen-
ces, and such other sinnes. Pull downe the Court of Fa-
culties, the mother and nurse of all abominations. I tell
885 you this before God, that quickneth all things, and be-
fore our Lord Iesus Christ, that shal iudge the quick and
the dead, in his appearance, and in his kingdome: amend
these horrible abuses, and the Lord is on your right hand
you shall not be removed for euer. Let these things a-
lone, and God is a righteous God, hee will one day call
890 you to your reckoning. The God of al glory open your
eyes to see his high kingdome, and enflame your heart to
desire it.

*The third
argument.*

895 The third thing that I sayd in this place was to be no-
ted, was of Dauid himselfe, how faithfully hee executed
that whereunto he was called. The Prophet sayth: *He*
fed them in the sincerity of his heart, and guided them with
the discretion of his hands. An excellent vertue, and meet
for King Dauid, that was a man according to the hart of
God. He knew that obedience was better then sacrifice,
and that Gods people were neuer better ruled, then whē
900 their Princes brought into captiuity their owne vnder-
standing, and in simplicity of hart were obedient onely to
the wisdome of almighty God.

Hee

before the Queenes Maiestie.

905 He had too good experience of his owne wisdome,
and had tryed it often how it made him to rebell: there-
fore to please God effectually, hee walked in his simpli-
civ. O that our Christian Princes had so great measure
of Gods holy Spirit: how many and grieuous burthens
910 should then be taken from vs, that now Christian eyes &
eares can hardly beholde and heare? how many sinnes
should be extinct and buried, that now vaine policy doth
maintaine and strengthen? The time is past, and I wil say
no more.

The God of all mercy, and Father of all consolation,
inspire our hearts with wisdome, that wee may walke
before God in our owne simplicity: That what his ho-
ly worde hath spoken, wee may humbly heare, and not
reason against it, because of our common-wealth. Then
shall wee ende these short and euill dayes with gladnesse.
915 And when Christ shall appeare in glory and maiesty to
iudge the quick and the dead, we shall stand on the right
hand, in the number of his elect, and heare that last and
happiest sentence that neuer shall be called backe againe:
Come ye blessed of my Father, & possesse the kingdome which
is prepared for you, from the beginning of the worlde. The
920 which time the Lord bring hastily vpon vs, euen for his
Sonnnes sake Iesus Christ our Sauour: to whom
with the holy Ghost, three persons and one
God, be all honour and glory, both now
and euer, Amen.

M

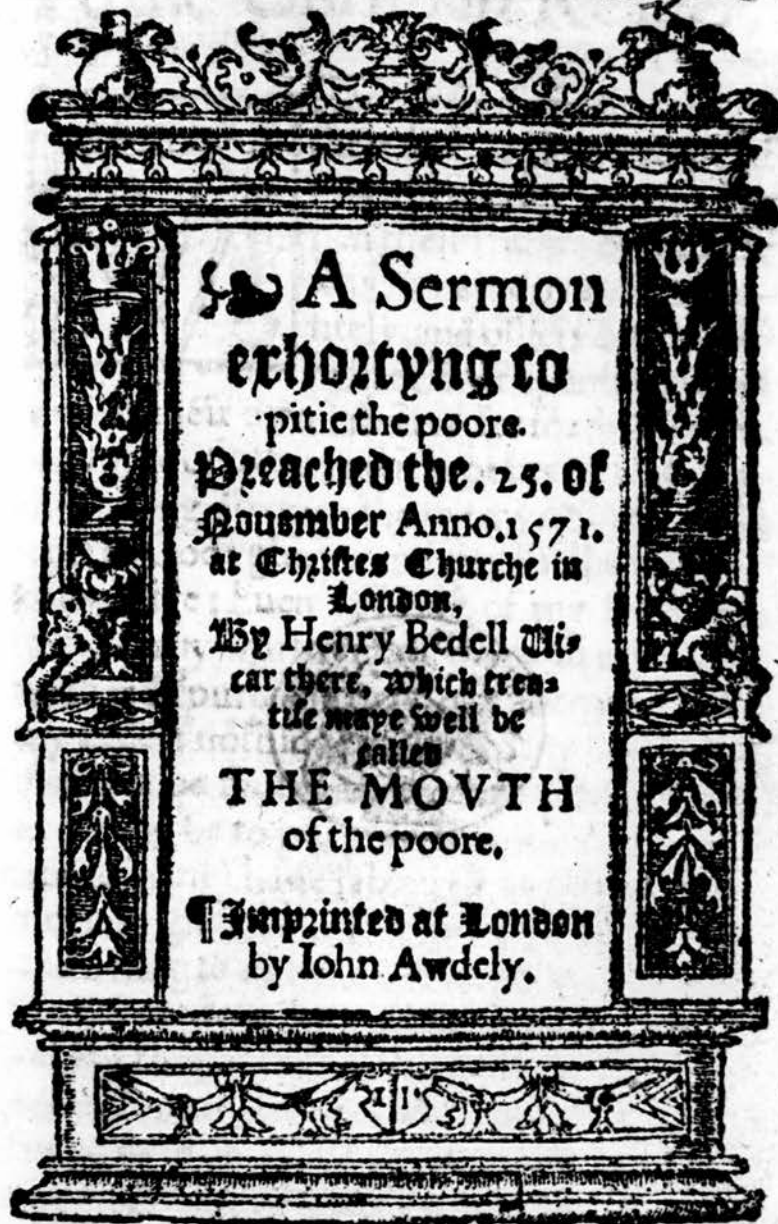
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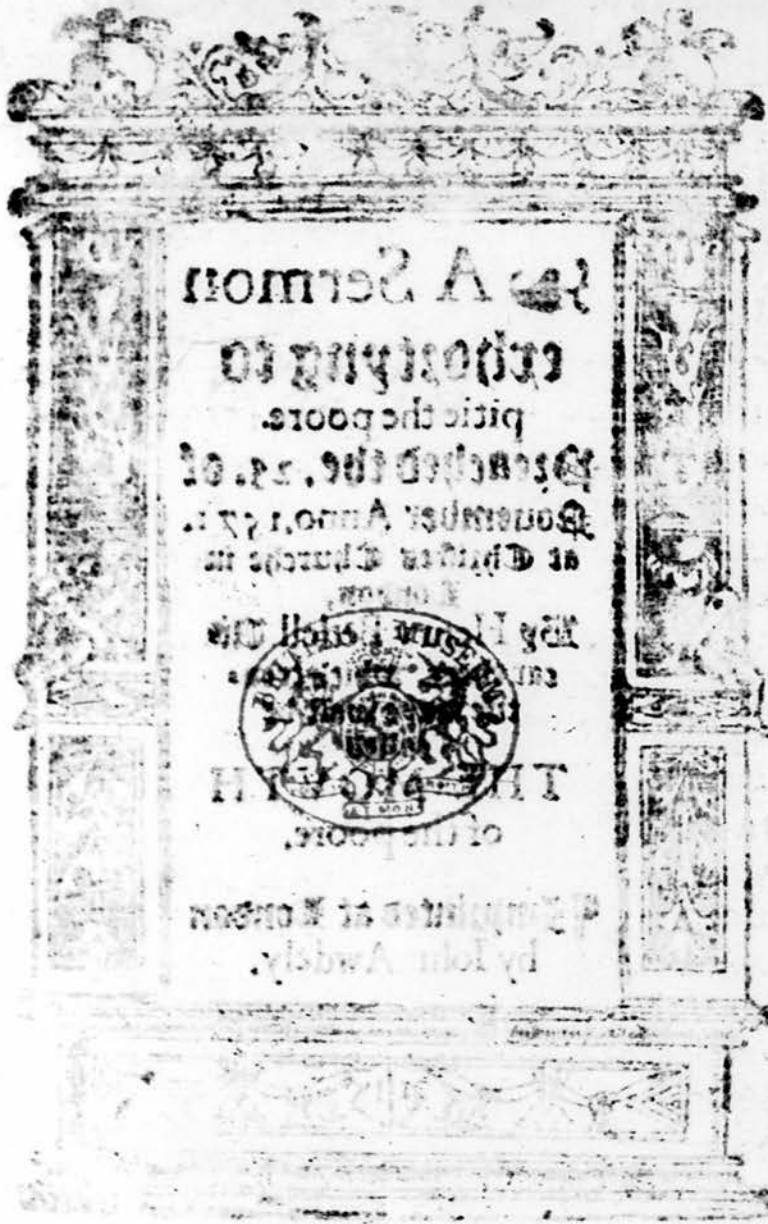
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not in London.

Bedel (H.)





To the Christian Reader,



Here as some for the trial of their wyttes, and prooffe of knowledge, are mouued to pen their studies & trauels, which they do most exquisitely, and others for the benefit of their country, some

time of their own labours fet forth bookes, and some of other mens workes in our mother toung do open the meanyng, and all I trust to Gods glory, and the furtherance of knowledge: Euen so I, not of my selfe moued, by any worthynes I know in my ielfe, neither to purchase prayse of men (for thys my dede is nothing prayse worthy to me, for if ought be fauty, that is to me due, and if any thing be to purpose, that was & is Gods worke in me) haue laboured as farre as memorie might reache, neither addyng nor deminishing to or from the woordes I spake in the pulpet, to write and pen somewhat for the help of the poore. V Which the rather I haue done, for that then I was requyred by my friend so to do. V Which purpose or sum of matter, though of an other it might be more excellently done, then of me it is in this treatise done: yet thinking that all men wyl consider

A.ij. sider

TO THE READER.

Under my good hart and well meaning to the poore, it made me the more bolde to enterprize this matter, to further their poore estate that want, and so to put in print those rude wordes that then by preaching I spake.

And thus hoping that all men wyll accept my sylly good wyll in this my labour, vnto which I may speake as Ouid did, Vade sed in cultus, I leaue the succes vnto God of this paynes I haue taken, as wel touching my selfe, as also for the poore for whom I haue spoken.

H. B.



A Sermon preached in Christes hospitall at London.

PSALME XLI.

Blessed is he that considereth the poore and needy, the Lord shall deliuer hym in the tyme of trouble.



As muche as God hath placed bys Children here in thys world for the triall of their patience, and prooue of fayth: and for thys cause hath mixed the poore with the ritch, placing some in pouerty, not that he could not make them ritch, but geuing them pouerty to trye their pacience, & enriching other some, not that they should trust in their ritches, as by bys Prophet he saith: If ritches ryse, set not thy hart thereon, but geuyng them ritches to try their fayth, whether they wyll serue God through and by fayth that woorketh by loue, or els serue Mammon, by keeping of him in secret, knowing also the iustifying fayth as S. Paule sayth, is that that woorketh by loue. Which loue is especially expessed in ministring to the necessity of the Saints, and our poore brethren, as the same Paule affirmeth. Wherefore al-
A.ij. so doth

5
10
Gal. 1. 22

15
Math. 23

Galat. 6.

Rom. 12

20

The mouth

So both David, for his part by these wordes as much as he can, trauel to bring vs to that purpose of faith, to shew our loue to the poore, when in these wordes he saith: Blessed is he that considereth the poore and the needy.

25
Mat. 23. As the tree is knowen to be good or bad by none other waies then by his fruites: so the faithful, not by his wordes, but by his exercises is knowen, in beleuing and working the things that belong to faith. Therefore

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Mat. 23. our Sauiour saith: Not al that say Lord, but they that do the wyl of my Father, who wil- let amongst many things that this should be one, namely to consider the poore and the

35
Mark. 16. needy. For as the vnsauery salt that leseth his saltnes, is not fyt to season, but to be cast as rypobate and nought in the bye wayes, to be trode vnder fote: so is that faith dead, that hath no exercises in the way of loue, to remeber the poore, as James saith: Faith if it

40
Jacob. 2. haue not her exercises in her self, she is dead. I speake not this, as if a man should suppose, that he that wanting faith that teacheth to worke, cannot be iustified, hauing the same faith now geuen, that hereafter wold worke, as we see in children that haue not wrought, yet iustified by faith that is lyuely in them, and wold haue wrought if they had lyued.

As

of the poore.

As also in the these that neuer wrought, because he wanted that faith by which now he is iustified, whereby he wold haue wrought if he had lyued. Therefore both faith onely iustifie in them that are prevented, that they cannot worke according to the same, & therefore Grace maketh them free. But to others that haue time, and therein also the iustifying faith, they haue the fruites of the same.

Neither do I speake thus, as if God needeth our workes or gistes, who geueth vnto vs first, and that with plenty, and casteth no man in the teeth, nor I speake not to the end that we should so worke, as to thinke our selues iustified therein, beyng as our Maister saith, vnprofitable seruantes, when we haue done all we can do, geuing out nothing, but what we haue receaued, as S. Paule saith. But this exercise of faith to geue to the poore, is required of vs to satisfie our bounden deuty, not for merite, but in deuty, because the poore are left amongst vs for this cause as Christ saith: Ye shall haue the poore alwaies wyth you. Which poore for vs, as the rich for them are left, whereof S. Augustine saith: Propter diuites sunt pauperes, that is, the poore are for the rich mans sake, which are to be considered as poore and needy, euen as David both

teach

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Luk. 12.
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John. 13.
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**De ver-
bis domi-
ni ser. 26.**
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The mouth

teach vs well.

But to arive to my purpose, these woordes of the Prophet contain two profitable notes: The first to teach vs to respect the poore and needy, as becommeth the faithfull. Secondly to consider the promise that is annexed thereto. And of these I wyl speake by Gods grace generally.

First, concerning the respect and care for the poore, as be it that David doth note it well in this Psalm, yet to the better satisfiing of so necessary a deuty, that by the mouth of many witnesses we maye the more speedely be brought to the credite of the same, let us heare the course of the scriptures, and learne our deuty forth of them.

How earnestly, both God call upon vs to remember the poore by his servant Salomon, as we reade in the Proverbes wher he saith: He that despiseth his neyghbour, sinneth against his Maker, but he that hath pity on the poore, he shall be blessed. He would not haue vs hard harted agaynst the poore & our fellow seruantes, to saie to them: O thy way thou stranger, God send thee thou stranger meate, drinke and clothing as Syrach saith. For he would not haue vs to be disgusted with the crye of the poore, so stop

of the Poore.

our eares against them, and therefore sayth: He that stoppeth his eare at the crye of the poore, shall cry him selfe and not be heard. For he suffreth vs not to be careles of their state, being at ease our selves, as that Clutton was mentioned in the Gospel, but as David his father willethe the poore to be considered, so he concludeth saying: The bread of the poore is in the wayes of the ritch, he that keepeth it from them is a man of bloud.

Toby being a good instrument of God, and in this matter woorthye to be beleued in hys counsell, who as he well considered the poore in feeding of the living, and burying the dead with his own labour and cost, so he teacheth others the same practise of duty wher he saith: Be mercyfull after thy power, if thou haue much, geue plenteously, if thou haue lyttle, do thy diligence gladly to geue of that lyttle. For as God needeth not the gift, but requirereth the duty: so Toby, not for the quantitie of the gift to be wayed, but in the qualitie of the minde of him that geueth, teacheth vs to geue somewhat, be it little or much, even as S. Ambrose also teacheth: Non solum queritur quantum datur, sed de quanto & quanto animo. What is: It is not onely required how much is geuen, but out of how much and

W. J.

with

105
Prou. xv
Luk. xvi
110
Eccl. 34
115
120
Tobi. iij
125
Ambro. in. 1 Cor. 130

The mouth

with what mynde, not to be payed for the
greatnes, in that we geue not so much as we
received, for what geuest thou that thou hast
not receaued? For for the aboundance, be-
cause we haue moze then needeth, but for du-
ty requiring the same, we must of necessitie
geue. And therfore as in substance God hath
blessed vs with the most, so we must study to
geue the moze, not that God is pleased with
sommes, as though therby we should thinke
our selues iustified, but to discharge our Stu-
ardships of that we haue receiued, according
to the saying of S. Paul writing to Timothe:
Charge them that are ritch in this world that
they be ready to geue and glad to distribute,
laying vp in store a good foudation for them
selues against the time to come, that they may
attaine eternall life. Unto whose wordes we
may fitly for our comfort and erudition ioyns
Syrache saying: Reach forth thy hand vnto
the poore, that thy mercy and blessing may
be made perfect.

Also the Prophet Esay speaking vnto vs in
the word of the Lord amongst many whole-
some and necessary lessons forgetteth not to
put vs in mynde of our duty to the poore, be-
cause it is a pleasant thing to the Lord, and a
fruit of our faith, and a token of Christianitie.

There

of the Poore.

Therefore first he saith: V When thou seest
a naked man, couer him, and see thou despise
not thine own flesh. And after in the same
place he saith: Breake thy bread vnto the hu-
gry, and neuer turne thy face from any poore
man, and so the face of the Lord shall not be
turned from thee. And againe a little after in
the same chapter he saith: See the needy and
the stranger brought into thy house. But
ly in hede howsoeuer wilful affection & vaine
pleasure leadeth vs, we ought not to be
vnmindfull of our brethren the poore members
of Christ, seeing that besides our duty, euen
our excelle would content their neede, & our
wall for us their lacke. So that if at any time
God hath geuen vnto vs abundantly, which
we waste in superfluitie, that should be the
portion of the poore. And for this cause we do
not so, Basil chargeth vs with waste that we
shal surely answer. He saith: Nonne spolia-
tor es qui dispensanda suscepisti tanquam pro-
pria reputado? Est enim panis famelicis quem
tu tenes, nudi tunica quem in edclauu reteras,
discalciati calcei que penes te marcescunt, in-
digentis aurum quod tu possides in humanu.
What is to say: Art not thou a spoyler in ta-
king to dispence an other mans substance,
and then to reckon it as thine own? For it is

B. g.

the

Stat. 161g.

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The mouth

190 the bread of the hungry which thou retainest,
 the coate of the naked that thou lockest in thy
 wardrobe, the shoes of the barefoote that lye
 mowling and dying by thee, the needyes
 gold that lyeth cankered and buried by thee.
 195 Which sentence of Basill, as it teacheth the
 liberalitie that is due for the poore, so it bla-
 meth the careles that accompt all to be their
 own, keeping to them selues moze then suffi-
 cient. What at the last day the Spite in the
 crowns, the Spoiles in the garments, and the
 200 rust in the gold maye create them lyke can-
 kers, as Iames doth protest.

Jacob. 5.

Therefore the hard harted rich that respect
 not the poore, and yet wyll be accounted the
 louers of God, are reprovod by the Apostle S.
 205 Iohn, who saith: He that hath this worldes
 riches, and seeth his brother to haue neede,
 and yet shutteth vp the bowels of mercy fro
 him, how doth the loue of God dwell in him?
 And therefore they that bragge of the loue of
 210 God, who they neuer saw with bodely eyes,
 let them shew some compassion to the needy
 members of Christ, whom saye they see. O-
 therwise such careles may boaste of Christia-
 nitie, but the fruites therof he hath not. We
 215 may brag of faith, but he wanteth that which
 woorketh by loue. For the amendement wher-

of

of the Poore.

of let all that haue and may well spare, not
 respecting their fantasies, but considering their
 duty, haiken to the wordes of Syrach: Let
 euery man deale according to compassion and
 mercy with his brother. For he is knowen to
 all, that as to steale from them that rightly
 posses their goodes, is criminall, and a matter
 guilty befoze God, reputed to be synne: so is it
 no lesse but equal synne, to kepe from them
 that lacke, being poore and needy, as Ambrose
 saith well: Non minoris est criminis habenti
 tollere, quam cum possis indigentibus deno-
 gare. It is no lesse synne (saith he) to take
 from him that rightly possesseth, then not to
 geue to him that lacketh, when thou art able.
 For the right rich man that dulye deserueth
 that name, is not knowen by his possession,
 his gorgeous fare and costly house, his great
 230 palace, his Jewels and gold, but by conside-
 ring the poore and needy, wherof S. Augustine
 saith thus: Diuites aliorum paupertate pro-
 bantur. What is to say: the rich are proued
 by the puerity of others. So that Gyll and
 alwaies the Scriptures & fathers prescribe
 not an indifferencie, but a necessitie, not at
 pleasure, but vpon duties, that the poore and
 needy should be considered.

Where is that large liberalitie that in our
 fathers

Ecc. 5.

225

230

235

August.
home 15.

240

The mouth

245 **F**athers was sene much, though to an euill
 purpose then applied, as therby seeking their
 saluation, may now be bestowed to a better
 vse, that is, to foster and feede the poore mem-
 bers of **Ch**rist. The world is great, as euer
 250 it was, the people as ritch, but not so liberall,
 our knowledge moze, but in this popnt we
 be wylful ignozant. For looke what wastful-
 ty our **F**athers as soles did lay forth and be-
 stow vpon thameles **F**riers that neuer were
 full, and fat bellyed **D**onkes whose bellyes
 255 were their gods, that now our **R**igards can
 not lay foorth, distrustyng their states, least
 they should beg (say they) befoze we dye, dis-
 trustyng the prouidence of **G**od, that blesteth
 their store. **W**heras in daede as **S**eneca saith,
 260 *Nemo tam pauper viuit, quā nascitur et mo-*
ditur. That is: No man lyueth so poore, as
 he is bozite, and shall dye. The extortioner
 can spare nought to the poore, for toyuyng
 house to house, with a curse to the same, as
 265 **E**say saith, doing no good to the poore, except
 it be to cast them foorth a dazes. The pryde of
 apparel maketh vs forget the patched poore,
 and our dainty soft lodgyng, their hard cou-
 270 rtes and straw.

Where is the plentye of gold that garni-
 shed the erroneous church, the silver & iewels
 that

of the poore.

that so largelye was geuen forth to stockes &
 stones, the cloth that cloathed the **P**ylgrime
 god that felt no colde, the stocke that bought
 275 the candels to set befoze them, that had eyes,
 and yet saw nought? **W**ere ye so plentifull
 about such pelfe, and will ye geue nothing to
 poore **J**esus **Ch**rist. **W**ell, ye make a scozne
 of the poore and neddy, the poore now perisbeth
 280 by the ritch, and no man considereth it. **I**s
 this the life of **Ch**ristians? **I**s this the fruite
 of our **G**ospell? **I**s this the mercye that we
 learne by the word?

Well then awake from your sleepe securi-
 285 tie, consider your duties towardes the poore,
 stretch foorth your niggard handes that pres-
 seth downe your mucke, and harken to **S**y-
 rache, who lyke a good **F**ather teacheth thee
 as his sonne saying: My sonne, suffer not
 290 the poore to want the thynges necessary for
 to sustaine hys lyfe, and be not thou hard a-
 gainst the poore. Contemne not the hungry,
 & greue not the poore in his pouerty. Adde
 not affliction to the afflicted in hart, and de-
 295 ferre not to confer thy benefite on the poore.
 Refuse not the voyce of the selly and simple,
 and turne not thy face from the poore. Cast
 not thyn eye from the miserable, least hee
 haue cause to accuse thee,

Elus

260 **S**eneca
 de ludi-
 cijs.

265 **E**say
 5.

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Eccl. xl.
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The mouth

Thus at length both Syrach counsell, but we are negligent to heare the same. Heare we may, but our credite thereto is small.

When consider, as the benefit is great wherewith God recompenceth the mercifull, so is the iustice very sharpe in condemning the hard harted, as in that conclusion the same Syrach saith: For if thou be careles of the poore, faint and needy poore that calleth on thee, he that made him shall heare his praier whē with a troubled hart he shall accuse thee.

Then geue, and geue glauly, geue and geue largely, for the bread that is geuen wyth a grudging hart, is called stony bread, as Seneca saith, reporting the wordes of Fabius Verrecosus, which are these: Beneficium ab homine duro alperere datum, panis lapidosus est. Esurienti accipere cum sit necessarium est tamen acerbis panis. What is to say: the benefite hardly geuen of a hard man, is stony bread, being then necessary for the poore to take it, because of hys hunger, yet not wythstanding it is but sower bread. Such a geuer in my counsel is next consen to Sathan, for he gaue Christ stones in steade of breade, but this man geueth the Christian stony bread.

Therefore ye that haue it, be not vniuynd, full of the poore I pray you, and againe geue rare

of the Poore.

rare to Syrach, for thus he doth teach: Laye vp thy almes in the handes of the poore, and know that what thou kepest, in the end thou shalt onely leese, but that that thou geuest shall be as a purs about thy necke, as the same wise man saith: For as this life wareth old and our daies passe away, so shall this bayne pelse passe away from vs, neither shall riches helpe in the day of vengeaunce, but the corruption abideth which freteth like a canker. Then what shall it profit to get all the world, and when the world forsaketh vs, that shall be most against vs, that best we loued being in the world. Then in satisfiing our duty to geue to the poore, is better then to keepe to our selues this sitting mucke, euen as Lactantius doth teach vs: Vnusquisque potiore animam suam inducet, quam bona ista fallacia quorum incerta & caduca est possessio. Ingraui enim multo velocius quam intrauerant & licet usque ad vltimum huius frui liceat alijs tamen relinquende sunt. What is to say: Let every man perswade him selfe, that his soule is better then these subtill ritches, the possession wherof is variable and vncertaine, for they passe from vs much more swiftly, then they came to vs, and albeit we haue the vse of them euen til the last day, yet at the length

C. j.

we

Eccle. 29.
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Eccle. 29.

Prou. 17.
335

340

Lactant.
lib. 7. cap
27.
345

350

355

305

Eccle. 11.

310

315

Seneca
lib. 2. de
Benefi-
cij.

320

325

The mouth

we must leaue them to others. Then I pray
the say them forth for the profit of your bre-
then. Learne to forsake them, before they
forsake you. Learne the wise counsel of our
Sauour Christ, Make thee friendes of the
wicked Mammon.

It is maruail to heare how plentifully the
Scriptures commaund vs to be mindfull of
the poore, besides that that already hath bene
alleged. As in the Proverbs the wise man
saith: He that hath pity on the poore, lead-
eth to the Lord. And David in the Psalme
desireth to deliuer the needy from the hand of
the synner. And Christ saith: I was hungry
and ye gaue me meate, &c. but how slacke all
states are in satisfiing this duty, with griefe
I speake it, & with dread for their negligence
they shall heare and feele it, when it shall be to
late for men to dissemble their state.

Yet ye geue not, and why so? Not because
ye haue not wherof ye may geue, but because
ye wil not let go from you that you may wel
spare. Power wanteth god wil that should
be adioyned vnto him. The purse is able, but
the hart is not frank. Nedy niggardie cau-
seth many to profes such a needeles necessity,
that that is kept from the poore, that profuse
prodigality wilfully doth waste. Many are
god

of the Poore.

god to the poore, as we commonly saye, but
they will geue them noight, then I say great
boast, and small coast maketh vs lauerie
mouthes. Yet if wordes wil do any good, they
shall not want. For it costeth vs nothing to
say: alas good soule God helpe thee, God com-
fort thee, I would we were able to helpe thee.
So that they wish wel to them selues in wi-
shing them able, but of such wishing, and so
such withers I say as the Begger to the Bi-
shop is reported to say, that if their wishings
were worth a halspeny, I doubt they would
not be so liberal. Therefore let them leaue
wishing, and fal to some doing. We locke vp
and wil not lose, ye gather together euen the
deuil and al, and why? because ye wil hatch
the Cockatrice egge. We nurse vp a canker
for your selues, ye kepe the packe that shall
trouble your viage to God as Christ sayth:
O how hard shall it be for a ritch mā to come
to heauen, it shall be casier for a Camel to go
thorow a needels eye. We saith not so because
no ritch man shall be saued, but because the
mercyless ritch shall be damned.

And wil ye know the cause and what let-
teth that some geue not: Hee geueth not to
the poore because he is not reputed in the pa-
rish: he with draweth his hand because he is
C. g. not

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Math. 23

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410

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Luk. 11

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Pro. 19

Psal. 124

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Mat. 23

375

380

The mouth

not set by in the church higher, proud harted
and Beggers pursles, but wher is that rule
and condition prescribed? Hee pleadeth po-
uerty, and yet Ricketh not to bet, p[re]cke, and
play at this marke, and that game in wyful
expence, with losse of time, & wise so much as
might w[oul]d serue the neede of the poore, and so
at length falleth to neede him selfe, and ther-
fore robbeth the poore in dede of the portion
to them due, which by Gods prouidence are
made poore. Another swylyeth excessively
his body with drinke, abusing nature, but for-
getteth the thirsty and faint harted soule, ma-
king his own body a den of drunken Diuels,
but others want hys excesse. He turneth a-
way in rolling of tymbre both his thurst and
pietie that is commaunded, thereby making
both wyfe and chylde[n] beggers. Some in
chambering and wantonnes (ye know what
I meane) wasteth his body p[re]aged with dis-
eases, and his goods, but no peny for the poore.
He casteth to Dogs, that which by nature is
created for man, so that al order and honesty,
uertue and pietie cleane set aside, every man
followeth his pleasure and filthynes greedely,
satisfying the Proverbe, every man for hym
selfe. But in the meane while the stocks of
the poore is cleane forgotten. Which thing
vniuers

of the Poore.

vniuers it be mended, I let you to wyte the poore
shal cry, and their voyce shalbe heard: they
distresse considered, and our vengeance shal
be wrought. I tel you truth in Iesus Christ
euen as Dauid sayth in the. 33. Psalm: The
poore crieth vnto the Lord, and he hath herd
them. We are ashamed therfore of this un-
christyenes, of this waste and excessive ryot.
Open your eares, if not to man, yet to Christ
in his Gospel speaking, who very plentifully
calleth vpon vs to geue and bestow vpon the
poore and needy. Geue, and it shall be geuen
you, saith he by S. Luke, and that none would
thinke them selues so low that they owe no
part to the poore, he bringeth not onely the
ritch, that of their great aboundance did cast
into the treasure of the poore, but hee setteth
forth befoze vs the poore widdowes mite, to
teach vs as Paule saith to geue gladly. Euen
so hee reasoneth wyth the craftye ritch man,
that would know what to do to attaine eter-
nal lyfe. He said: Go sell all that thou hast,
and geue to the poore, not that it is necessary
for every man so to do, or that a man cannot
be saued except he so do, but thereby teaching
him particularly to lothe the world, so there-
by vniuersally sheweth vnto all men the care
they owe to the poore. And for this cause the
holy

Ps. xxxix

446

450

Luke. vi.

455

Mar. x.

460

Mat. xix.

465

The mouth

470 holy Apostle prescribeth thys collecting for
the poore as a necessary busines and the Sa-
bathes labour. Not on the Saboth to spend
and consume all that the weeke hath before
gotten, noz by vnlawful games to prophane
the Saboth, by hunting of tauerne and ale-
475 house to dishonour the Lord of the Saboth;
but as becommeth good Christians to make
collection for the poore S. Paule willet h say-
ing: Of the gathering for the Saints as I haue
ordained in the congregations of Galatia eue
480 so do ye vpon some Soaday, let euery one of
you put a side at home, and lay vp whatsoe-
uer he thinketh meete. He saith not, let euery
vy man walke and spend what he list, but lay
vp for the poore that that is meete. For if the
485 ritche would once become liberal, there is su-
perfluous inough to helpe the poore and needy,
for nature is some pleased. I woulde there-
fore wish, and with my hart I pray, that the
hartes of the prosperous might be opened to-
ward the miserable, it is an easy matter, for
there wanteth but good wyll, and good vse.
490 Then let the proud leaue his cuts, his poun-
ces, his gardes, and embrothery, and geue na-
ture euen inough to suffice, and he shal geue
the poore a good portyon. Let the Gluttose r-
uature to suffice, and leaue his surfet, then
shal

of the poore.

shal the poore be fed, with that that he offere
times either vomiteth forth, or woorketh as
a meanes to destroy his life. Let the whores
monger leaue his daliance, it shal be good for
his body, and better for his soule, & his purs-
sheth the heavier to helpe the poore. Let the
Artificer sit fast by his calling, then shal he
p-efit the common wealth by his trauel, and
he shal haue somewhat to spare to helpe the
poore, euen as to this purpose S. Paule exhor-
teth the Ephesians that eche of them labour
with their handes, to obtaine thereby that
they may geue to him that hath neede, because
we are not borne to our selues, but to our
Country, our Parentes, our Wethren and
friendes, to do good to al, but specially to the
household of faith. For amongst al the sacri-
fices which now the church vseth, as prayse
and thankes geuing to God is the chiefest, so
the next is to distribute to the needy Saints,
as the same Paule teacheth the Hebrewes say-
ing: To do good and distribute forget not,
for with such sacrifices God is pleased. Sure-
ly of that goods that we keepe in store, we are
answerable, but of that we geue to the poore,
we are discharged. That that we keepe the
rust wil freate like a canker as James saith,
but that that is layd vp in the besome of the
poore,

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505

Eph. iiij.

510

Galat. viij.

515

Hebr. xij.

520

Iacob. v.

The mouth

525

poore; that is discharged, as our Maister hath commaunded. That that we leaue behinde vs the wicked may consume in prodigalitie, but that we geue in the way of Christian liberalitie, shall be rewarded as it is wrytten, Opera eorum sequuntur eos, that is, their woorkes follow them.

Reue. xliij
530

Then trauel not after riches to get estimation, for thou broughtest nothing into this world, no, set not thine hart vpon vrighteous Mammon, least thou fall into the temptations and snares of the Deuil, but be merciful to the poore indifferentlye without respect of persons. For God as Augustine saith, that crowne his gistes in thee. Let the Begger be wicked, thou shalt haue thy prayse. Though some make an occupation of it, and accompt of their bailes, yet as Paule doth bid thee especially remeber the household of faith, so he doth not deny thee to do good to all.

1. Cor. vi
536

540

645

Esa. xlvj
Autos. 17.

550

Feede not your equals, no, the like his like, franke not your selues to fatte to feede the wormes, for as Esay saith: Your pride shal be pluckt to hell, your fat carcases shal fall in the end, the Moth shal freate thee, & the worme and the dust shal couer thee. But when ye may spare to spend and banquet your selues, to make your hartes glad, as Christ saith

of the Poore

saith in the Gospel by S. Luke; Then call the poore & impotent, the halt & the blind, &c. Let Herod in his dauntance remember his prisoner Iohn: Nay rather as good and wise men followe these wyse men that presented poore Christ that was layde in the manger in pouertye and neede, wyth their golde. When Diues hath dined, let Lazarus haue the crums.

Luk. xliij

555

560

Surely it is a shame to see and knowe the contempt of the poore, especially nowe in the time of the Gospel, when faith should so spred her selfe in our hartes: saith I say that is exercised in loue, that bragging much of faith in wordes, do not correspondantly answer the same in dede. We can looke vpon the quauering carkas that lyeth ful cold, and we say, God helpe thee, and sende thee warmth, but where is our helpe? Yet they are our flesh, so that in contemning them we leaue our deuty vndone, and verifie Iames in his saying: If a brother or sister be naked and in neede, wanting their dayly foode, and some of you shal say to them, go thy way in peace, God sende you warmth and clothing, meate and drinke, and shall not geue them the thinges that are necessary for their bodies, what shal it profit them? Surely a good faith that onely is found

565

570

Jacob. ij.

575

580

D. J. in the

The mouth

in the good Christian, if alwaies is exercised, but eury tree that bringeth not forth good fruit, is cut downe and cast to the fire. It is not inough onelye to beare leaues, but we must also bring forth our fruyts, or els the lord Jesus shal curse vs.

When this is to be learned, that none contemne or despise the poore, but that eury man according to his abilitie helpe them, and consider of them as David sayth. So that neyther the rich in despyng the poore say, away with this Begger, go whip me this slaue, this sincking rascal, this lousy wretch, being his own image: neither on the other side none say, I am so poore I cannot help, I needs help my selfe, for God loueth glad hartes & cheereful geuers. For except it be the poore in dede to whom we must geue, ther is no such want but that they may geue somewhat as Fulgentius saith: Dare elimosinam omnibus est possibile si adsit bona voluntas: Omnibus facile si non adsit dira cupiditas, omnibus salubre si ferueat charitas cunctis debet esse commune vt omnibus detur eterna felicitas. He sayth: It is possible for all men to geue almes, if all men haue good will therunto He saith it is an easy thing for all men to do, if cruel couetousnes be not present. He saith it is wholesome

of the Poore.

for all men, if charity be feruent; and he saith it should be common to all men, that all might obtaine eternal felicitie, not in respect of the gift, as I haue said before; but for the promise sake as Christ saith by S. Mathew: He that shal geue to one of these little ones a cup of cold water in my name, he shal not loose his rewarde.

Geue we must to satisfie Gods ordinance, wherto he hath ordained vs; as the same Fulgence saith: for God hath ordained Quod demus, cur demus, & quibus demus, that is: He hath ordained the thing that we must geue, a cause why we should geue, and his creatures to whom we should geue. Therefore in respect of the first that he hath ordained things to geue, that must needs be applied to the ordinance wherofore it was made, or els we commit sinne in abusing Gods ordinance. Then secondly in that there is cause to geue, euen the will of God prescribing the same, Gods ordaining wyl must be satisfied, or els we commit sinne. Last of all for that he hath ordained to whom we should geue besides sauyty, that riseth by loue, in duty we are bound to geue them the portyon that God hath appointed for them, ordaining things for them, & ordaining them also to enioy those things,

D. S.

as or

610

Math. x.
Mat. ix.
615

Fulgentius
us de con
fessorib⁹

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585

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595

Coz. ix.

algenti
termo
de con
florib⁹

605

The mouth

As obtaining riches and, rich men, to helpe
the poore in their pouertie:

640
Which were an easy matter, if there were
a forward good wyll and readynes: For the
number of the poore be nothing somperable
to the number of the rich and wealthy. So
that in this conceale of people if euery one
would do but a litle, it might be an easy mat-
ter to helpe the poore. An easy matter: I say,
645
if we follow Chrysostomes counsel, who saith
thus: Gratia Dei centum millia hominum
huc conuenere opinor, quorum singuli si unū
panem quotidie paupertati offerrent, omnes
650
certe pauperes abundarent: si unum quisq;
obulum solum modo, nemo penitus indige-
ret. Whose wordes in English are these:
I suppose, that by the grace of God, there is
resorted to this place one hundred thousands
655
men, of which number if euery one would
dayly geue but one pece of bread, al the poore
might abound, if euery man would geue but
one hallepenny, none should want.

660
And may not I say so to you my countrey
men, as Chrysostome did to his: Is ther not
as great multitudes and collecks of peo-
ple now, as euer was then? The matter be-
ing so small, that is required, me thinke it is
great impiety if it be denied. If ye be moued
to geue

of the Poore.

665
to geue more, God blesse that motion, & moue
ye so wil: if not, yet geue this small request.
Rule thy peny I pray thee, let it not rule thee,
for one of these twoo offices must it needes
haue, either subiection or gouernment, as the
Poet Horace saith: Imperat aut seruit collec-
ta pecunia cuius, That is to say.

670
Horace

The money that greedely is gathered together,
Either ruleth, or is ruled I know not wel whether

675
Then I say once againe geue, that it maye
be knowen that ye gouerne, and do not obey,
for in keeping ye seeme most manifestly to be
gouerned. Againe, leaue thou go from thy rit-
ches befoze thou hast done good with them, so
heape together I pray thee, that thou mayest
wel scatter, and so posses I beseech thee, that
680
thou knowe to geue forth. For the time must
come that thou must leaue al, when thou hast
caught and scraped together what thou canst
as Martial in his verse doth truly say: Rape,
congere, aufer, posside, relinquendum est.

685
Martial

Catch and heape vp, filch and posses:
Yet must thou forsake Hammon remedies.

690
But what should I speake of! Chrysostomes
counsell, or the mine ston persuasion, or in-
fer the verses of Poets, when as there are
good

690

The mouth

god and godly lawes appointed for the same
in this Realme of England: as chalments in
parishes, and Collectors for the same, forfaits
for absence from the parish church, and side-
men for the same, and such others ordained
by authoritie for the comfort of the poore. But
how lawfully this is looked unto, it appeareth
in the treasure of the poore, for every man pluck-
eth his necke out of the yoke, and no man as-
ked why so: the forfaite is neuer asked, be
absent who wyl. Thus conscience is careless
and leeth a sleepe, regarding neither duty to-
wardes the poore, nor bow to wardes God,
neither worldly shame and improuse for their
negligence, nor the answer they haue to make
for the poore: neither the crye of them that
haue for a time, nor the iudgement of him that
liueth for euer. And this is the cause of the
want of the poore.

Pea & more then that (such is their reme-
dies care) the rich as Amos saith, make ha-
uock of the poore, in buying them for old shoes.
Pay they will buy them and sel them out of
doyes. They are good to the poore as they
say, but they wil geue them nothing, & thus
the poore are robbed, God amend the euill.

I might apply histories, the reportes of good
& godly men y^e wer maruailous beneficial to
the

of the poore.

the poore, but what should Christians in the
time of the exhorting and commaunding Gos-
pel vse the counsell of Stoics to teache them
that which God in his word commaundeth
them, which might be easely satisfied if Diues
woulde leaue his dainty dishes, and leaue
to be Epicurus fellow. If pride would looke
vpon pouerty, if Venus would not so couple
her selfe with Seres and Baccus, if godly piety
and pittye might once enter into our stony
minde, if liberality might once kil conetous,
if rich men could commaunde the peny that
commaundeth them, which God once graunt.

Surely amongst al the exercises of Chri-
stianitie, ther is none moze fit for a Christian
nor moze seemelye, then large liberalitie to-
wardes al, and pure pity towardes the poore.
And therefore the Stoyses reporte of Helena
Queene of the Albanes, a most memorabile
report, that she being called to the
saith of Christ, and so baptised in the raygne
of Cladius Caesar, the .x. yeare, great famine
oppressing the people in Syria, she of her own
cost prepared great store of corne, and sent it
them. A notable example to moue Christi-
ans in necessitie to pity the poore. But Hele-
na is dead and losen, who was called Barfa-
bas, he is also gone.

Conse

720

725

730

735

Flores
history.
lib. 1. 740

745

The mouth

750 Consider their neede ye wealthe world
linges that would be content with hungrye
chaps to chaw, and with lanke bellies to de-
nour that that ye wastefullye neglect, beyng
oꝝ dayned foꝝ the poꝝe, & not to be cast either
to the Dog oꝝ dunghil. Regard their trauel,
their nauish seruice and bꝝudgery, thinke on
their toile and comfort them. Let Christians
learne a lesson of the Heathen Orator Tully
who saith thus: Multa vilia & seruilia nego-
755 Cicero
ex ap-
pellatio
ne cōtra
Eubuli-
dem,
tia liberos homines ac ingenuos paupertas a-
gere cogit, ob que potius misericordiam quā
interitam demerentur. Pouertie (saith he)
compelleth many a good and honest man to
take in hand vile and nauishe busineses, foꝝ
which cause they deserue mercy and succour,
rather then destruction. I thinke if ye were
in their poꝝe state, how glad ye woulde be of
a smal refreshing, which nowe to them full-
765 lackly ye do shew.

770 Therefore let me entreate you with David
the Prophet, O ye ritch men, consider your
duty, remember the poꝝe, and of your satiety
fill their emptines: Ye that eat til ye blow,
and feede til your eyes swel with fatnes, that
taste first your course meates, and then sal to
your sine, that drinke the colde drinckes foꝝ
your stomackes that are hot, a cup of claret
wine

of the Poore.

775 wine, some ale oꝝ bēere to laye a foundation,
then eat till to much make vs blow, & then
a good carowse to make good digestion, a cup
of sack foꝝ the stomacke that is cold, it is good
at midlemeale say some, this & that ye haue,
and I know not what the prodigal waster li-
780 cenciously doth spend, which with thankes ge-
uing vnto satiety God hath created foꝝ you.
Ye I say that liue in this excelle with super-
fluity, haue some remorse to the poꝝe in their
miserye, that God maye blesse ye as David
saith, which he shal surely do, as the text doth
shew, foꝝ such shal be deliuered in the time
of trouble, that so shal do. And thus much of
the first part.

790 Now must I speake a little of the second,
which I shal not neede to stande long about,
because the scriptures plentifully teache the
same, & experience doth pꝝoue it. But what
shall we haue foꝝ helping the poꝝe: Surely
795 blessing in this world, honoꝝ and deliuerance
from trouble, as David saith, and retribution
in the life to come, and their woꝝkes shal fol-
low them. Pea and David in thys Psalm, en-
larging the benefites by enumeration de-
clareth them saying: The Lord shall pre-
serue him and keepe him aliue, that he maye
be blessed, and deliuer not thou hym into the
800 hands

C. j.

hands

775

780

785

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795

Eccl. xij.

psal. xij.

The mouth

handes of his enemies.

Againe, our Prophet expreſſeth well the promise graunted to the man that considereth the poore and needy, saying: He hath dispersed abroad, and geuen to the poore, his righteousness remaineth for euer, his horne shall be exalted with glory. Which wordes Snoigodane interpreting sayth thus: Disperſit amore Dei non theſaurifauit ſibi: Dedit pauperibus non hiſtrionibus aut adulatoribus: Iuſtitia eius & merces miſericordie manet in ſeculum ſeculi, quia præmium erit eternum. Which wordes englished are thus: He hath geuen to the poore, not vnto wicked rakehels and flatterers, his righteousness, and the reward of his mercye remaineth for euer, because the reward is eternal in heauen. By which wordes Snoigodane teacheth wel vpon whom we shall bestow that we may spare, and who ought not to haue. When it remaineth that we spend not vpon Dogs & Beares as some do, to satiffie their mercyleſſe pleasure, to ſee two cruel creatures teare one the other: not vpon cardes and dice as some others do: not vpon exceſſe of apparel & fare as some do: not vpon ſenſing and dauncing to please the flesh: not vpon varlets and parasites, thoſe ſawning dogs, the Caterpillers of the

of the Poore.

of the poore, but vpon the godly and the vertuous poore, for that is the gift that hath the promise of reward annexed vnto it.

The wordes of Tobias whom I haue propoſed to be a maſter of mercy and pity, may also be applied in this matter, to testify vnto you the reward that followeth the same, as he wytteth in these wordes saying: Thoſe that exercise almes and righteousness, shall be filled with lyfe. So that if they haue not a long rase here on the earth, yet shall they surely liue with God for euer in a far better life.

Then O deare Chriſtians count it not loſt that is geuen to the poore, as some do, supposing it is caſt away that is geue to thoſe ſtirring rascals, but rather thinke and knowe that it is the portion that of all thy goodes is best bestowed. For looke what thou keepest, thou shalt loſe, but that the poore hath, thou keepest for thy ſelf. Remember the good captain Cornelius, whose memory is registred in the Actes, to whom the Angel appearing in a viſion ſaid thus: Cornelius, thy prayer and thine almes is come vp before God. Lo here the reward, and also of whom thou shalt be rewarded.

Beleue therfore and know, that the ritche God willety ye to lay forth nothing for iser
 C y. which

905
 Psal. cxij.

Snoigodā
 in pfa. 112
 811

815

820

825

830

835

Tobi. 28.
 240

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850

Actes. 10.

855

The mouth

860 which he wil not recompence: and as ye be-
 leue so practise to geue to the poore, for ye shal
 haue neuer the lesse, your basket neuer the
 emptier, noꝝ your stoꝝe the poꝝer. Looke vp
 on the widdow of Sarepta, litle was her pro-
 uision God knoweth, and final was her stoꝝe
 865 when the poore pꝝophet came to her to aske
 her bread. To whom she said, I haue nothing
 but a litle flower in a barrel, and a litle oyle in
 a cruise, which not withstandyng she besto-
 wed vpon him. And what folowed then: for
 870 soth her barrel was filled with flower, and
 her pot with oyle. Surely, the plentye that
 commeth by the poore is much, as Augustine
 saith: Fecundus est ager pauperum cito redit
 donantibus fructum, that is: The felde of
 the poore is fruitful, it surrendzeth againe the
 fruit with spade to them that geue ought, yea
 if it be but a cup of cold water, sayth our Sa-
 uour Iesus Chzist.

880 The blessed Apostle S. Paule specifeth the
 promise annexed to the exercise of almes, in
 his Epistle to the Hebrues, saying thus: God
 is not vnrighteous that he wyll forget your
 workes of loue, which ye haue shewed to the
 Saintes for his names sake, which haue mini-
 885 stred to the Saintes, and yet do minister. The
 confirmation wherof Chzist in these wordes
 expꝛes

of the Poore.

expꝛeseth saying: Blessed are the mercyfull,
 for they shall obtayne mercy.

To conclude, how many blessings in sun-
 dy sort promised (which he can and wil per-
 forme that hath promised them) are set down
 for them that are pitiful to the poore, the scrip-
 tures do testifie, which shoulde be to long to
 recite. Pea and nature in flesh and blood is
 not able to reache to the knowledge of them,
 for that they be celestial in the kingdome, ac-
 cording to the promise infallible, which by
 expꝛesse wordes are declared in S. Mathewes
 Gospel in these wordes: I was hungry, and ye
 gaue me meate, thirly, and ye gaue me drink
 &c. therefore enter into the kingdome prepa-
 red for ye from the beginning of the worlde.
 So then that not onely many terrestrial be-
 nefites to enrich vs, here are promised in re-
 compence, but those, that as I cannot repeate
 them, so vnworthely we haue them promy-
 sed for any thing we do, but because our gra-
 tious God hath promised, we shal surely en-
 ioy them. The multitude wherof, the height &
 depth wherof, the pꝛice and beuty wherof,
 the same and dignitie wherof no tounge hath
 spoken, no moꝝe can myne: no pen hath writ-
 ten, therefore must I stay mine: no hart hath
 concered, yet may we beleue, such gloꝝe hath
 out

Math. 5.

890

895

Mat. 25

900

905

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860

865

2, Reg. 17

870

August. in psal. 876

Mat. 7.

880

1 Cor. 13.

885

A prayer for this present time,

our gracious Quene prepared fo; his faith-
ful Souldiers in that his kingdom: that our
Christ speaketh of. Unto which kingdom
O to the Father, by the mediation of Je-
sus Christ bring vs al, to whom with
the holy Ghost be all glory and
honour now and euer.
AMEN.

¶ A praier which the same
Henrye Bedell vbleth euerye
Sunday and Holy day after his Sermons,
in the said Christes Church.

O Deare GOD our heauenly father,
hears our praiers fo; Christes sake, &
lay not our syns to our charge to pu-
nish them, and to take vengeance on them,
but rather in the bloude of Jesus Christ blot
them forth. We haue deserued thine anger,
we confes, but yet in Christes blood we know
thou art wel pleased, in whose name we cry
vnto thee, O saue vs from our enemies, that
seek vs and our blood fo; thy Gospels sake.
O let not the wicked say, where is now their
God? but let vs rather say, the Lordes right
hand hath brought mightye thinges to passe,
our

A prayer for this present time,

our God shall laugh our enemies to scorn.
Therefore heare vs deare GOD, and fo; thy
mercies sake saue thy worthy seruaunt
Elizabeth our most gracious Quene. Graunt
her we pray thee peace and safetie from all
her enemies, geue her the blessings of peace,
and a royal courage, whereby through thine
assistance she may confound all her foes, and
not to feare what man can do vnto her. Let
her be comforted with thy swete mercies,
lay not our synnes vnto her charge, no; suf-
fer not her life to be plaged fo; our synnes
and wickednes, but keepe her (O Lord) to
be thine own, and blesse her wyth long lyfe
and happy dayes. Make her an old mother
of this comon wealth, and graunt her a long
and prosperous raighe ouer vs in thy godly
peace. Remember (O Lord) her gracious
Councillers, and behold them with thy fa-
therly eye. Geue them thy feare, to set forth
thy will, and graunt them the spirit of wys-
dome, and the counsels of peace. The Bi-
shops and Pastors O Lord, direct and make
them saythfull in gathering thy haruck, to
bzeake the bzead of life in tyme conuenient,
that thy Church may be builded of lyuely
stones. And blesse thy people O Father of
might, open their hartes to receiue the dewe
of



CERTAIN
SERMONS
PREACHED
BEFORE THE QUEENS

Maiestie, at *Pauls Crosse*, and else-
where: By the Reuerend Father
JOHN IREVEL late Bishop
of *Sarisbury*.

Whereunto is added a short
Treatise of the Sacraments, gathered
out of other his Sermons, made
vpon that matter, in his Cathedrall
Church at *Sarisbury*.

LONDON,
Printed by JOHN NORTON,
Printer to the Kings most ex-
cellent Maiestie.
1609.



And shall we then live thus: shall we thus die? shall we thus end our lives? shall we thus appear at the latter day, and not be ashamed? shall we avoicers, fornicators, whoremongers, covetous persons, come and stand before the judgement seat of God, before the throne of his maiesty, and not be ashamed? In this the marriage garment that we should be clad with: are we those that are called to the feast by the Bridegrome? are we Christs brethren, and heirs of the kingdome of God? *Non resurgens inquit in iudicio*: The wicked shall not arise in judgement, saith the Prophet David; the vngodly shall not be able to stand in the judgement, neither the sinners in the congregation of the righteous. **Who be unto them that run from God with a desperate mind, who be unto them that wilfully forsake, and fly from him.** S. Gregorie saith: One sinne linketh in another, as one linke of a chaine holdeth the other. It is an horrible thing to turne from God, it is a terrible thing to lie from him: for if we turne from God, whither shall we goe? if we lie from him, whither shall we run? *Conscientia mille testes*: our owne conscience, though we hide our selues neuer so close, shall be as a thousand witnessles against vs; our owne conscience shall utter and betray us. Sainct Augustine saith: If we do not indeede repent, we feine that we doe repent: we only feine, saith he, that we doe repent, and so we make with God. But God will not be mocked of vs, he will not be deluded by vs. But we shall be ashamed and confounded, when we appeare before God; when we appeare, I say, before the judgement seat of God. But then what profit shall we haue of that we are ashamed? what comfort shall we then haue of that whereof we are ashamed? Let vs consider, that we are flesh of Gods flesh, bones of his bones, and members of his members. And therefore let vs give ouer our whole bodies, let vs give ouer all our members, let vs give ouer our eyes, our eares, our tongues, our hearts, vnto the homage and seruice of God. So shall we haue profit of Christs our Saviour, so shall we haue profit of his death and passion, and so shall Christ say vnto vs: Come ye blessed of my Father, and inherit the kingdome prepared for you from the beginning of the world. Amen.



PSALME 7.

- VERS. 11. God is a righteous Iudge, and God is euer threatening.
 12. If men will not turne, he hath wher his sword, he hath bent his bow, and made it ready.
 13. He hath prepared him the weapons of death, and ordained his arrowes to destroy.



Almighty God our heauenly father, like as he is both god, and also mercifull, like as he is patient, and of long sufferance: so he vseth two maner of waies to allure and call vs vnto him, when we of our owne heads follow our owne deuices, and leauidly run whither our lusts lead vs: sometimes of his great mercy he vseth promises; sometimes of his iustice he vseth threatening. He promiseth to vs for our well doing, his fauour and grace; so keeping his commandments, eternall blisse. He threatmeth vs for euill liuing, with plagues and punishments; and for breaking of his Law, eternall death. Thus he of his mercy sometimes vseth promises, and threatneth againe of his rigour and iustice. He promiseth to comfort, aid, and succour vs, if we come vnto him: and he threatneth to strike the terror of death into vs, if we turne from him. And so almighty God most mercifully vseth his promises vnto Abraham: *Ego sum protector tuus & merces tua*: I am (saith he) thy defendet and thy reward. *Ego benedicam benedictibus tibi, & maledicam maledicentibus tibi*: I will blisse them that blisse thee, and curse them that curse thee. So ample so large, so great a promise made God vnto him. And thus almighty God when he would deliuer his elect people, the chyldren of Israel from their great bondage and captiuitie: *Inducam te in terram fluentem in lacte & melle*: I wil bring you into a land that shall flow with milke and hony. *His uel I perform, this uel I bying to passe for you, & this uel I do so; my names sake*. And likewise to these his people he made this mercifull promise against their enemies, saying: Ye shall chase your enemies, and they shall fall into the sword before you; five of you shall chase an hundred, and a hundred of you shall chase ten thousand. Thus also God by his Prophets promised his people, and said: Turne vnto me, and I will turne vnto you. And euen thus likewise Christ in the Gospell, maketh most clere and manifest promises of euerlasting life and saluation, to all such as for his name shall forsake the pleasures

Psal. 1.

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Gen. 12.

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Deut. 11.

Leuit. 26. 20

Zach. 1.

28 Math. 5. **suces and delights of this world, and repose their felicity only in him.** *Beati pauperes spiritu, beati qui lugent, beati qui esuriunt, beati qui persecutionem ferunt*: Blessed are the poore in spirit; blessed are they that mourn, blessed are they that hunger and thirst, blessed are they that suffer persecution. **And why so? For what cause are they blessed that are poore in spirit? For what cause are they blessed that mourn? Why are they happy that hunger? What reward shall they have that suffer persecutions? Because (saith Christ) theirs is the kingdom of heaven, they shall be comforted, they shall be filled, they shall obtaine a crowne of glory.**

30 Math. 18. **When two or three are gathered together in my name (saith Christ) I will be in the middelt of them.** Whatsoever ye shall aske my father in my name, it shall be given vnto you. **These manifold & great promises it pleased almighty God to make vnto his chosen and elect people: these comfortable promises Christ himself vouchsafed to pronounce to all such as shal cleane vnto him: thus mercifully it pleased God by faire promises to allure and win vs vnto him.** But often times alas, we let little or nothing by these sweet and comfortable promises, we little esteeme or regard them: and therefore God then vseth his threatening, his rigour, and iustice among vs: when no sweet words can win vs, then he striketh his terror into vs. For when God in old time perceived that no gentlenesse, no kindnesse, no mercy of his could win his people vnto him, he caused E. say his Prophet to cry out and say; *Impius in beneficijs me non agnouit; in angustijs autem clamauit ad me*: The wicked and sinfull man (saith he) in my great goodnesse and benefits bestowed vpon him, would not acknowledge nor confesse mee; but in his miserie and trouble, in his anguish and woe, then he ran vnto mee, and called on my name.

42 Jer. 32. **And so likewise by the Prophet Ieremie God himselfe saith; Converterte ad me terga, non facies tuas: in die autem tribulationis inclinauit me**: They haue turned their backs, and not their faces vnto mee: but in the day of their trouble, in the time of necessitie they call and cry vpon mee. **And so in like the same Prophet Ieremie, or rather God by this Prophet, saith; Impinguatus & incrassatus est populus meus**: My people are waxen fat and lustie: they haue forsaken mee the well of life, and digged themselves pits, yea vile and broken pits that can hold no water. Such a thing is the felicity and pleasure of this world, that it maketh vs faine to forget God, and the felicity of the world to come. **And therefore God so often warned his people of Israel, that when they were once come into the land of Canaan, into that plentifull country which flowed with milke and hony, wherein should be no dearth nor scarcenesse: that then they should not forget the Lord their God, that then their hearts should not be deceiued, that then they should not goe astray, and serue other gods; and so his wrath and indignation wase hote vpon them. And therefore when faire promises and louing kindnesse, cannot win vs to God, then vseth he another way, then doth he appoint another meane, then beginneth he to threaten and feare vs, and that of his rigour and iustice. And thus did he to our first father Adam: because he would not he should transgresse his commandement, he threatened him, and said; *In quocunque die comederis ex hoc fructu, mortem morieris*: In what euer day thou shalt taste of this fruit, thou shalt die the death. **So likewise God to the whole multitude of his people of Israel said; Vnlesse yee giue eare to the voice of the Lord your God, to doe all his commandements and ordinances, cursed shall you be in the towne, and cursed in the field, cursed shall thy basket be and thy store, cursed shall be the fruit of thy body and the fruit of thy land, cursed shall thou be in thy coming in, and in thy going out. You shall call, and I will not heare; you shall cry vnto me, & I will not giue eare. *Dabo vobis calum anem, & terram ferream*: The heaven shall be brass, and the earth as Iron; the heauens shall giue you no raine, the earth shall bring you forth no fruit, your trauell and labour shall be lost, your land shall not giue her increase. Thus almighty God threatened his elect & chosen people, & all to keep them in awe and feare of him. And so in another place he saith; I will set my face against you, and ye shall be slaine before your enemies, & they that hate you shall haue dominion ouer you, & ye shall flie when no man chafeth you. Thus you see, that it pleaseth almighty God often times to vseth these & such like words of threatening, to vseth such rigour, to beat a terror into his people, when faire promises and sweet words can do nothing: and this doth he of his great iustice. And therefore David in this place: God is indeed, saith he, a rightfull Iudge, and God is euer threatening. If men will not turne, he hath whet his sword, and hath bent his bow, and made it ready: he hath prepared him the weapons of death, and ordained his arrowes to destroy. **So mighty, so omnipotent is God, that he can punish, and so righteous a Iudge is he, that he will punish when it best pleaseth him. But some man will here peraduenture say; If God be thus able to punish, and will indeed punish when he is offended, why then doth he it not by and by, why is not he reuenged out of hand? Because (saith the Prophet) hee is mercifull, patient, and of long sufferance. Therefore he proceadeth not to reuenge his anger, therefore he hasteth not to weake himselfe on vs, so come as we off end him, and transgresse his will:******

will: but variety, and maketh long delates to see whether we will repent and returne vnto him. But yet (saith David) sozasmuch as he is abused, soz as much as ye haue left and forsaken him, notwithstanding he be mercifull, notwithstanding he be patient and of long sufferance, He hath now whet his sword, he hath bent his bow, and made it ready, he hath prepared him the weapons of death, and ordained his arrowes to destroy: and this will be doe out of hand, he will make no longer delay at all. **Where must we not fancie, that God will strike vs with a sword of Iron, that he hath a bow bent and arrowes to destroy withall: for euerie creature on the earth, what euer it be, be it neuer so vile, neuer so simple, neuer so weake and abject, is able at Gods commandement to be an instrument to plague and punish withall. And therefore consider what is so weake as water, so simple as flies; so vile as lice and frogs: and yet it pleased almighty God, by these weake, by these simple, by these vile things; to punish and strike the Egyptians; yea, and so much thereby to plague them; that neuer before they felt the like, neuer earely they heard of the like punishment. It pleased God to turne their water into blood, so that in the whole country no water could be found to drinke, no liquoz of water to refresh their bodies. This was a great plague, and yet was this wrought by want of water, which was but a weake and simple creature. A fly, you know, is a simple thing, a thing of little strength and no force: yet God to increase the number of them, he sent such a multitude of flies among the Egyptians, that euen in the kings house they fell vpon what euer they king eat or drank, fell vpon his meat, fell into his drinke, and so putrified and corrupted the same. The lice where with God in like plagued them, fell not only vpon the king, and his people, but vpon their shays, their wren, their asses, their hoxies, their spires, and into their whole heads of Castell, what euer they were. The frogs entered into their houses, into the kings Palace, into his hall, his parlor, his chamber, yea, and into his bed also. Thus it pleased God to vse against the Egyptians these simple, these base, and vile creatures, as his rod, as his scourge, as his sword of punishment. **Euerie creature, euerie thing, wher ther it hath life, or no life, when it pleaseth God to vse it, is his sword, is his rod to strike withall. The fire that fell from heauen, and destroyed the two famous Cities, Sodom and Gomorra, and the whole Region there about, was none other than the sword of God. Therefore saith the Prophet David: The spirits of stempells doe his will, the thunder and lightnings fulfill his commandement. And so the same Prophet, here in this place: now hath God begun to strike; Now hath he whet his sword, and bent his bow, saith he, now hath he prepared his arrowes to destroy: and there is no way now to escape his vengeance, no way to auoid his punishment, but only this, to turne vnto him, to run and submit your selues wholly to him.****

These words David the Prophet (being persecuted of his enemies, and beset round about of them) spake vnto Saul the proud king, and his adherents and souldiers: putting them in remembrance how they had prouoked and iustly deserved the vengeance of God, so persecuting of his innocent soule. And euen as this Prophet David spake and pronounced these words vnto Saul, and his wicked company, to reduce vnto their memory the power of God, and the punishment that then hanged ouer their heads: So may we likewise well vse the same in these our daies, first to bring vs in remembrance, that God is a righteous Iudge; and then to consider how we daily prouoke and deserue his iust wrath, and so at the least for feare of punishment, to be fortie for our misdoings, and returne vnto him: for if we will not be converted, he hath whet his sword, he hath bent his bow, prepared him the weapons of death, and ordained his arrowes to destroy. **But before we come vnto God (god b. sth. en) before we returne vnto him, we must one come vnto another: we must one turne to another: before we be reconciled to Christ, we must be reconciled vnto our neighbour; before we be at one with God, we must be at one with our Christian Brother. This is the order that God wether we should obserue, this is that rule which Christ commanded vs to keepe. *Remitte, & remittetur tibi*: Forgiue, and thou shalt bee forgiuen. *Sic remiseris alij peccata sua, tuar remittentur tibi*: If thou shalt forgiue other men their offences towards thee, then shall thy finnes also be forgiuen; **When shall God pardon the thine offences, when thou shalt pardon thy Brother that he hath offended thee; then, I say, shall God forgiue thee, and not before. And againe: *Nisi remiseris alij peccata sua, non remittentur vobis*: Vnlesse yee forgiue other men their trespasses, your owne finnes shall not be released, saith Christ. Remember (god b. sth. en) remember and marke well these words; Christ is the author; Christ is the speaker; Christ is the commander hereof. And thus our Saviour in another place of his Gospell: When thou offerest thy gift at the Altar, saith he, and there rememberst that thy brother hath ought against thee; leave there thine offering before the Altar, and goe thy way first and reconcile thy selfe to thy brother, and then come and offer thy gift. **God is contented his honoz be deferred; he is contented******

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to tawie for his sacrifice, till thou art agreed with thy brother, till thou art at one with him. And when thou hast thus done, then come and there offer thy sacrifice. This is the ground of the attanement betwixt God and vs, this is the token that Christ is reconciled unto vs, if we be at one with our neighbour, if we be reconciled to our Christian brother. For if we shall hate our brethren whom we see, if we shall be at debate with our neighbours being daily conversant with vs; how can we love God, whom we see not; how can we agree with Christ, with whom we are not conversant? But to declare further unto you, that God accepteth not our sacrifices, that he regardeth not our petitions, that he is not pleased with our prayers, unless we be at one and pleased with our brethren; he crieth out by Elyas his Prophet, and saith: *Cum clamabitis ad me, ego non exaudiam vos, quia manus vestre plene sanguine sunt*: When you shall call vpon mee, I will not heare you: though yee make many prayers, yet heare I nothing at all, saith God. And wherefore? Because your hands are full of blood. It is written in Genesis, that God would not looke vpon Cain and his offering, that he would haue no regard to his sacrifice: And wherefore? Because his heart was full of malice. Salomon saith: *Precauo inuisi abominabiles est*: The praiser of the wicked is abominable, the sinfull mans praiser is abominable in the sight of God. Dauid also: Let their prayers beas a sinne: let their prayer be turned into sinne, saith he. O miserable man then art, if thou be not in charity: watched and to sinfull thou art, if thou be not in loue and vnitie, thy prayer is abominable, yea, thy prayer is no prayer, thy prayer is sinne. Thou prayest to be forgiven, but thou thy selfe wilt not forgive: this is enough to condemne thee. For our religion is none other but a brotherhood knit together in the loue of God, our profession is none other than charity and brotherly loue towards all men in our Soueraine and Heaumen Iesus Christ. God is the God of loue, Christ is the Prince of peace, his Gospell is the Gospell of peace; and we that are Gods seruants, ought to liue in godlie loue: we that are Christs brethren, ought to liue in brotherly peace. We are all baptizd in one water, whereby we should haue in remembrance, that we should in loue liue as one together. These, and such other are, or may be, sufficient to bring vs in remembrance of brotherly loue, of faithfull amitie, and vnfaigned concord, if wee of our selues were not to forgetfull. How oft said Christ to his Disciples, *Pacem meam do vobis, pacem meam relinquo vobis*: I giue you my peace, my peace I leaue vnto you? By this cognisance and none other shall men know you to be my Disciples, saith Christ, if ye loue together, if ye haue loue one to another. He saith also: A new commandment giue I you, that you loue together, as I haue loued you. What a zealous fire, what an earnest loue had Christ when he prayed and said: O Father, cause that these be one, as thou and I are one, that like as thou Father art in mee, and I in thee, that they also may be one in vs? Because ye be few, said Christ to his Disciples, and in the middelt of your enemies, liue you in concord and peace one with another, one beare with another, and all you hold together. S. Paul saith: That he which loueth his brother, hath fulfilled the whole law. Let not the Sunne go downe on thy wrath, saith Paul. And againe: Revenge not, but giue place vnto displeasure; watche not your selues, but giue room to the wrath of God. Dauid, when he was in most extreme persecution, and his enemies laid daily waite for his life, seeking his destruction, euen then he fel he to most earnest prayer: he sought not to be reuenged, but he made his prayer vnto God and said, O Lord, they speake euill of me, they reuile me, they call me Scite, they call me all that naught is; but I haue none other help, but to pray vnto thee, my only succour is to lie vnto thee. Thus did that holy Prophet Dauid, and so did the Christians in the beginning of Christs Church. For, Terrullian, an old and holy father, saith: *Frater se appellat, & mori voluerunt pro fratre*: They called themselves brethren, saith he, and one would not flicke to die for another. What a charity, what a loue, what a brotherly affection was this among Christians, in the beginning of Gods Church? S. Scuen, when he was stoned, all his bones cru shd and burst in peeces, and his soule ready to leaue his body, euen then he prayed for his tormentors, euen then he cried out vnto God, and said: O Domine, ne sita tuae illis peccatum hoc: Lord, lay not this sinne to their charge. So that holy father Nazianzen, when the hangman that most cruelly had tormented him, desired pardon of him, hee modestly answered: *Quis mihi ignorat, ignoscat tibi*: He that hath forgiven mee, the same forgive thee: God hath pardoned mee, and I beseech him that he will in like pardon thee. Euen so likewise Christ, when he hanged on the Crosse, when his hands and feet were nailed to the tree, and he in the middelt of all his woes, euen then he prayed for his persecutors, then he desired his father to pardon them, and said: O Pater, ignosce illis & nesciant enim quid faciunt: Father, forgive them, for they wot not what they doe. This is an example so: vs to follow, thus ought we to doe, as in the beginning of Christs Church, the Christians did, who called themselves brethren, and one would die for another: Thus ought we to say, as S. Scuen said; Lord, lay not this sinne to their charge: thus should we doe,

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1. Ioh. 4.
Esa. 1.
Gen. 4.
Psal. 109.
1. Ioh. 4.
Ioh. 14.
Ioh. 13.
Ioh. 17.
Rom. 13.
Eph. 4.
Rom. 12.
Psal. 108.
Act. 7.
Luk. 23.

as that holy father Nazianzen did, and say: He that hath forgiven me, the same forgive thee.

And lastly, so ought we to pray for our enemies, as Christ did for his persecutors, and say, Father forgive them, they wot not what they doe. Thus ought we to do, if we mind to liue according to our profession, and if we will be Christians, as we are called Christians. Wee read, written by Saint Luke in the Acts of the Apostles, that in the beginning and first spring of Gods Church, the whole congregation had one thought, one minde, one heart. Such a loue, such a charity, such a Christian conformity was among them. And in commendation of Christian charity, and brotherly loue one with another, the Prophet Dauid said: *O quam bonum, & quam iocundum, habitare fratres in unum*: Behold how good and ioyfull a thing it is, brethren to dwell together in vnitie! Wee esteemed loue to be so great a felicitie, he thought concord and vnitie a thing of so great price, that he could not speake too much good of it. And therefore he said: It was like the ointment that ran vnto Aarons beard, and like the dew of Hermon which fell vpon the hill of Sion, where the Lord promised his blessing, and life for euermore. But O mercifull God! vnto what times hast thou reuered vs? where is now the peace giuen, the loue left by our Soueraine Iesus Christ? where is that charity that should alwaies remaine among Christians? Now is the time, euen now, (good brethren) are the daies come, which Christ humbly prophesied should come, saying: The time shall be, that iniquity shall haue the vpper hand, and the loue of many shall abate. Christ said, that such a time should come, and euen now, euen now, that time and season is come vpon vs. So likewise Saint Paul the Apostle of Christ said: In the last daies there shall come perilous times: *Erant homines seipos amantes*: There shall be men which shall loue themselves, couetous, boasters, proud, curled speakers, and such as shall be despisers of them that are good. Once the Prophet saith: *Non est veritas in terra*: There is no truth, no faithfullnesse in the whole world: there is no mercy, no knowledge of God in the land: but swearing, lying, manslaughter, theft, and adultery. Ieremie also the Prophet of God: *Frater venabitur fratri ad mortem*, saith he: One brother shall hunt and persecute another vnto death: no man may safely trust his own brother, for one brother will denie another, and one neighbour beguileth another. And all this doe we now see, I say, in these our daies doe see and behold all this. Wee see now that which Nazianzen that old holy father speaketh of: *Membra Christi pugnant inter se*: The members of Christ are at strife and variance among themselves, saith he, and euen those members that Christ died for; those members, I say, that Christs blood redeemed, those members we now see at debate and fighting together. I speake but in generality, I speake not now in particularity; I doe not here repeat to your memories our particular offences, and great crimes, which to consider would cause any honest heart to be sorry, yea, which to remember would enforce the stony heart to bleed. I doe not now rehearse vnto you by name any such offences. We rip by your consciences, descend into your owne hearts, see whether iniquity doth not abound, see whether there be not in these our daies, men, such as are louers of themselves: see whether there be any truth, any fidelity vpon the earth: see whether one brother doth not hunt and persecute another vnto death: and lastly, see whether the vertue members of Christ are not now at debate and fighting together. Dauid, when he considered the great oppression, tyranny, and persecution vsed against the faithfull, in his time, cried out and said: *Serna me Deus, quia defecit sanctus*: O laue mee Lord, for there is not one Saint more, verie few faithfull are there among the children of men: Euerie man telleth lies to his neighbour, they doe but flatter with their lips, and dissemble in their heart. Ieremie the Prophet, when he saw the whole multitude of the people in his daies forsake God, and run after their own affections, euerie man whither his lust led him, he cried out and said: *Quis captus meo dabit aquam, & oculis meis fontem aquarum*: O who will giue me head water enough, and a well of teares for mine eies, that I may bewaile the iniquity of this people! And euen like as Dauid in his time, so may the iust man say now: *Serna me Deus, quoniam defecit sanctus*: O Lord helpe, because there is no holy man left. Like as Ieremie, so may the vertuous bewaile now the wickednesse of these our daies, and say: O who shall powre water into my head, and giue a fountain of teares vnto mine eies, that I may bewaile the wickednesse of this people. O Christ, where is now thy new commandment? where is now thy cognisance, thy badge whereby thy seruants are knowne? where is that peace which thou leftest to thy Disciples? where is now that one heart, that one minde, that one thought, that was in the congregation in the beginning of thy Church? But what need I to speake, what need I to say any thing, if they would beare the word, if they would beare the word and Gospell? O Lord, where is thy strength become? where is that power, that force of thy word, which was able to diuide the marrow from the bone? What is now become of that marvellous might of thy word? The word, O Lord, is one,

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Act. 4.
Psal. 133.
Mat. 24.
1. Tim. 3.
Ose. 4.
Ierem. 9.
Psal. 12.
Ierem. 9.
Heb. 4.

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the Gospell is the selfsame and one, but the hearts of men, the hearts of the people are not one. For this cometh to passe for my sins; this I see well is wrought by the, **275** mine own finnes and offences: for other wise men preach the Gospell, other wise men do teach & instruct the people with the holy word, and by and by the people mourne, and by they are sorry for their finnes, they repent them of their wickednesse, and turne vnto the. **280** And I speake as they doe, I preach the same Gospell, the same word of thine as they doe; and yet I doe see no amendment, I doe not see any one won vnto the through my teaching. And therefore my sinne is the cause, mine owne sinne and nothing else is the cause hereof: thou hast not thought me a man worthy, by whom any one lost shoulde be conuerted, and brought home vnto the. But thou my Brother, that here standest like an Idol, thou hast eyes to see, and eares to heare: seest thou not that God hath his sword whet, his bow bent, his arrowes ready to destroy? hearest thou not how he calleth the to repentance? Thou dost see, and heare this, and yet thou increasest sinne vpon sinne, and so heapest vpon anger and displeasure against the day of wrath. I call God to witnesse, I haue uttered vnto you his Gods truth, I haue preached among you his holy Gospell, I haue reuealed vnto you his diuine word, so that none of you all can excuse your selues by ignorance. But take you heed to your selues, take god heed, I say, my brethren, and marke wel what S. Paul saith: **290** *Peccantes post acceptam gratiam, desistunt sine omni misericordia:* They which wilfully sinne after they haue once receiued the knowledge of the truth, are destitute of all mercie: there remaineth vnto them no more sacrifice for their finnes, but a fearful looking of judgement, and violent fire, which shall consume the aduersaries. And this is it that the Apostle saith, to be cast into a reprobate sense. This is the sinne that S. Iohn maketh mention of, saying, *Esse peccatum in spiritum sanctum:* there is a sinne against the holy Ghost, which shall neuer be forgiven in this world, nor in the world to come. And for this great sinne, for this horrible wickednesse, god people, God hath vnto his sword, for this cause hath he bent his bow, and prepared his arrowes to destroy.

Therefore (god brethren) let vs lay aside all contention, all strife, and debate, and let vs looke vpon heauen, let vs cast our eyes thither, where is no rancor, no discord, no strife, no debate: let vs see our eyes, our hearts, and our whole minds on Iesus Christ; on him, I say, who hanging on the Crosse, paid for his persecutors, and said: O father forgive them, they wot not what they do. Let vs imagine that we now behold him, and that he now speaketh out his arms vnto vs, and saith, O thou sinfull man that slumbrest in thy sins, and sleepest in thine owne wickednesse, awake, now is it time for thee to awake out of thy slumber, to arise from thy heavy sleep: remember thou art a Christian man, consider thou art a limbe of my limbs, a member of my body, the child of God, and coheire of my fathers kingdom. Thou children of men, how long will ye dwell in your old wickednesse? How long will ye lie in hatred one with another? How long will ye continue in rancor, and strife? Shall I so forgive you as you forgive your neighbors? shall I so pardon you your sins, as you pardon your brethren their offences? I forgive thee thy great debt, and wilt not thou forgive thy brother that little, wherein he hath offended thee? I haue paid his debt, I haue paid the ransom for his trespass, if my blood be a sufficient ransom for the same: for that bloods sake of mine forgive him; if nought els will moue thee, if thou wilt not for his owne sake, yet for my sake pardon him. God brethren, we haue long enough serued the diuel, the prince of this world; let vs now serue God our maker, and Christ our redeemer. We haue long enough, yea too long, continued in rancor and malice one with another: let vs now therefore, if there be any society between God and vs, if there be in vs any loue of Christ, if there be any feare of Gods weake and vengeance, let vs one forgive another: let every man forgive his Christian brother, let vs all cast aside all rancor, strife, and debate, and so let vs dwell together in vnty, in brotherly loue, and concord.

This day we haue heard Gods gospell preached vnto vs, this day we haue learned out of the word of God, that if we be Christians, we should liue like Christians, if we be the children of God we should liue as becommeth the children of God, without enuy, without hatred, without strife or malice. Let vs therefore now leaue off our old contention & strife, let vs enen here in this place one forgive another, and so be reconciled one vnto another, and say: *Remitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris:* O Lord forgive vs our sins, as we forgive them that trespass against vs. This is our profession, this is our religion, hereunto are we called of God, appointed by Christ, & commanded by his holy word. Let vs consider our white & hoare haire, let vs behold our riueted skin, let vs haue alwaies before our eyes the graue whereunto we are creeping: let vs consider that death daily hangeth ouer our heads. And shall we then in this sort liue out the rest of our yeares? Shall we thus die, and come to our graves? Let vs shew our selues in our woordes to be the children of God, and the brethren of Christ: let vs not shew our selues Christians

in name, and not in deed: let vs not lone in word alone, but in deed and verity: let vs not requite euill with euill, one mischief with another: but let vs (according vnto S. Pauls rule) Overcome euill with good, hatred with loue, and so fulfill the Law of God. So shall God hold backe his sword, though already vnto us: so shall he not smite vs, though he hath bent his bow, prepared him the weapons of death, and ordained his arrowes to destroy. But God shall continue our God, and remaine with vs for ever. Amen.



LUKE 10.

Vers. 23. And he turned him to his disciples, and said: Blessed are the eyes which see that ye see.

24. For I say vnto you, many Prophets and Kings would haue seen the things that ye see, and haue not seen them, and haue heard the things that ye heare, and haue not heard them.



In diuino Christo, before he began to declare and set forth the will of his Father, before he began to preach abroad the high mysteries of our redemption, the glad tidings of mans saluation, sent abroad into the world a many of disciples, to the number of thre score and ten, to the end that they shoulde espie out and see the way of the people, how they would accept his doctrine, & first to giue them this warning, and say: *Poenitentiam agite, appropriat enim regnum celorum:* Repent your selues, for the kingdom of heauen is at hand. These disciples of Christ, after they had in all points accomplished their masters commission, and fulfilled his commandment, returned againe vnto Christ, & shewed him the marvels that they had wrought in his name, reioicing much therat, and especially for that Diuels departed from men possessed, and were vtien out by them; The very Diuels (said they) are subdued vnto vs in thy name. But when Christ heard them thus say, and perceiued that they reioiced therat, he turned to his Disciples, he pulled them from this vaine fancy, and said; I saw Satan fall downe from heauen as lightning. Behold, I haue giuen you power to tread vpon Serpents, to goe ouer Scorpions, ouer all venemous and noisome beasts; they shall be subiect, and obedient vnto you, and they shall not hurt you. But reioice not in this, reioice not that you shall haue power ouer Serpents, that you shall be able to tread vpon Scorpions, and all other venemous beasts, and be nothing therewith annoyed: but reioice you in this, that your names are written in the booke of life. But away (said Christ) this vaine gloie; that you haue conceiued, this fond fancie wherein ye reioice, and reioice ye only in this, that your names are written in heauen: and that you know God, and his Son whom he hath sent into the world. For no man knoweth the Son, but the Father: neither knoweth any man the Father, saue the Son, and he to whom the Son will open it. This is your felicity, this is your ioy, and no man but you, hath this great ioy and felicity. And therefore blessed are the eyes which see, that ye see. This heavenly felicity, this marvellous blisse, that Christ in this place spake of to his Disciples, was prophesied and long time before spoken of, euen at the first beginning of the world: for at what time Adam had transgressed Gods commandment, and so fallen from the ioyes of Paradise; God himselfe, to put Adam in some comfort againe, pronounced these woordes against the wicked Serpent that had wrought him that woe, and said: *Ipsum conteret caput tuum:* The seed of the woman shall tread downe thy head: he, he it is that shall breake downe and destroy the power of the diuel, said God vnto Adam. This promise (I say) euen at the beginning of the world was made by God vnto Adam, and so continued to the time of Christ: for afterward this same promise declared God likewise, to many a god and godly man. He said vnto Abraham: *In semine tuo benedicentur omnes fines terre:* In thy seed (said God) in that seed of thine shall all the Nations of the earth be blessed. So David also God declared likewise this promise, & said: *De semine tuo ponam super solum tuum:* Of the fruit of thy body shall I set vpon thy seat. And so in the time of Esay his prophet, God continued this promise, & said; *Ecco virgo concipiet, & pariet filium cuius nomen erit Emmanuel:* Behold, a virgin shall conceiue & bring forth a Son, whose name shall be Emmanuel, that is, God among vs. And hereunto witnessed all the Patriarchs & Prophets, euen from the first beginning of the world, vnto the time of the coming of our saviour Iesus Christ. And therefore, because the whole scriptures, the Patriarchs, the Prophets, spake thus plainly of Christ, and declared his coming, Christ said: *Scrutamini Scripturas, illa enim testimonium perhibent de me:* Search you the scriptures, for they do beare witness of me. Likewise againe to the Scribes & Pharisees he said; *Si Moysi crederetis, crederetis & mihi:* If ye beleueed Moses, ye would beleue me, for

Rom. 12.

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Math. 11.

Gen. 3.

Gen. 22.

Psal. 131.

Esay 7.

John 5.

John 5.



A GODLY EXPOSITION OF THE XVI. PSALME.

THE SECOND SERMON.

PSAL. 16. VER. 1. *Preserue me, O God: for in thee doe I trust.*



His Psalme containeth the acknowledging of the Prophet his vnworthinesse, and sheweth how all things are of God: it witnesseth the man of God his loue to the Saints, his hatred of false religion, the assurance of God his prouidence, and his vndoubted hope of life euerlasting. All which things containing so many points of heavenly doctrine, ought much to prouoke in vs the loue of the Psalme, and louing it to frequent the vse of it. The Psalme seemeth to bee generall, and may bee vsed at all seasons, and of all estates, as not being bound to any peculiar condition of men, or tied to any seuerall circumstance, as are many other Psalmes, containing particular matter: and therefore is to be vsed as a notable meditation, which may be shewed by this word *Michtam*. The first verse is the proposition of the whole, and the residue of the Psalme profecuteth the same matter. Now to the words of the text.

Preserue me, O God. Here *Dauid* desireth not deliuerance from any speciall trouble, but generally prayeth to bee fenced and defended continually by the prouidence of God: wishing that the Lord would continue his mercie towards him vnto the end, and in the end: whereby he foresaw that it was as needfull for him to be safeguarded by God his protection in the end, as at the time present; as also how he made no lesse account of it in his prosperitie, than in aduersitie. So that the man of God still feared his infirmities, and therefore acknowledgeth himselfe euer to stand in neede of God his helpe. And here is a sure and vndoubted marke of the childe of God, when a man shall haue as great a care to continue and grow in well doing, as to begin: and this praying for the gift of finall perseuerance, is a speciall note of the childe of God. This holy ielouizie of the man of God made him so to desire to be preferued at all times, in all estates, both in soule and bodie. Euery man will say, true it is, if God should not preferue vs, how could wee continue? But few there be who rightly and carefully vse the means, as this man of God did, whereby they may attaine this grace. And therefore howsoeuer they pretend a good affection, and well liking generally of the thing, yet they haue no true faith, as the Prophet had: for faith would driue them carefully to vse the means: howbeit this generall knowledge is left in many to take from them all excuse: but in the faithfull it worketh an holy feare, and feare ingendreth a conscience to vse the means. I appeale to the conscience of a naturall man: If a man being sicke would cry, Lord helpe me, Lord restore me to my health, and yet in the meane time wilfully refuseth the prescribed means for his recouerie, tempted he not God? which if it be so, how much more dangerous is this in things concerning the soule, when a man either for want of hearing & reading the word feeleth not the diseases of the minde; or feeling them effectually, pineth and languisheth away vnder the burthen of them, neglecting prayer, confessing of his sinnes, repentance, and such like means of his saluation?

saluation? True it is that man liueth not by bread onely: and therefore the wicked are but stilled vp and made fat against the day of slaughter. And the children of God know and acknowledge, that without the blessing and fauour of God their meate may bring their bane: and therefore they craue that by the word and prayer the means may be sanctified vnto them; much more in things concerning our saluation we must both carefully vse the means, and in the vsing of them not to trust in the outward worke wrought, but to craue the inward ministerie of God his holy spirit, which worketh by them, not being ordained for God but for vs.

For in thee doe I trust. Here the Prophet setteth downe the cause why he prayeth to God: whereby he declareth, that none can truly call vpon God vnles they beleue: Rom. 10. 14. *How shall they call on him in whom they haue not beleued?* In regard whereof as he prayeth to God to be his Sauour, so he is fully assured that God will be his Sauour. If then without faith wee cannot truly call vpon God, the men of this world rather prate like Parats, than pray like Christians, at what time they vtter these words. For y they trust not in God, they declare both by neglecting the lawfull means, and also in vsing vnlawfull means. Some we see trust in friends: some shoulder out (as they thinke) the crosse with their goods: some fence themselves with authoritie: others bathe and baste themselves in pleasures to put the euill day farre from them: others make flesh their arme: and others make the wedge of gold their confidence: and these men when they seeke for helpe at the Lord, meane in their hearts to finde it in their friends, good authoritie and pleasure, howsoeuer for feare they dare not say this outwardly. Againe, here we are to obserue vnder what shelter we may harbour our selues in the showers of aduersitie, euen vnder the protection of the Almighty. And why? Who so dwelleth in the secret of the most high, shall abide in the shadow of the Almighty. And here in effect is shewed, that whosoever putteth his trust in God shall be preferued: otherwise the Prophet his reason here had not bin good. Besides, we see he pleadeth not by merite, but sueth by faith, teaching vs that if wee come with like faith, we may obtaine the like deliuerance.

It followeth in the Psalme, ver. 2. *O my soule, thou hast said vnto the Lord, Thou art my Lord: my weldoing extendeth not to thee.* In this conference with his soule *Dauid* setteth downe the reason more at large, why he trusteth in God that he will preferue him: first, he acknowledgeth his owne vnworthinesse: secondly, he giueth himselfe to the Saints, *Thou hast said vnto the Lord.* Here hee confesseth that whatsoeuer good thing he had received it of the Lord. And this hee doth not barely or barrenly with his lips from the teeth outward, but vnfaignedly in his soule, also from the heart inward: and in that he passeth from the conference with his soule to speake vnto the Lord, hee sheweth that God knoweth how his soule lieth not: and that hee did behold the sinceritie and simplicitie of his heart herein. So that hee dealeth not before men alone, or with his lips, but with God also, and trauaileth with his owne soule: wherein hee cleereth himselfe of hypocrisie, and by his owne practise conuinceth and condemneth those kinde of men, who say one thing with their lips, and meane another thing in their hearts. Wherefore wee are to learne, that in our prayers we deale not with men, but with God. We must not so much labour for a set order of words, as for a well ordered heart; and we must not vse these words as before men alone with our lips, but in our soules and in the presence of God; to wit. Lord thou hast redeemed me, Lord thou hast saued me: and I say to my soule, that it should acknowledge thee to be my Lord, my Redeemer, and my Sauour, and therefore should vse all things to thy glorie. Thou art my Lord, my soule, O Lord, hath tasted of thy goodnesse, and by good proofe I finde that thou doest gouerne me. My weldoing extendeth not to thee: oh what shall I render vnto thee, my God, for al thy benefites towards me? what shall I repay? alas I can doe thee no good, for mine imperfect goodnesse cannot pleasure thee, who art most perfect and goodnesse it selfe: my weldoing can doe thee no good, my wickednesse can doe thee no harme: I receiue all good from thee, but no good can I returne to thee: wherefore I acknowledge thee to be most rich, and my selfe to be most beggerly in weldoing: so fare off is it that thou standest in any neede of me. Wherefore I will ioyne my selfe to thy people, that whatsoeuer I haue they may profit by it, and whatsoeuer they haue I may profit

profit by it, seeing the things that I haue receiued must bee put out to loane, to gaine some comfort to others: whatsoeuer others haue they haue not for their priuate vse, but that by them as by pipes and conduites they liberally should bee conueyed vnto me also. Wherefore in this Itraine wee are taught, that if wee be the children of God, wee must ioine our selues in a holy league to his people, and by mutuall participation of the gifts of God we must tellifie each to other, that wee be of the number and communion of Saints: and this is an vndoubted badge and cognifance of him that loueth God, if he also loueth them that are begotten of God. Wherefore if wee doe professe our selues to be of God and to worship him, then must wee ioine our selues to the Church of God, which with vs doth worship God. And this must we doe of necessitie, for it is a branch of our beleefe, that there is a communion of Saints in the Church: and if we beleuee that there is a God, wee must also beleuee that there is a remnant of people vnto whom God reuealeth himselfe, and communicateth his mercies, in whom we must haue all our delight, with whom we must communicate, according to the measure of grace giuen vnto euery one of vs.

But to the Saints that are in the earth, and to the excellent: all my delight is in them. The Papists could abide no Saints, but them which are in heauen; which argueth that they line in a kingdome of darknes, and erre not knowing the Scriptures, nor the power of God: for if they were but meanly conuersant in the Scriptures, in the holy Epistles they should finde almost in euery Epistle mention made of the Saints, who are thereunto called in Iesus Christ, through whom they are sanctified by the holy Ghost. And marke hee calleth them excellent. Some thinke rich men to be excellent, some thinke learned men to be excellent, some count men in authoritie so to be: but here wee are taught that those men are excellent, which are sanctified with God his graces. True it is that learning, wisdom, authoritie, honour, gold and credit, are the excellent gifts of God in their kinde, and yet haue they not true excellencie in themselves: for they make not the possessors of themselves excellent, because the wicked may haue them as well as the good: and these things we see for the most part are as they are that haue them. For if the good man haue them, hee vseth them reuerently, moderately and thankfully, he applieth them to good vses, and so maketh them serue to the furtherance of good purposes. Again, if an euill man haue them, he vnreuerently vsurpeth them, immoderately vseth them, and vnthankfully is puffed vp with them, he turneth them to euill vses, and by them promoteth ill causes. Wherefore this excellencie, which is the fruite of God his spirit, is in it selfe only good: and this indeed maketh men truly excellent. Some say the Prophet meaneth, that seeing he cannot doe good to God, he will deserue well of his Saints: but this is but one part of his meaning: so that he meaneth this and somewhat more, that is, that he will delight in them, and that not onely to doe them good, but also to receiue good from them, as may appeare by his terming of them excellent ones, such as are fit as well to doe good, as to receiue good from others. Wherefore the Apostle saith, Rom. 1. 2. that he desired to receiue mutuall comfort by them. Secondly, this appeareth by the opposition of the verse following, which is of the worship of God: and therefore it cannot be refrained to outward things. Again, in that verse he maketh mention of false worshippers, as here he nameth excellent ones: meaning that he would vse the benefit of them, to waine himselfe from false worshippers; as men will frequent the companie of the learned that desire learning; and they that will haue their lips schooled by the law of grace, will oft resort to the graue speeches of the wise. And surely it is a speciall helpe to further our selues in the pure worship of God, if we diuorce our selues from the crue of false worshippers, and wholly espouse our selues to the fellowship of them that worship in spirit and in truth. This reason also may appeare to be generall, because it followeth in the order of our confession of our faith, that we beleuee the holy and vniuersall congregation the communion of Saints: and this communion is in receiuing as well as in giuing: and therefore being vnderstood of such a mutuall participation of gifts from one to another, it must follow as a particular part thereof, that wee be readie to doe good. And where he saith, *All my delight is in them*, that is in the Saints: we must not think that he meant to take away ciuill dutie from them that were in authoritie, for that must be giuen to them in outward things, yet in our hearts and in our affections the graces of God

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his children must be most esteemed. In respect whereof when Iames saith, Iam. 1. 2. that the Iewes had their faith in respect of persons, when they were wont to say to the rich, Sit thou here in a good place; and to the poore, Stand there: his meaning was to rebuke them, for that they so highly esteemed the one, and so vily despised the other. Wherefore wee must learne alwaies to giue vnto *Cesar* that which belongeth to *Cesar*, but God his children must alwaies be neereft our hearts. And this was it that our Sauiour Christ saith, that they which beare his word and did the same, were his mother, his brother, and his sister: not that he lightly regarded his mother, for he was a patterne of obedience to all children, yet he loued her more as she was the daughter of God, than as she was his mother. Likewise we reade, that hee answered the woman that cried vnto him, *Blessed is the wombe that bare thee, and the paps that gave thee sucke*. His mother no doubt had as singular blessings, as euer were giuen to woman, in our ward things, in that she brought forth the Sauiour of all mankinde: howbeit herein she was chiefly blessed, in that she beleueed in him to bee her Redeemer.

That are in the earth. See hee maketh mention of the Saints here on earth, and speaketh not of the Saints which are in heauen, from whom as we are seuered in body, so are we also in the soule, and wee haue no dealing with them, either in soule or bodie. Wherefore it is said of the Prophet, *Abraham knoweth vs not*. True it is that the Lord maketh his Angels ministers vnto vs, and therefore sending them to doe any thing, he maketh it knowne vnto them. Howbeit wee reade no such thing of the Saints that are dead, who as they know nothing of vs or our estate, which onely is knowne to the Lord, and are not vsed as ministers of the Lord; so they cannot heare or helpe vs, as some foolishly haue imagined. The Saints which are dead may be in some respect remembred, but in no case worshipped; remembred, I say, not for their power to be prayed vnto, but for their vertues to be imitated. Wherefore in Heb. 11. the holy Ghost setteth downe a register & catalogue of the Saints, that seeing we are compassed with so great a clowde of witnesses, wee must cast away euery thing that presseth downe, and sinne that hangeth so fast on, that we may runne with patience the race that is set before vs. Here wee see these are set before, that wee might so farre follow them, as they follow Christ, and in this respect they are called witnesses: but to honour them as God, or to appoint holy daies vnto them, or for them, it is not lawfull. But behold when it was painfull to the belligods of Rome to remember the good life of the Saints to follow them, than which nothing was more grieuous to them, the diuell to draw them from this, inuented a more easie way for flesh and blood, and taught them an easier lesson, by appointing in the stead of this holy and painfull imitation, a carnall and voluptuous rabble of holidiaies vnto the Saints, and that (as they said) for the better remembrance of them: and thus that transformed Angell of light knoweth how to transforme pure religion. In like manner, when it was an hard thing to preach Christ crucified, because it would call them, to a fight, feeling and forsaking of their finnes, and so they were made more vnquiet; the diuell found out an easier way, and forsooth would haue Christ painted vpon the crosse in their Church windowes: which was a thing more easie to behold, being pleasant to the eye, than it was to heare that sinne should bee crucified in them, if euer they would hope for the fruite of Christ his death. Again, when they could not away with bearing the crosse of losse of name, of friends, goods and life, for Christs sake, they thought it was good to professe it by wearing some crosse about them, or by erecting in euery place a crosse of wood, stone, or such like thing. But let vs learne to be prouoked by the graces of God in his Saints to follow them in goodnesse, and labour to haue Christ crucified in our hearts, by the ministerie of the word, euer preparing our selues in truth to beare the crosse of Christ, by preferring the pure profession of his Gospell, before any thing in the whole world deare vnto vs. Besides we are here to learne, that if our delight be in God his Saints on the earth, wee must bee farre from vsing them maliciously, or speaking of them cruelly. This delight then must be to receiue some profit and benefit by these graces which they haue, also to vse to the comfort of the children of God whatsoeuer good we haue receiued. For as well the seruant which puts not out his talent with gaine was punished, as those that contemned the talent. Neither in truth haue wee any right vse of the gifts which wee haue

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200 receiued of God, vnlesse we put them out by imparting them to our brethren in loue, and so the gaine may returne by holy reuencues to the Lord himselfe; neither haue we truly learned any thing, vnlesse we haue in some measure communicated it with others; for whatsoeuer is ours by gift, it is the interest of others by necessitie: whatsoeuer is proper to vs by possession, is common to the Church by vse and participation; and whatsoeuer we haue, we haue it for dispensation, as the stewards of God his gifts, and disposers of his graces. And therefore as at the audites and dayes of accounts such stewards are culpable and vnworthy of their places, who hauing large sommes of money for the liberall maintenance of the family, haue appropriated all to themselves; so likewise in that great day of reckoning and audite of Angels, those stewards will be found damnable, and iudged vnworthy to haue had access to the Lord his treasure, who hauing receiued of God singular graces, and plentifull gifts for the building vp of his Church, and distributing things necessary to the Saints in due season, haue notwithstanding enriched themselves alone, and impouerished their fellow seruants, vnto whose vse and for whose good such rich reuencues of God his graces and gifts were committed to their fidelitie.

215 It followeth in the Psalme, *The sorrowes of them that offer to another God shall be multiplied: their offering of bloud I will not offer, neither make mention of their names with my lips.* Heere the man of God declareth himselfe to be no lukewarme professor, and therefore as in the thirde verse he sheweth the profession of his faith concerning the communion of Saints, so in the fourth verse he protesteth his hatred to the false worshippers, and he teacheth that none can truly loue the Saints, but he must also hate the wicked. God can not abide to be worshipped in part, or by mixture of religion, as though the Arke and Dagon, God and Mammon, Christ and Beliall should be ioyned in worship together. Many are not so fully contented with the Saints, as that they are thoroughly discontented with the wicked, who so long as they see matters of ciuill authoritie and good order haue successe, can loue the word to serue time and season, whose liking of it is so small, that when other religion commeth, they find not themselves much miscontented. But we must learne so to belieue in the true religion, as our faith may draw out of vs an vchangeable loue, and this true loue must be free from all appearance of idolatry, and contrary religion whatsoever. If euer this doctrine was necessary, it is now most needefull, fith true religion fo decayeth, false religion so aboundeth, heathenish prophanenes so groweth; all which no doubt arise of so little esteeming, and small liking of the truth. For whereof first did spring heathenishnesse? Euen from hence, men were contented that euery nation should worship as they listed and liked, whereupon they did grow to haue both their country gods, and household gods; for we reade that the Senate of the Romanes would receiue Christ as their God, yet so, as they would also maintaine their owne gods. Not much vnlike is our familie of loue, and common sort of Protestants, both which can easily tolerate any kind of religion, come what profession come will. Wherefore we may see how this Psalme fitly may be vsed, when we will accuse our selues of want of loue to the Saints, or when we will accuse our selues of want of hatred to idolaters, seeing the spirit of the man of God so earnest, and our selues so cold herein.

240 In that he sayth, *he will not make mention of their names with his lips*, he declareth his through hatred vnto them, which the more euidently appeareth, in that he would not only not communicate with them in his goods, but also in that he would not meddle with their ceremonies. Neither must we thinke that this was any peculiar thing vnto David, but that it was common also to all the Israelites, as we may see Exod. 23. 13. *ye shall make no mention of the name of other gods, neither shall it be heard out of thy mouth, and not to them alone, but to all Christians in like manner*, as appeareth Lechar. 13. 2. *And in that day, sayth the Lord of hostes, I will cut off the names of the idols out of the land, yea and they shall be no more remembered.* Besides, the law commaundeth all auoyding of occasions of idolatry, Deut. 7. 25. where are set downe two reasons; the one, that we should not be snared with such occasions; the other, because it is an abomination to the Lord, wherein although somewhat be politically, yet because whatsoeuer is impure is abominable to the Lord, and our nature is prone vnto, and hardly kept from corrupt religion, we hating the impuritie of the doctrine,

255 strine, must also hate the impuritie of the ceremonies. To the Law agreeth also the Prophet, as Esay 30. 22. where the Lord not only commaundeth them to auoyd all idolatry, but euen the appertinances thereof, *Ye shall pollute the covering of the Images of silver, and the rich ornaments of thy Images of gold, and cast them away as a menstruous cloth, and thou shalt say vnto it get thee hence.* This seemeth precisenes and puritanisme to the world, which can be content to vse things for forme and fashion; but if we vrge vpon puritie, we are counted precisions. Well if it be so then David was a precisian. The holy ghost also exhorteth vs also *to abstaine from all apparance of euill*, 1. Thefl. 5. 22. 1. Iohn 5. 21. *Babes keepe your selues from idols.* And the Apostle Iude verse 23. willett vs *euē to hate the garment spotted by the flesh.* True it is that one may haue a priuate vse of the meate prepared for Images; but as it is an appertinace of idolatry, it is to be auoyded. Wherefore we are to pray that we may so haue our hearts rectified by the spirit of God, as not only the substance of false religion may be auoyded, but also the appertinances thereof, whereby we may the better prouide both for God his glory, and our owne peace. Whereas he sayth, *the sorrowes of them that offer to another God shall be multiplied*, he sheweth, how besides the comforts which he had in the Saints, he so much the more hated the idolaters, because he saw the more they inwrapped themselves, the more their spirits were troubled in them, and then they could find least rest whē they had most trouble. So that as the man of God commendeth true religion by this effect, that it yeeldeth peace of mind, and comfort of conscience in trouble; so he discommendeth false religion by the contrary: because howsoeuer in prosperitie it bringeth a swelling ioy, yet in adueritie it maketh men cry to the rocks to couer them, and to the mountaines to fall vpon the. This must cause vs more narrowly to search our hearts whether we haue this loue of true religion or no, against the which neither the gates of hell, nor terrors of Sathan, nor troubles of conscience can preuaile; for this religion is no lesse comfortable than true, when we feele our selues assured thereby of our iustification by Christ, of the ministerie of God his Angels watching ouer vs, and that we offering our selues to be governed by him, he will worke in vs heavenly things: and howsoeuer we are euil by nature or custome, yet by grace we are kept safe in him. This is that which helpeth in trouble of conscience, this comforteth in banishment, this relieueth vs in pouertie, this is the fruite of true religion. In false religion there appeareth not like effects, not being able to deliuer vs, much lesse to comfort vs in time of trial, but it leaueth vs in amazed spirit, and troubled mind. Wherefore in respect of the issues of both these compared together, we see how deere true religion ought to be to vs, and how we must abhorre the contrary. The very heathen men by the instinct of nature did most labour for those things which would in death bring peace of mind, and assuage their inward troubles, who neuer had this remedie: how much more then ought we to embrace this pure religion, hauing such effects; and hate the contrary, which then yeeldeth a swelling and plauible ioy, when no heauinesse is at hand, but is voyde of all substance of perfect consolation to ease a perplexed mind? Wherein it may well be compared to those water brookes, which in time of winter, when water in euery place aboundeth, flow ouer; but in summer, when droughts bring the necessary vse of water, are for the most part dried vp.

It followeth now in the fift verse, *The Lord is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.* He profecuteth the same matter which he handled before, shewing a reason why he linked himselfe so to the Saints, and abhorred the wicked, to wit, because as the Lord defended his holie ones, so he defended him; as he was their inheritance, so he was his; as he was a portion vnto them, so also he was a sufficient portion vnto him: for so was he tied to the Lord, and to the loue of his truth, that no corrupt religion could moue him from it. And why? he saw in the word, that God prouided on euery side for him, both spirituallly for his soule, and corporally for his body. Wherefore his meaning may thus briefly be gathered. I neede not to seeke for help in any false religion, although mine enemies would constraime me, because I am perswaded sufficiently that God is my portion, he is mine inheritance, God filleth full my cup; and as his mercie hath chosen me, so his power maintaineth me, the sure perswasion whereof maketh me grow in

the loue of true religion, and in the hatred of false. Out of the scope then of the Prophet we may draw thus much, that whosoeuer is grounded on pure knowledge, and a sure faith, shall neuer wander after idolatry, because the word of God will shew them how all sufficiency both for their soules and bodies is in the Lord, who freely hath taken the whole charge thereof into his owne hands. On the contrarie it is apparent, how that from hence commeth such slipping into idolatry, because we want true faith in the true religion, and true loue of those things which we belieue. This place then commendeth vnto vs a continual care, which we must labour for, whereby such assurance of God his fauour and providence watching ouer vs may be in vs, as we contenting our selues with him, our portion and inheritance should couet nothing else. Some referre this saying of the Prophet *thou art the portion of mine inheritance* to the soule, but it is to be thought that he rather meaneth how he only resteth and stayeth himselfe concerning his whole felicitie of body and soule on the Lord alone, and in that the Lord did not only begin, but did continue in him his grace, he assurth himselfe as well of finall perseuerance, as of his gracious entrance, which vndoubtedly is no small comfort. For many haue inheritances who hardly keepe the assurance of them from all assaults of craftie men, who craftily vndermine the estate and hold of their possessions, by falsifying their euidences. Wherefore he addeth in the latter end of the verse, *thou shalt maintaine my lot*. For although nothing be more casuall than the life both of body and soule, and in manner of a lot is most vncertaine, yet the issue of them both being in the hands of the Lord, he dare safely commend himselfe vnto him. Thus then must we be perswaded of our inheritance, as for loue of it we had rather with *Nabab* haue our blood spilt, than suffer our selues to be deprived of it; which we see alreadie to be performed of the Martyrs. But here we are to note how all our assurance hereof is in the word, and not elsewhere to be found, as the man of God himselfe sheweth, *Psal. 119. 57. O Lord thou art my portion, I haue determined to keepe thy words*: and *111. Thy testimonies haue I taken as an heritage for euer, for they are the joy of mine heart*. It is both easie and vsuall for all to say, *God is my portion, God is mine inheritance, God is he that prepareth a table before me: God filleth my cup*: The gayest hypocrites will brag of this, and the most wretched worldlings will auouch as much; but herein they bewray themselves in reuerencing so smallly the meanes hereof, and accounting so little of the word, which is the only assurance whereby they hold their inheritance. Doth he seeke by his portion or inheritance bequeathed to him by testament or otherwise who maketh none account of his euidence and auncient coppies, whereby he holdeth his assurance? Can men then thinke that God is their inheritance, when they esteeme so smallly of his promises which ratifieth their hold, and keepeth in record their assurance? Can a man assure himselfe that God is his portion when he hath no delight in his sacraments, wherein it is sealed, and surrendered into his hands? This then is a true triall whether we may in truth subscribe to the Prophet his protestation, when we delight in the meanes, that is, in the word, in prayer, in the sacraments, and in discipline: which thing if we haue not, pretend we what we will, all is but hypocricie. If God be our portion, we must be as charie and warie of the word as of some Will, wherein some great thing is giuen vnto vs; we must be as much afraid and grieved to lose our faith in God his promises, as we are to lose the euidence of our lands; we must be as carefull to vse the sacraments, as to keepe whole and vniuolated the seales of our euidences; we must be as carefull to performe to God that which his will requireth of vs as to receiue of him that which in his testament is bequeathed vs, otherwise we haue nothing to do with God, and God hath nothing to do with vs in mercie, God is none of our inheritance, neither are we his inheritance. Such then as will come at their leisure, and when they list, or when the world will afford no further profit, nor the flesh further delight, as they did most vnthankfully in the Gospell, who preferred their marriage, bargaining and toyling in the earth to the heavenly banquet, are not in any assurance that God is their portion; for where our portion is, there is our delight; and where we looke for inheritance, there we prouide for assurance; and where we looke for treasure, thither we goe with ioy: wherefore vntill we set the word aloft in our consciences, we can finde no assurance that God is our portion, or that we are his. The equitie hereof appeareth, *Deut. 9. 29.*

where

where the people are called the inheritance of the Lord: and *Deut. 32. 9. The Lords portion is his people: Iacob is the lot of his inheritance*. For as possessions in times past were chosen out by lines, so the Lord is said to diuide to the Nations their inheritance, and to separate *Iacob* as a part for himselfe. Neither must we shuffle off this from our selues, seeing the Apostle (*1. Pet. 2. 6.*) calleth vs *a spirituall house, and an holy Priesthood to offer vp spirituall sacrifices*: and the holy Ghost (*Reuel. 1. 6.*) saith, *Wee are made Kings and Priests vnto God through Christ*. Wherefore seeing the Lord dealeth so fauourably with vs, that when hell was our portion by our birthright, he hath measured out heauen for vs by the promulgation of his Gospell; when we were guilty of damnation, hath made vs inheritors of saluation; and when Satan made claime to vs, he hath rescued the title of vs to himselfe: what an hellish pride were it not to set God aloft? what presumption were it not to make him our chiefe delight, seeing he before freely hath made vs his chiefe delight? If then we desire that God should be our inheritance, wee must be his; if we be his, he must take vp wholly our soules and bodies in his word; which if wee despise, vndoubtedly wee shall be despised of God. Marke then in the latter end of this verse, he saith, *Thou shalt maintaine my lot*. As if the man of God should say: Howsoeuer the world iudgeth, that my estate commeth of other men, I know it commeth of thee: and, *Prou. 16. 4. Thou Lord hast made all things for thy owne sake*, although other thinke things to bee fortunate, and subiect to lucke; and when as others thinke it strange, that the sonne of *Ishai* should come to the government of the Common-wealth, yet thou alone hast done it. Neither are we thus alone maintained of God in our outward estate, but also in spirituall things, we are kept by his power, as *1. Pet. 1. 5. We are kept by the power of God through faith vnto saluation*. And howsoeuer the world maruellet that we liue, yet we (saith the Apostle) are kept by the secret finger of God, and that vnto saluation. This happie assurance caused *Paul* to say, *2. Timo. 1. 12. I know in whom I haue beleued, and I am perswaded he is able to keepe that which is committed to him against that day*. In which doctrine is no small comfort, in that we haue not our saluation in our owne custodie, neither hath the Lord left vs to our selues in the conducting of our bodies & soules, but hath giuen the whole and happie government to his Sonne *Iesus Christ*: in which dignitie we farre excell *Adam* in the estate of innocencie, for albeit we are by him and in him fallen from it (so weake was our estate, and so brittle was our hold whilest man possessed it) yet hauing it restored, the credit and custodie of it resteth not on our weaknesse, but on the mightie power of *Christ*, from whom it cannot be taken. Such is the mercifull wisdom of our good God. Wherefore our Sauour *Christ*, *Ioh. 6.* saith, that hee is the shepheard, and that we are in his custodie. For whereas like sheepe of our felues we are ready to goe astray and wander, the Lord with his shepheards crooke will fetch vs againe to the fold; and when we are lost in the wilderness and darke places he will finde vs out; when we see no issues of our matter, he will be faithful vnto vs if we commit our selues vnto him. We see now the blessed securitie of God his children is herein, that their lot is not in their owne hands. This doctrine also is full of comfort to vs in these times: For in such a multitude of heresies, wherewith prophanenesse of life hath ioyned it selfe, if it were possible, the very elect should bee deceiued, were it not that they were governed by the Lord himselfe.

It is added in the next verse, *The lines are fallen vnto me in pleasant places: yea I haue a faire heritage*. The former matter is amplified, wherein he sheweth, that he so liked his choise of the word: that in hope to change he chused it not. So his meaning is in effect all one with the verse going before, and may thus shortly be couched together. O Lord thou hast dealt with me fauorably, which pleaseth me so fully, that I require no other happines. For notwithstanding my crosses and temptations be many, yet because in all I feele thy gracious helpe, I desire not to change for any other felicitie. In which straine we must learne this one point, that we neuer feele effectually the fruite of our saluation, vntill we can triumph over the world, the flesh, and the diuell: and when our heritage so pleaseth vs, that we repent not: beware of repenting, beware of repenting when ye haue once giuen your names vnto *Christ*: for ye are become backsliders, and are fallen partly to heresie, partly to atheisme, partly to profanenesse, because they made not a sure and vchangeable choise

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of their profession at the first. This verse is especially to be vnderstood of the fauour of God, which he felt; and therefore being assured that the kingdome of God was his, that the prouidence of God watched ouer him, and his Angels ministred vnto him, he was so stayed, that if other outward things did come, he counted them cast vpon him, as the ouerplus of God his mercie; if no other things came, he was satisfied. If we thinke our lines to be fallen pleasantly, we must by proportion by so much the more seeke spirituall than carnall things, by how much the soule is better than the body. How then is God their portion, their lot and inheritance? how doth their heritage assigned of God please them, who are so carefull in earthly things to prouide for backe and belly, and so carelesse in heauenly things to prouide for their soules and conscience? For if we were perswaded, whatfoeuer we haue, we haue it of God, we would vse it with prayer, receiue it with thanksgiving, we should not rest in outward things, as in lands, possessions or preferments, as in our portion, but in the Lord who giueth these things. Thus when we are delighted with our heritage, we endeouour not to get things by ill meanes; hauing gotten them, we set not our hearts on them, we pray for the holy vse of them, we returne them to God his glorie, and the comfort of his saints; when we cannot keepe them with a good conscience, we willingly leaue them, alwayes making the Lord our chiefe inheritance, as we are his; and one this manner being weaned from earthly things, we must looke for our outward estate to be ordered in full measure and scarcitie by God, that we may say with *Paul*, *Philip. 4. 11. I haue learned in whatsoeuer state I am, therewith to be content. 12. And I can be abused, and I can abound: euerywhere in all things I am instructed, both to be full, and to be hungry, and to abound, and to haue want.* If wee haue much, it is well, and wisdome is a goodly thing with inheritance: if we haue not outward things, the word is able to saue our soules: and blessed are they that in time of triall can say, my lines are fallen vnto me in faire places. Every man is to try himselfe, how in his particular calling he can stay himselfe on the word of God. *Jacob* desired nothing but cloth and meate for foode and raiment; and *Paul* 1. *Tim. 6. 8.* saith, *When we haue foode and raiment, let vs therewith be content.* And surely great rest should we finde in our consciences, if we could commaund our soules not to looke for greater things than the Lord hath placed vs in: for nothing doth more bewray our want of faith than our restless mindes which are not contented with those places allotted to vs of God. But who in the time of the gospell cannot say, that his lines are fallen to him in faire places? Wherefore we must be so quiet in our proper stations, as if we were Kings or Emperors, knowing that when our places are not fit for God his glory, and his church, the Lord will fleete vs. In the meane season let our consciences rest on the Lord his will, how base and inferiour so euer our calling is, and be assured, that by so much the more our walking therein is an acceptable sacrifice to the Lord, by how much our gifts being the greater they doe submit and humble themselues vnder the ordinance and appointed calling of the Lord the more. And let vs stay at the Lord his commaundment and pleasure to be put in his time to some other vse; neither let vs put the fault of our trouble in our places, as commonly we doe, but in our restless minde, which as a rolling stone is caried from one place to another.

It followeth in the next verse. *I will praise the Lord, who hath giuen me counsell: my reines also teach me in the nights.* That is, I acknowledge that it is thy free benefit that I haue discerned to make this choise. For how should I thinke thee to be my portion of mine inheritance, and to maintaine my lot, but because thou hast renewed me by thy spirit, and aduised me in that, wherein flesh and blood could not counsel me? The due consideration hereof made our Saviour Christ say on this manner: *I thank thee, O father, Lord of heauen and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to little ones: for so it is thy good will and pleasure.* As if hee should say, I would marueile these sillie soules should so profit more in heauenly wisdome, than the wise of the world: but, Lord, I see it is thy will, and the wisdome of the wise can nothing further thee, nor the simplicitie of the other can any thing hinder them for thy kingdome: but thou workest all in all according to thy pleasure. Againe, among so many opinions of the Jewes, of the Scribes, Pharisees, of Sadduces, Herodians, and Essens, it was the onely power of God whereby Pe-

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ter was taught among the rest of the Disciples, and in the name of all rightly to confesse Christ to be the true Messias, and to be both true God and true man. Wherefore our Saviour Christ hearing this his confession, saith, *Peter, flesh and blood hath not revealed this to thee, but my Father which is in heauen:* that is, thou neuer attainedst to this by thy mother wit, or by the light of nature; thou hast not been senced by thine owne reason from hunting after me, and opposing thy selfe against me, with the Scribes and Pharises, but my Father hath both guided and guarded thee. And what shall we thinke of our selues? Is it not the Lord his mightie and secret working in vs, that among such swarmes of heresies, such boldnes of Papiists, such a multitude of Anabaptists, Arrians and Familie of loue we are preferred, to discern the right and to cleaue to the truth? If we looke to our wits, others which are fallen away are as wise as we: If we looke to our naturall dispositions, wee are as full of naturall corruption as they: if wee looke to our education and helpe in learning, haue not others been as much thereby furthered as we? We are made all of one mould, we were all borne vnder one climate, wee are not sanctified by nature more than others; are not wee then highly to praise God, in that wee maintaine not our owne lot; but whilest round about vs some are become Papiists, some Atheists, some Arrians, some Familists, we are both guided of God to make our choise of the truth, and are continued in the well liking of our choise being made? What a benefit is it that in such store of politiques, we should not onely vnderstand the letter, but also conceiue the mysterie of the truth? What a grace is it that we should be so taught of God, that if we abound we can be thankfull, if we be in trouble we can be patient, if wee suffer the crosse we are content? But doe not the Papiists and Familists commend the Saints? doth not euery man say, God is his portion? how is this then any particular thing in the godly? True it is they doe so: but wee stay on God his will revealed in the word, which we account our portion. Talke with a blasphemers, talke with a drunkard, an whoremaster or a worldling; talke with a skilfull man of law, or an expert Physitian, and euery one will as proudly and as boldly professe God to bee his portion as another: but come to them in a matter of saluation, or in a case of faith, and they can say nothing: how much now are we to be perswaded of, and being so perswaded, to be thankfull for the free mercie, and vnderferued good will of God in directing vs in chusing, and nourishing our choise?

My reines teach me in the night. This place hath in it some difficultie, and diuers interpreters write diuersly of it. But it is certaine that often in the Scriptures the heart and the reines are mentioned together: as *Psal. 26. Prone me, O Lord, and trie me: examine my reines and my heart.* By the heart (I thinke) is meant the more inward and secret thoughts: by the reines are vnderstood the more outward and sensuall affections, as *Psal. 51. 6. Behold thou louest truth in the inward affections: therefore hast thou taught me wisdome in the secret of mine heart.* And *Psal. 139. 23. Trie me, O Lord, and know mine heart, prone me and know my thoughts.*

In the nights. Of his holie exercises in the night the man of God speaketh, *Psal. 119. 55. I haue remembered thy name in the night, O Lord, and I haue kept thy law.* And *Psal. 62. At midnight will I rise to give thanks vnto thee, because of thy righteous iudgements.* And *vers. 148. Mine eyes preuent the night watches to meditate in thy law.* The Physitians affirme that our dreames in the night season are agreeable to our musings in the day time: and that our affections in our sleepe doe much follow the complexions, the repletion or euacuations of the bodie: according to these they say also are the dispositions of the minde naturally, without some violent alteration or extraordinarie operation. And surely a man by diligent obseruation may espie his inclination of minde as well by his dreames sleeping, as by his cogitations waking: or rather the better by how much the night is more free from those troubles which worke great perturbation and violent distractions of the minde in the day: So that the agitations of the minde are by so much the more strong and effectuall, by how much it is more free and naturall; which experience may teach both in them that are renewed, and such as are vnregenerate. The Philosphers not much disagreeing, say, that the ciuill vertuous man is much affected in the night, according to his actions in the day, and that the vertuous and the vicious man concerning halfe their liues, that is, the night season or sleeping times, doe nothing differ, saue that the dreames of the vertuous are good, the

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dreames

525 dreames of the vicious are euill; which if it be so, then much more shall they whose hearts are throughly sanctified with the spirit of God either finde comfort in good things, or sorrow for their finnes euen in the night season. Such is the mercie of our God that he ceaseth not to continue our knowledge, and to teach vs by his spirit and meditation euen in the night season; and if at any time they breake forth into more sensuall libertie proceeding from their naturall appetite, they make this profit of it by iudging that the Lord correcteth these wandering thoughts in the day by confused dreames in the night, and their impure cogitations waking, by vnchast imaginations in sleeping. By the *reines* I gather is signified not the spirituall parts of the minde, but the more grosse and sensible parts of the body separated far from the heart, and that part which conceaucth and seemeth to be the Prophet his sense, Psal. 51.6. verse, which before we alleaged; that the Lord will not to that part which is most sensuall haue libertie giuen, and that he hath charged the reformation of the soule to stretch it selfe to the most naturall parts, and which are common with vs to brute beasts, that euen in them also we should be sanctified. Thus we see there is no part of vs whereof the Lord in mercie hath not care, euen in the night, in which one blessing the Lord will discern and distinguish vs from brute beasts, and more confirme vs in godlines. For it is no small benefit if we rightly consider it, that the spirit of God should so moderate with a continuall regiment our affections, that if our imaginations burst forth we should receive the check, and be controuled in the night, and by comparing one thing with another long ago forgotten that the Lord should bring things againe to our remembrance. Thus when we know we lye on the Lord his bed, and that in darke we must behold him present, and feele our affections rectified, our reines sanctified, and our bed vndefiled, we may be assured of some further sinceritie in our hearts wrought by his holy spirit: and doubtlesse as we sayd before, there is no small tryall of our hearts euen in our dreames; when all things being more quiet than in the day, greater opportunitie is offered of entering into our selues, and furnishing our selues with serious deuises, whether it be in good or euill. Wherefore God his children are not so lightly to passe ouer their night thoughts, but that they obserue in them either the mercifull corrections of God of some finnes past, or his gracious admonition of some finnes to come, or else his fauourable instructions concerning some sinne present, which not being repented of, will as well breake forth openly in the day, as secretly in the night. *Nights*. To conclude, we see in *Dauid* a minde throughly sanctified, where the spirit of God keeping a continuall residence, wrought a continuall progresse and growing in spirituall knowledge as well by nights as by dayes.

535 It followeth in the next verse, *I haue set the Lord alwayes before me, for he is at my right hand, therefore I shall not slide*. Hauiug shewed before his delight in the Saints, his hatred of idolaters, his stayed and full contented mind in God as his portion and inheritance, who as well continued in him as he did begin his grace, and that not only more openly in the day, but also more secretly in the nights; the Prophet now declareth how by all this he was moued to thinke that God was at all times, in all places present with him, both as a Lord to suruay his wayes, least he should slip grossely, and as a father to comfort him when he slip of infirmitie. His meaning and intent then is thus much, that hauiug secured himselfe from idolaters, and ioyned in league with the Saints, wholly resting himselfe on the Lord and his word, he desired nothing more, than as the Lord had set a continuall watch over him both by day and by night; so he might haue his heart in continuall awe to be prepared for the Lord his presence. The selfelame obedience the Lord requireth of *Abraham*, Genes. 17.1. saying, *I am God all sufficient, walke before me, and be vpright*. that is, seeing I am able by mine almightie power to bring to passe whatsoeuer by couenant in mercie I haue promised to thee, make me the arbiter of thy thoughts, the suruayer of thy words, and the viewer of thy works, commit thy wayes vnto me in all things. Neither must we thinke this to be enioyned to *Abraham* alone, and that others be exempted from this obedience, but that euery true Israelite, euery good Christian, and true beleuer, who looketh with *Abraham* for God his power in accomplishing his promises, must be assured hereof like as he was. For where we looke for like mercie, we must performe like dutie; and where we hope for the like grace, we must haue the like faith, albeit not in so great proportion,

proportion, yet in some acceptable measure following him, whose example Rom. 4. we must not thinke so much to be personall, as reall, and for imitation.

How we should thus walke before the Lord we are taught of the holy ghost, Micah 6.6. *Wherewith shall I come before the Lord, and bow my selfe before the hie God? Shall I come before him with burnt offerings? he hath shewed thee o man what is good, and what the Lord requireth of thee; surely to do iustly, and to loue mercy, and to humble thy selfe, to walke with thy God, that is, that thou shouldst set him in thy sight, believing that he doth guide and gouerne thee.* Besides the Apostle teacheth vs 2. Cor. 3.18. *that we all behold as in a mirror the glory of the Lord with open face, and are changed into the same image.* For when we behold the Lord in his promises of reconciliation, that he is at peace with vs; of sanctification, that he will renew vs; of safegard and prouidence, that for our good he will watch ouer vs, and that he is at our right hand with his Angels, and on the other hand with his creatures; then we behold him as our redeemer, as our teacher, as our prouident father, and as iudge of heauen and earth, so we shall with *Steuens* see Christ: and thus beholding God in his word and works, we may be sayd to walke before the Lord. Whereupon we may easily coniecture, how requisite a thing it is often to heare, reade, and meditate of the word of God, to be frequent in prayer, whereby we may attaine to a cleerer sight of God his promises, which are *all yea and Amen in Iesus Christ*. Whosoever then setteth God before him, first as a God of glorious maiestie, who will not iustifie the obstinate sinner; then as a father of gracious mercie, who comforteth the repenting sinner, and in euery particular thing is perswaded that God seeth him as a iudge and a Lord of the spirits, and God of glory and power; it can not be but this will shake from him all drowfie securitie, and chase away all vaine imaginations, as the bright Sunne beames breake the darke and mistie cloudes. And because there is no dealing betwixt God and man, but by a Mediatour, wee must set God before vs in Christ, and Christ in God, that wee may behold his iustice vnder his mercie, and his mercie vnder his iustice. And being thus perswaded, that we are beloued of God in his beloued, we shall doe all in his name, which is the end of all happinesse. This one lesson of Diuinitie will teach vs the vse of many, and wil stand in steed of a thousand, both to comfort and instruct vs: to comfort vs with pacifying our consciences with a godly securitie in things most open and apparant; to instruct vs by charging our consciences to auoide carnall securitie in things most inward and secret. Vntill we are brought to walke before the Lord in this obedience, all the wisdom of the learned is vanitie. Hauiug learned this one rule, and made in truth this pedagogie of our actions, the simplest soule shall come forth himselfe in the conscience of vnfaired holinesse.

For he is at my right hand. This phrase of speech is borrowed from them, who when they take vpon them the patronage, defence or tuition of any, will set them on their right hand, as in place of most safegard. Experience confirmeth this in children, who in any imminent danger shrewde and shelter themselves vnder their fathers arms or hands, as vnder a sufficient buckler. Such was the estate of the man of God, as here appeareth, who was hemmed and hedged in with the power of God, both against present euils and daungers to come. Neither doth the Lord hatch *Dauid* alone vnder the hand, but al other that put their trust in him: as Psal. 91.1. *Who so dwelleth in the secret of the most high shall abide in the shadow of the Almighty, &c.* Wherein wee see this assurance of God his protection to be common generally to all, which fitte for succour wholly to him in time of temptation. Again, Psalme 121.4. it is said, *Behold he that keepeth Israel will neither slumber nor sleepe.* Ver. 5. *The Lord is thy keeper, the Lord is thy shadow at thy right hand, &c.* Where wee see hee speakech of the whole bodie, and not of any particular member of the Church. We are then to learne thus much out of this streine, that when we haue a care to set the Lord continually in our sight, he hath a care continually to watch ouer our estate. This glorious reioycing of faith is also in other places of the booke of God. Psal. 23. throughout the whole Psalme the man of God sheweth that hee had so richly and so sweetly tasted of the promises of God, that in trouble hee neuer wanted helpe. The Apostle likewise to the Rom. 8. sheweth the happy estate of all the regenerate, although in a more excellent patterne of his owne faith, saying, ver. 31. *If God be on our side, who can be against vs? 33. Who shall lay any thing to the charge*

635 of God his chosen? It is God that iustifieth. 34. who shall condemne? &c. And afterward vers. 38. I am perswaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come. 35. nor height, nor depth, nor any other creature shall be able to separate vs from the love of God, which is in Christ Iesus our Lord. Howbeit, we must not thinke that the man of God was not remoued at all. For hee counteth himselfe a stranger vpon earth, and he had many pushes and diuers assaults: yet so as he was not finally moued, and vtterly ouerthrowne. Hee had many battels, but got the victorie; many men rose against him, but the Lord was on his side, & still he was vnremouable as Mount Sion; and though he was shaken for a time, yet in the end he was safe. Now to the verse following.

640 *Wherefore mine heart is glad, and my tongue reioyceth: my flesh also doth rest in hope.* Here are two pestilent opinions of the Papists ouerthrowne. The one, that we should not boldly reioyce in the vndoubted assurance of our saluation. The other, that we should doubt and be in a mammering of our finall perseuerance. In our confession of the faith immediately after the article of the remission of our sinnes, followeth the acknowledging of an happie resurrection, and glorious immortalitie: wherein wee are assured, that euen as in this life our sinnes are pardoned, so wee shall not miscarrie to the very resurrection, and our very flesh shall rise againe to most blessed immortalitie. Shall I doubt, that God watcheth ouer me as a father in loue, as almightie in power, as a prouident preferuer in gouerning heauen and earth? Shall I doubt that Christ, true God and true Man died for my sinnes, rose for my iustification, ascended to take possession of that glorie, which hee will giue vnto me at his comming? Shall I doubt that the spirit of God hath sealed me and sanctified me, preferuing me vnblameable in Christ vntill the day of redemption? Shall I doubt, that I am of the number of the Saints, which are ordained to that glorie, which is freely giuen of God the Father, dearly purchased of God the Sonne, and assuredly warranted by the ministerie of the word, and working of God the holy Ghost? No. Why then should I doubt that my sinnes are freely pardoned? Can a man by reason conceiue the mysterie of the Trinitie in vnitie; the distinction of natures in one person Christ Iesus, the secret working of the holy Ghost in them that are called, the rising againe to life, the dead bodie consumed to earth? No, we walke not by reason, we liue by faith, and we beleue against reason, euen because the spirit of God by the preaching of the word, hath sealed and beareth record of these things to our spirits. Wherefore seeing we haue no warrant of any thing concerning faith, but by the word and by the spirit, and the same word and spirit assure vs as well of one parcell of faith as of another; what blockishnes is it to beleue all other points of that doctrine, and to doubt and call in question one concerning the forgiveness of sinnes? and seeing we beleue as great things, what peeuishnes is it to doubt either of the comfortable assurance of our saluatiō present, or to despaire of finall perseuerance in time to come? Against these we see the man of God opposeth his glorious reioicing: wherefore the holy Ghost speaketh, Rom. 5. 1. *Being iustified by faith, we haue peace toward God through our Lord Iesus Christ.* And 1. Pet. 1. 8. *You beleue in Christ, and reioyce with ioy vspeakable and glorious.* In which point we are taught, that this reioicing of the heart, praising of God with our tongue, and holie securitie of the whole man is the spirit of faith; and this is our true ioy, euen our assurance, that we are righteous in Christ, that God is our portion, our inheritance, our guider, gouernour, and preferuer of vs to life euertlasting, yea and this fruite of faith is a sure token of faith, though it be not alwaies and in all men in like measure. Howbeit, where the want thereof is felt, we must remember both to mourne and groane in our spirits for the want of it, and also waite on God in the meane time, and vse all meanes possible to recouer the same. This certaintie of our saluation spoken of by Paul, rehearsed of Peter, and mentioned of David, Psal. 4. 7. is that speciall fruit then of faith, which breedeth that spirituall ioy, and inward peace, which passeth all vnderstanding. True it is all God his children haue it not. One thing is the tree, and another thing is the fruite of the tree: one thing is faith, and another thing is the fruite of faith. And that remnant of God his elect which feeble the want of this fruite, haue notwithstanding faith, which manifesteth it selfe in them by groaning and sighing for it, and by the complaining of the absence of it. For albeit indeede there is no greater argument, that a man is aliue, than his liuely, quicke

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and cheerefull spirits, his fresh memorie, nimblenes and agilitie of bodie: yet it is some token also of life, when a man not hauing in himselfe this alacritie of minde and acrimonie of weldoing, can complaine of his lumpish, earthly and dead spirits, dull memorie, and heauinesse of bodie, as one that feareth and suspecteth these things to bee forerunners of some fainting, languishing, or dangerous sicknesse, which is towards him. And surely God his children, who haue beene made drunken as it were with this spirituall gladnesse, are often wained from it, either for their trial, how highly they esteeme it, or to punish them for some sinne past, or else to forewarne them of some sinne to come. Wherefore when any such morse of our spirits and extraordinary deadnes doth come vpon vs, let vs thus common with our owne hearts; Surely all is not well, I must looke out, I haue not heard the word cheerefully, I cannot reioyce with his Saints, I am subiect to some trouble, and must prepare my heart for some crosse, I must rouse vp my self and raise vp God his spirit in me, that I may recouer that life which is in Christ, without the which I am thus dull, or rather dead. The Prophet David (as wee know, Psal. 119.) finding in himselfe this vntowardnesse to good exercises, the want of this delight, the losse of God his countenance, counteth himselfe as dead; and hauing these things hee thought himselfe aliue. It is a wonderfull thing to see, it is a wonderfull thing, I say, to see how naturall a thing it is to all men to seeke a quiet minde, and glad heart; how vnnaturall it is to wish for sorrow of minde, and griefe of heart: and on the other side, to behold the securitie of men in neglecting the meanes of true ioy, and their vndiscreete plunging of themselves in endlesse and easelesse sorrowes, in pulling vpon themselves sorrow after sorrow, and that with phantasticall delights; all which kind of pleasures haue either their present paine, or paine to come accompanying them; and therefore worthily are they compared to the cracking thornes vnder the foot, which make a sodaine blaze, and are quickly out. So the pleasures of fooles vanish away without any issue, yea they are so farre from bringing any ioy in the houre of death, that euen then most will they sting and accuse vs for dishonouring of God. On the contrarie when we feele the glorie of God to be our chiefest ioy, and the peace of the Church with the feeling of our saluation to be the peace of our minds, we haue that gladnes and calmenes of a good conscience, which God reseruet in store as a treasure and pretious iewel, whose vertue is to comfort vs in time of greatest trouble, whose operation is to draw ioy out of the bottomlesse pit of sorrow, when the world doth hate vs, to shew how God doth loue vs, and when our minds are deiect, to bring a pawne from God his spirit to our spirit to assure vs that our troubles shall haue an issue to God his glorie, and our saluation. This solace only cleaueth vnto vs in death, and in sicknes, and in time of trouble; and therefore the more carefully must we vse the meanes whereby we may buy and purchase the same: when we want it let vs complaine and mislike our selues, accusing our selues of some sinne past, or enarming our selues for some euils to come. Vndoubtedly the iualozie of God his children ouer the securitie of these times maketh them to suspect that men may beare out themselves in good things for a time to serue persons, time, and place; and that for lack of this true ioy and delight in them they will fall away and deceiue, especially when men come to their libertie, and are without controulement of persons, awe of any place, or regard of any time. Men for a time be hearers of the Gospell, men may for orders sake pray, sing, receiue the sacraments; but if it be without ioy will not that hypocritie in time breake out? will they not begin to be wearie? nay, will they not be as readie to heare any other doctrine? Good things can not long find entertainment in our corruptions, vnlesse the holy ghost hath changed vs from our old delights to conceiue pleasure in these things. Where loue is there is no lack, in pleasure there is no paine, and when we finde the pearle of price which passeth all vnderstanding, we will sell all our former delights, and depart from our vaine pleasures to purchase this. It is a continuall ioy that worketh a conscience to vse the meanes of any thing: it is an abounding delight, that auoydeth and senceth off all wearisomnes in good things: wherefore the holy ghost sayth, *Be ye filled with the Spirit:* and in another place, *Let the word of God dwell in you plenteously.* In which place we are to gather that there is in vs sometime an emptinesse of the Spirit, and a scantinesse of the power of the holy ghost; the spirit of God

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is not so mightie in operation, grace is not so plentifull, the word is not so powerfull in vs; and from hence commeth our momentarie ioy, and transitorie gladnes.

745 *And my toong reioyceth.* That which in truth is inward, will in time shew it selfe outward, as we may see in these holy affections of the man of God. The Prophet himselfe confirmeth this in another place, Psal. 116. 10. *I beleued, therefore did I speake:* which the Apostle repeateth in the person of the whole Church, 2. Cor. 4. 13. *because we haue the same spirit of faith, according as it is written, I beleued and therefore haue I spoken; We also beleue, and therefore we speake.* And Rom. 10. 10. it is sayd, *With the heart man beleueeth vnto righteousness, and with the toong man confesseth to saluation:* and sure it is that of the abundance of the ioy of the heart the mouth reioyceth: as contrariwise of the abundance of the griefe of the heart, although there may be for a while an inward deuouring, binding and suppressing of sorrow, yet it will in time breake forth, and we shall euen rore for disquietnes of minde, and can not hold long, vntill we haue eased our hearts with some outward complaint. For we see if a man haue a through griefe how it consumeth him, vnlesse he vtter it. Againe, if a man hath conceived a true ioy, how he longeth, how he is rauished, how he trauaileth, vntill he hath brought it forth. If then in any good measure we feele the ioy of the spirit, the toong will be at commaundement to vtter it. Wherefore we are to try our felues and examine our hearts whether we heare, reade, pray, or sing with this grace in our hearts, with this ioy in our spirits, with this comfort of conscience: let vs lament, considering how singing and spirituall reioycing is decayed, how great a stranger the word is with vs, what little delight and alacritie we haue in holy and religious exercises; and let vs accuse our felues that therefore our toongs cleaue to the rough roofof our mouth, because our hearts are lockt vp in securitie; which vndoubtedly is so open to all men, that there is no man but bewaileth his want of inward ioy. Many indeed as hypocrites can blow and bellow outwardly, who make no melodie in their hearts, who sing not in grace, who haue not the sweete and naturall voyce, which commeth from a well affected and right ordered minde, either ioyfully shewing a godly digested mirth, or dolefully breaching out into the passions of an exercised minde.

750 *My flesh also doth rest in hope.* See, his godly ioy made him haue a securitie in his flesh. It is our naturall infirmitee that we haue a trembling of the flesh which hindereth in vs many good actions, as may be seene in our thoughts, suspecting of dangers, fearefull imaginations, and wandring concepts, forecasting this euill and that euill to the great disturbing and disordering of the peace of our minds, all the which excessiue feares were in this man of God wisely corrected, though not vtterly remoued, but suppressed in him by faith. Whereof commeth then our carnall and immoderate feares in dangers but of want of faith? This our Sauour Christ teacheth his disciples, at what time they were with him being asleepe in a tempest on the seas, when they through vnbeliefe feared his diuinitie to haue slept with his humanitie, where he sayth vnto them, *O yee of little faith, why do you not beleue?* Heere we see he rebuketh their excessiue feare, which thing he also doth almost in the same manner. When they carnally feared him to haue bene a spirit as he walked on the seas, they were not throughly perswaded that God was their portion, their inheritance, and watched ouer them; for if they had, they would haue corrected these fleshly and immoderate feares, that they should not haue hindred their holy meditations of God his powerfull providence, nor their prayers for his gracious assistance, nor any other good exercises of their minds. Thus we see how the sure perswasion of God to be his inheritance, his maintainer both in soule and body, his teacher both by day and by night, both by his word and his spirit made the man of God secure both in soule and body. And what caused this? partly that which we spake of before, partly that which followeth, *for thou wilt not leaue my soule in the grane, neither wilt thou suffer shine holy one to see corruption:* so that the promises already tasted of, and the sure expectation to haue the good worke begun to be finished in him, made him rest in hope, and hauing God his cause in hand, he saw how the Lord would not only watch ouer him for his present estate, but also would guide him to immortalitie. Behold how his inward assurance wrought an outward safetie, whereby we plainely see, that where there is a want of this

comfort

comfort and faith in the soule, there is a want of peace and securitie in the body. It is our vnbeliefe then that hatcheth and nourisheth wandring thoughts, and filleth our braine with suspicious phantasies, and fruitlesse illusions, dreaming of dangers where there are none, and imagining of mountaines where scarcely are molehills. Let vs then strengthen our faith, and certifie our soules that our flesh shall stand before God, which will so worke in vs that neither flesh and bloud shall weigh vs downe with securitie in time of prosperitie, nor ouerload vs with desperate terrors in time of aduersitie. Neither as we said, must we thinke *Dauid* to be a senselesse Stoick, as feeling no troubles, but that by the power of God he was in trouble a triumphant conquerour, and in all these dangers through faith more than a victor. For as God reserueth his vnspokeable ioyes for his children in vntolerable agonies; so he neuer armeth them strongly, but he prepareth them a field where they must fight stoutly. Oh that this heauenly ioy were in vs more abundantly, and of mee men more frequented, then should not the small remnant that now alwayes vse it, be counted and called precisians, then should we giue more liuely testimonies of our effectuali faith to our owne consciences, then should we offer to others a larger cause of magnifying the name of God, who hearing vs vse such spirituall gladnes, might be prouoked to an holy emulation and say: surely this is the power of the holy ghost, this is vndeceivable ioy, happie are they that can thus reioyce in the Lord. Oh that the Lord would giue vs of the spirit, and fill our hearts with such gladnes: thus others vndoubtedly would plentifully be rauished by our godly examples. Though some would laugh at vs, as they did at the Apostles when they had receiued the holy ghost, yet others would reuerently maruaile at it, and willingly follow it. Wherefore when with the man of God we shall be perswaded of our immortalitie both of body and soule, when we hauing God his cause in hand shall vse it in a good conscience as he did, we shall surely and sincerely with him reioyce. And what I pray you in the night season, in thundering and lightning, in earthquakes, blazing starres, and fierie starres, in extraordinary working of the heauens maketh vs so dismaid and at our wits end? want of faith.

What maketh vs at the death of our friends to mourne, and that wee will not be comforted?

Paul 1. Thessal. 4. 13. telleth vs want of hope.

F I X I S.

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OBSER-

HEARTS DELIGHT.

A
SERMON PREACHED
at Paules Crosse in London in
Easter Terme. 1593.

BY
THOMAS PLAYFERE, Professor
of Diuinity for the Lady MARGARET
in Cambridge.



Printed at London by *John Legatt*, Printer to the
Vniuersitie of Cambridge. 1617.

And are to be sold in Paules Church-yard at the
Signe of the Foxe by Mathew Lowe.

To the King.



To the most Victorious,
vertuous, and puissant Prince,
King *JAMES*, King of England,
Scotland, France, and Ireland,
defender of the faith, all earthly
and heauenly happines.



Lorious, Gracious; It is
our Crowne and the
highest ioy of our heart,
that the Crowne of this
kingdome is to bee set
upon your royall head.
Otherwise, nothing in
the world could haue counteruailed the excessiue
sue sorrows, that her late Maiestie departing
hence left behinde her, but the uncomparable
ioy and triumph which your expectation sent
before you, & now your princely presence brings
with you. When Salomon, after his fa-
ther Dauid, was annointed King, they blewe
the

h Reg. 1. 40.

To the King.

the trumpet, and all the people saide, God saue King Salomon, and reioyced with great ioy, so that the earth rang with the sounde of them. Wee haue thought, no trumpets, no proclamations, no bone fires, no bells sufficient, neither haue wee heard the earth onely ring out, but also the heauens redouble and eccho backe againe the acclamations and applauses of all men, which haue shouted and saide, God saue King James. Now also, when your Highnes approacheth nearer, the straight charge which hath bin publicly giuen to the contrary, cannot restraine your people, but that out of all countries and shires, they runne and flocke together, to behold and attend your Maiesty, as some bright and beautifull starre, which by his diuine sweete influence worketh a general prosperitie and peace. For what loyall subject doth not blesse God, and blesse himselfe that hee liues to see this happie time, which was feared would prooue full of great disorder and trouble, so wisely and wonderfully carried, (God as it were from heauen stretched out his holy hand, and holding the mindes of all men in awe and obedience) as that in it the peaceable uniting of two mighty kingdomes, maketh vs invincible against all our enemies, and all our enemies contemptible to vs? Wherefore at this time, when
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Tanquam clarum ac beneficium sydus.
Sen. de Clemen
L. 1. cap. 3.

To the king.

all your liege people strive to shew the gladnes of their hearts, by tendering such seruices, as are suitable to their possibilitie and performance, I also among the rest haue taken occasion humbly to dedicate unto your Maiesty such a poore present as I had in a readinesse. Assuring my selfe that as none are more familiar with God, then godly Kings: so no treasures can bee more welcome to goodly Kings, then such as may draw them into greatest familiaritie with God. And I doubt not but that your Highnes hauing hitherto had your hearts desires giuen you, because you haue delighted in the Lord, will hereafter if it bee possible, much more delight in the Lord, that he may yet giue you more desires of your heart. Nay, I am so farre from doubting of this, that I dare be bold to conclude with the Psalmist,

The King shall reioyce in thy strength,
O Lord: exceeding glad shall hee bee of thy saluation.

Thou hast giuen him his hearts desire:
and hast not denied him the request of his lippes.

For thou shalt preuent him with the blessings of goodnes: & shalt set a crowne of pure gold vpon his head.

His honour is great in thy saluation:
glory

Psal. 21. 11.

To the King.

glory and great worship shalt thou lay vpon him.

For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

And why? because the King putteth his trust in the Lord: and in the mercie of the most high he shall not miscarie,

Your Maiesties most humble deuoted, and obedient subiect.

THOMAS

PLAYFERE.



THE TEXT.

Delight thy selfe in the Lord, & he shall giue thee the desires of the heart.

PSAL. 37. VER. 4.



Aint Iohn saies in one place, Loue not the World, nor the things of this World, if any man loue the World, the loue of God is not in him. So may I say, delight not

in the world, nor in the thinges of this world: if any man delight himselfe in the world, hee cannot delight himselfe in the Lord, Therefore sayth Martial an auncient Bishop, (a) What haue wee to doe with the delight of the World? You may call it as you will: pleasure, if you will: pastime, if you will: mirth, if you will, gladnesse if you will: ioy, if you wil: but in Gods Dictionarie it hath no such name.

A 4

a Quid ad nos delectatio mundi? Epist. ad Tolos. c. 18.

name. In the holy Scripture, it is otherwise called. It is called *Adams* goodly apple, which being eaten, deprived him of Paradise: *Esaus* red broth, which being supt vp, bereaved him of his birth-right: *Ionathans* sweet honey combe, which being but tasted, was like to cost him his life: the whore of *Babylons* golden cup, which filled her full of all abominations: the traytour *Judas* sugred sop, which made a way for the diuell to enter into him: the prodigall childs wash of draffe, which he most miserably swilled vp with the swine. This is all the delight of the world called in Gods dictionarie, which is the holy Scripture. It is called *Adams* apple, *Esaus* broth, *Ionathans* combe, *Babylons* cuppe, *Judas* sop, the prodigall childs swill. So that all this delight is no delight. Or suppose it were: yet certainly it shall not give thee the desires of thy heart. Nay, it shall bee so farre from blessing thee those ioyes, which thy heart most desireth, that it shall bring thee those torments which thy heart most abhorreth. It may, saith *Chrysostome*, (b) delight thee perhaps for a while, but sure it shall torment thee for euer. As any solide body.

b Voluptate ad
tempus fructe
afligere in e-
ternum.

dy, though it haue neuer so fayre a colour (as crimlon, or carnation, or purple, or skarlet, or violet, or such like) yet alwayes the shadow of it is blacke: so any earthly thing, though it haue neuer so fayre a shew, yet alwayes the shadow of it is black and the delight thou takest in it, shall proue to bee grievous in the end. Therefore *Philo* calleth it a sweete bitter thing. As that little booke in the Revelation, was sweet in the mouth, but bitter in the bellie: so all worldly delight, is a sweet bitter thing, sweet in the beginning, but bitter in the ending. Which they of *Ierusalem* had experience of. For being giuen to transitorie pleasure, they are (d) layde to be made drunken with wormewood. Now we know that drunkenesse is sweete, but wormewood is bitter. And such a sweet bitter thing, such a drunkenesse of wormewood, is all the drunken delight of the world. So that as one said, (e) *Call me not Naomie, but call me Mara*, call me not sweet, but call mee bitter: so must we call worldly delight not *Naomie*, but *Mara*, because it is nothing so much *Naomie*, sweete and pleasant at the first, as it is *Mara* and *Amara*, bitter & loathsome

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d Lamē. 3. 15

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e Ruth. 1. 10.

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f Chap. 13. v.
22.

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g Si de Vlyffe
ill. refert fa-
bula quod e-
um arboris
reliq. de pe-
riculo liberavit
quanto magis
cruis arbor?
Etc.

Ambr serm.

55. 100
h Esa. 14. 23.

some at the last. Like to a song of the Syrens, which are mentioned in the Prophecie of (f) *Esay*. A Syren is a monster of the sea, the head whereof resembleth a virgin, but the feete a fish. And such a monster is all worldly delight, the head whereof, the beginning, allureth vs as an amiable virgin, but the feete, the ende, deuoureth vs as a rauinous fish. Therefore as *Vlysses* stopt his eares, and bound himselfe to the mast of the ship, that he might not heare the Syrens song: so must we stoppe our eares, and refuse to heare the voyce of these charming Syrens, charm they and sing they neuer so sweetly; yea, we must binde our selues to the mast of the shippe, that is, to the Crosse of Christ, & every one of vs saying with our heauenly *Vlysses*, God forbid that I should delight in any thing, but in the crosse of Christ, by which the World is crucified vnto me, and I vnto the world. For the world and all worldly delight is likened to a hedgehogge. ^h A Hedgehog seemes to bee but a poore silly creature, not likely to doe any great harme, yet indeed it is full of bristles or prickles, wherby it may annoy a mā very shrewdly.

ly. So worldly delight seeme to bee little or nothing dangerous at the first, yet afterward as with bristles or prickles, it pearceth through the very conscience with vntollerable paines. Therefore wee must deale with this delight, as a man would handle a hedge hogge. The safest way to handle a hedge hogge is to take him by the heele. So must we deale with this delight. As *Iacob* tooke *Esaue* that rough hedge hogge by the heele: in like sort wee must rake worldly delights not by the head, but by the heele, considering not the beginning, but the ending of it, that so we may neuer be deceiued by it. For though it haue a faire shewe at the first, yet it hath a blacke shadowe at the last: though it be sweet at the first, yet it is bitter at the last: though it bee drunkennes at the first, yet it is wormwood at the last: though it bee *Naomie* at the first, yet it is *Mara* at the last: though it bee a song at the first, yet it is a Syre at the last: though it be a silly hedge hogge at the first, yet it is a sharpe prickle at the last. Wherefore delight not thy selfe in the world, for it shal not give thee the desires of thy hart: but *Delight thy selfe in the Lord, and he shall*

gine

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give thee the desires of thy heart.

Here is a precept : here is a promise. A precept in these words, *Delight thy selfe in the Lord.* First, *delight*, then *thy selfe*, lastly, *in the Lord.* A promise in these wordes, *And he shall give thee, the desires of thy heart.* First, *and hee shall give thee*, then *the desires*, lastly, *of the heart.* *Delight thy selfe in the Lord, and hee shall giue thee the desires of thy heart.*

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i Spiritus est
hilaris et exhi-
larat partici-
pales sui.

145

k Psal. 118. 15

150

i Aelianus in,
varia histo. l.
3. cap. 14.

155

First, *Delight.* Well saies Synecius, (i) The spirit of God, as it is a cheerefull thing it selfe, so it maketh all them cheerefull which are partakers of it. Indeede the wicked continually mourne and lament. There was a great crie in Egypt, because in euery house among them, there was some one or other of their first borne dead. But the voice of ioy and gladnesse is in the tabernacles of the righteous. (k) They euermore *delight* in the Lord. I read (l) of one Leonides a captaine, who perceiuing his souldiers left their watch, vpon the citie walles, and did nothing all the day long but quaffe and tipple in alehouses neere adioyning, commanded that the alehouses should bee remooued from that place where they stood, and set

vp

vp close by the walles. That seeing the souldiers would neuer keep out of them, at the least wise that they might watch as well as drinke in them. So because pleasure we must needes haue, and we cannot be kept from it, God hath appointed that wee should take *Delight* enough, and yet serue him neuer a whit the lesse. For it is no part of Gods meaning, when thou enterest into his sweete seruice, that thou shouldest abandon all *delight*, but onely that thou shouldest change the cause of thy *delight*. That whereas before thou diddest *delight* in the seruice of sinne, now thou shouldest *delight* as much, or rather indeede a thousand times more, in the seruice of the Lord. It was not Gods will that *Isaack* should bee sacrificed, but onely the ramme. And so God would haue vs sacrifice onely the ramme, that is, all rammish and rancke *delight* of the world. But as for *Isaack*, he must be preserued still, & kept alieue: *Isaack* in whome *Abraham* did see the day of Christ and reioyced: *Isaack*, that is all spirituall laughter, all ghostly ioy, all heauenly *delight*. For as no man might come into the court of Ashuerus, which was clothed in

sacke.

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m Ester. 4. 2.

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n Chorus ca-
strorum. 205
Can. 6. 12.

o David sal-
cantem plus
stupeo quam
pugnantem.
Moral. 1. 27. c.
27.

215

220
p Can. 4. 6.

sackcloth: (m) so no man may come in to the court of our king, which is clothed in sackcloth, and hath not on the wedding garment, of ioy and *delight* in the Lord. Which is the cause why Christ calleth the assemblies of the faithful, Quires of Campes (n) A quire singes; a Campe fights. How then may these two agree together? Very well in the godly. For the godly, when they fight most stoutly against the enemy, then they sing most merily vnto the Lord. Whereupon *Gregorie* saith, (o) I admire king *Dauid* a great deale more, when I see him in the quire, then when I see him in the campe: when I see him singing as the sweete singer of Israel, thē when I see him fighting as the worthy warriour of Israel. For fighting with others, he did overcome all others, but singing, and *delighting* himselfe, he did overcome himselfe. Euen as his sonne *Salomon* saies for him, speaking to Christ. Turne away thine eyes from me, for they doe overcome me, for they woude my heart: they make me sicke for loue (p) When *Dauid* fought with others, he overcame others; hee wounded others; he made others sicke, but when he

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230
q *Ludam*, in-
quit vt illud
2 i *Bonus ludus*
quo *Michol* i-
rascitur, &
deus delectatur
Greg. Mag.
r *Ioh. 4. 1. 4.*

240

f *Math. 17. 5.*

245

t *Pror. 5. 19.*

250

he daunced before the Arke, and *delighted* himselfe, he was overcome himselfe, hee was wounded himselfe, hee was sicke himselfe. But feare you nothing. I warrant you this sicknesse will doe him no harme. I will play stil (sayes he) that others may stil play vpon me (q). For it is a good sport when God is *delighted*, though *Michol* be displeas'd. So that of *Dauid's* sicknesse we may say, as Christ saide of *Lazarus* sicknesse. This sicknesse is not vnto death, but for the glory of God (r). And therefore it is for the glory of God, because it is for the loue of God. For *Dauid* is sicke no otherwise for loue of the sonne of God, then God is sicke himselfe, for loue of the sonne of *Dauid*. This is my beloued sonne (saies he) in whome I am *delighted*. This is my beloued sonne: there he is in loue. In whome I am *delighted*: there he is sicke for loue. Which is the cause, why he commaundeth vs also to be *delighted* in his loue. For as a double desire is loue: so a double loue is *delight*. And therefore he sayes not simply, loue him; but be *delighted* in his loue. *Delight thy selfe in the Lord, and he shall give thee the desires of thy heart. Delight.*

Then

u Animā me-
am odio habe-
rem, si eam a-
libi, quam in
domino, & in
eius amore in-
uenirem. De
amore dei, c. 3.

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x Prou. 14 13

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y 2. Cor. 5. 12

Then, *Thy selfe*, I would hate mine owne soule (sayes *Bernard*) if I found it any where else then in the Lord, and in his loue (u), So that it is not enough for thee to delight, but thou must *delight thy selfe*, that is thy soule. Saying with the blessed Virgine, My soule doth magnifie the Lord, and my spirit reioyceth in God my Saviour. Otherwise, as *Dives* did see *Lazarus* a farre off lying in *Abrahams* bo some, beeing him selfe all the while tormented in hell, and hauing not so much as one drop of water to coole his tongue: so, euen in laughing the soule may be sorrowfull (x). The wretched soule of a sinner may see the face a farre off laughing, and lying (as I may say) in *Abrahams* bo some, beeing it *selfe* all the while tormented (as it were) in hell, and hauing not so much as one drop of delight to allwage the sorrowes of it. And like as *Sampson* lyon had great store of honey in him, but tasted no sweetnesse of it: euen so, if thou reioyce in the face, and not in the heart, (y) thou mayest well perhaps haue great store of honey in thee to delight others; but thou canst neuer taste the sweetnesse of it to *delight thy selfe*. Therefore sayes
th

the princely Prophet, O taste and see how sweete the Lord is. It is not enough for thee, to see it a farre off, and not haue it, as *Dives* did; or, to haue it in thee, and not to taste it, as the lyon did: but thou must as well haue it as see it, and as well taste it as haue it. O taste and see (sayes hee) how sweete the Lord is. For so indeede Christ giueth his Church, not onely a sight but also a taste of his sweetnesse. A sight is where he saies thus, (z) Wee will rise vp early, and goe into the vineyard, and see whether the vine haue budded forth the small grapes, and whether the Pomegranets flourish. There is a sight of the vine. A taste, is where he saies thus, (a) I will bring thee into the wineseller, & cause thee to drinke spiced wine, and new wine of the Pomegranets. There is a taste of the wine. The Church, not onely goes into the vineyard, and sees the wine, but also goes into the wineseller and tastes the wine. But yet thou must goe further then this, before that thou canst come to *thy selfe*. For there are diuers degrees of tastes. The Egyptians in their Hyroglyphickes, when they would describe an vnperfect taste, paint meate in the teeth,
B when

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2. Can. 7. 12.295
1. Can. 8. 2.

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305
Orus Apollo.

when a more perfect taste, the beginning of the throat. Such an vnperfect tast had the Israelites of the sweetnesse of God. God was most sweet vnto them, when he gaue them quails to eat. Yet while the meate was but in their teeth, the wrath of God was kindled against them (b). There is the meate in the teeth: an vnperfect taste. But the spouse of Christ hath a more perfect taste of the sweetnesse of God. For likening him to an apple tree, she saies, I delight to sit vnder his shadow, and his fruit is sweete vnto my throat. (c) There is the beginning of the throat: a more perfect tast. But notwithstanding all this, thou art not yet come to *thy selfe*. Therefore this taste must not content thee: because this taste cannot delight thee. For thy delight must not sticke in thy teeth, or in thy throat, (d) but as a cordiall thing, it must goe downe to thy very heart. That thou maiest say with the Psalmist, My heart and my flesh (not my flesh onely, but my heart and my flesh) reioyce in the living God (e). And againe, Praise the Lord, O my soule, and all that is within mee, praise his holy name (f). Now thou art come to *thy selfe*.
For

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b Num. 11.

33. 315

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Can. 2. 3.

325

*d Non est stre-
pitus oris, sed
iubilus cordis
non sonus
labiorum, sed
motus gaudi-
orum, concor-
dia voluntati
non consonan-
tia vocum.*

r Psal. 84. 3.

f Psal. 103. 11

335

For that which is within thee, is thy selfe, and all that is within thee, is all *thy selfe*. So that thy selfe, & all thy selfe, is delighted in the Lord, when as that which is within thee, and all that is within thee, prayse his holy name. O how happy art thou when thou knowest this Iubile, this ioyfulnesse: when thou hast a secret sense, and an inward feeling of it: when euery motion of thy mind, is an influence of Gods spirit: when thy will & his word, play together, as *Isaack* and *Rebecca* did. For then surely thou dost builde to *thy selfe* desolate places ^h. Desolate places, I say, that all other things may be silent to thy soule: nay that thy very soule may be silent to it selfe: yea that there may be silence in heauen ⁱ answerable to the silence of thy soule, when thou doest delight thy selfe in the Lord. *Delight thy selfe in the Lord, and hee shall giue thee the desires of thy heart. Thy selfe.*

Lastly, *In the Lord*. *Gregorie* sayes thus, ^k The mind of man is fed with the infinit light and loue of God, and so being lifted vp far aboue it selfe, doth now disdain to stoupe downe so low as to it selfe

B 2

selfe

340

*g Cum sine
iubilationem.
Psal. 89 15*

345

*h Greg. Moral.
Iob. 3. 14.*

350

i Reu. 8. 1.

355

*k Gustu incir-
cumscripti lu-
minis anima
pascitur, &
supra se elata
ad seipsam re-
laxari dedignatur*

365
 k Nouerim me
 nouerim te.

self. And therefore doth not delight it self in it selfe. but delights it selfe *in the Lord*. Herupon a father saies, O lord grant that I may know ^k my selfe, and know thee. That knowing my selfe and thee, I may loath my selfe in my selfe, and delight my selfe onely in thee. Truth indeed, O man, so thou oughtest to doe, sayes God. For if thou didst know thy selfe and me, then thou wouldest displease thy selfe, and please mee, But because thou knowest neyther thy selfe, nor me, therefore thou dost please thy selfe, and displease me. But the time shall come, when thou shalt neither please thy selfe nor me. Not me, because thou hast sinned: not thy selfe, because thou shalt bee burned. So that then thou shalt please none, but the Diuell: both because thou hast sinned, as hee did in heaven, and also because thou shalt be burned as he is in hell. Therefore he that delights himselfe in himselfe, delights not himselfe, but onely the Diuell in himselfe. Whereas on the other side, he onely delights himselfe, which not onely delights himselfe, but addes also, *In the Lord*: and so delights himselfe in vertue, delights himselfe in godlines, delights himselfe

selfe in God himselfe, This Christ signifieth, when speaking of his Spouse hee sayes¹ *Who is shee which commeth out of the wildernesse, abounding in delights, leaning vpon her welbeloued?* Hee that leanes vpon himselfe, can neuer abound in delights: but hee alone aboundeth in delights, which leaneth vpon his welbeloued. So did S. Paul: *I haue laboured more then they all*, sayes hee. There he aboundeth in delights. *Yet not I, but the grace of God which is in me.* There he leaneth vpon his welbeloued. And againe, *I can doe all thinges*, saies he. There he aboundeth in delights. *In him that strengthneth mee.* There he lea- neth vpon his welbeloued. In one word, when as he sayes. *He that would reioyce & glorie, let him reioyce and glorie in the Lord*: It is all one, as if hee should haue sayde. Hee that would abound in delights, let him leane vpon his welbeloued, Let him delight himselfe *in the Lord*. Let the Saints ^m reioyce in ioy. let them delight in delight. He that delights in an earthly thing, delights in vanity, he delights not in delight. But he onely delights in delight, which makes God onely the ground of his delight. According

1 Delicias af-
 fluens, inmixta
 super dilectam
 suam.
 Can. 8. 2.

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410

m In letitia
 letentur.
 Psa. 68. 3.

n *Aeterna exultatio est, quae bono letatur aeterno.*

o Exod. 33. 19

p *Quaere unum bonum in quo sunt omnia bona & sufficit.*
Aug. Med.
q Sap. 16. 20

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to that of *Prosper*,ⁿ That alone is eternall delight, which is grounded vpon the eternall good. Vpon him that is onely good, and sayth to *Moses*,^o I will in my selfe shew thee all good. Every thing that is honest, euery thing that is profitable, euery thing that is pleasant, is only to be found *in the Lord*. As that *Manna* had all manner of good tast in it: so the *Lord* onely, hath all manner of good things, al manner of true delights in him. Therefore the Church, hauing first bestowed the greatest part of *Salomons* song, altogether in commendation of the beautie and comelinesse of *Christ*, at length concludeth thus: Thy mouth is as sweet things, and thou art wholly delectable: how faire art thou, & how pleasant art thou, O my loue in pleasures! So that when I seeke my loue, my *Lord*, then I seeke a delight, and a light that passeth all lights, which no eye hath seene: I seeke a sound and an harmonie that passeth all harmonies, which no eare hath heard: I seeke a sent and a saueur that passeth all saueurs, which no sense hath smelt: I seeke a relish and a tast, that passeth all tast, which no tongue hath tasted: I seeke

seeke a contentment and a pleasure, that passeth all pleasures, which no body hath felt. Nay, I cannot hold my heart, for my ioy; yea, I cannot hold my ioy, for my heart; to think that he which is my *Lord*, is now become my father, and so that he which was offended with me, for my sins sake, is now reconciled to mee, for his sonnes sake. To think, that the high Maiesty of *God*, will one day raise me out of the dust, and so that I, which am now a poore worme vpon earth, shall hereafter bee a glorious Saint in heauen. This, this makes mee delight my selfe *in the Lord*, saying, O thou that art the delight of my delight; the life of my life; the soule of my soule; I delight my selfe in thee, I liue onely for thee, I offer my selfe vnto thee, wholly to the wholly: one to thee one: onely to thee (v) onely. For suppose now as *S. Iohn* speaketh, the whole world were full of bookes: and all the creatures in the world were writers: & all the grasse piles vpon the earth were pennes: and all the waters in the sea were ynke; yet, I assure you faithfully, all these bookes, all these writers, all these pennes, all this ynke, would not bee sufficient to describe

B 4

the

450

455

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t Totum toti,
vnum vni, v-
nicum vnico.

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the very least part, either of the goodnes of the *Lord* in himselfe: or of the louing kindnesse of the *Lord*, towards thee. Wherefore, *Delight thy selfe in the Lord; and he shall giue thee the desires of the heart.*

480

Thus much for the precept, in these words, *Delight thy selfe in the Lord.*

The promise followeth. First, *And hee shall giue thee.* Well saies *Leo*, Loue is the greatest reward of loue, that either can be, or can be desired (1) So that though there were no other reward promised thee, for delighting in the *Lord*, but onely the delight it selfe, it were sufficient. For the benefit is not Gods, but wholly thine. God is neuer a whit the better, for thy delighting thy selfe in him. If thou be righteous, what dost thou giue him; what doth hee receiue at thy hands (2) Thy delight may perhaps reach to the saints, which are in the earth but it can neuer reach to the Saints which are in heauen: and much lesse can it reach to God, which is the *Lord* of heauen (3) Nay, I will say more. If thou shouldst giue God whole riuers full of oyle, and whole houses full of gold, for neuer so little a drop

Dilectionis nulla maior expectanda est remuneratio quam ipsa dilectio. Ser. 7. de ieiun.

490

1 Iob. 3. 2. 7.

495

u Psal. 16. 2.

500

drop of this delight, it would be nothing. Thy gift wold be nothing to his gift: thy oyle and golde would be nothing to his oyle and gladnes: yet behold the bountifulnesse, and liberalitie of the *Lord*. He hires thee, and giues thee wages, not to doe himselfe good, but to doethy selfe good. And here he promiseth to reward his owne mercies. as if they werethine owne merits. And as though the benefit were not thine, but wholly his: so hee chaungeth the words, and for, thou shalt giue him, saies, *He shall giue thee.* But this he doth, as *Augustine* testifieth, (x) Not by the loue of error, but by the error of loue. For the loue of error, is mans Rhetoricke, it is a figure, which man often vseth, *Humanum est errare* (y) But the error of loue, is Gods Rhetoricke, it is a figure which God often vseth, *Diuinum est amare* (z.) Especially it is a diuine thing, to loue so dearely, as God loueth vs. Who, though he do not loue to erre, yet he doth erre for loue. Counting and calling, that which is onely our commodity, his owne commodity. So, *Christ* is said (a) to be fed amongst the lylies. The lylies of the fields, are the milions of the angels

505

510

x *Non erroris amoris, sed amoris errore. De ciuit dei. lib. 2. 2. cap. 6.*
y It is mans property to erre.

z It is Gods property to loue.

525

a *Can. 2. 16.*

530
*b Lilia agrorum
 millia angelorum.*

535

*c Si vidisti
 quod pasci illi
 sit pascere,
 vide etiam nunc
 ne forte e con-
 uerso nascere
 sit ei pasci.*
 Barnard.
 Cant. serm. 71
 d Reu. 3. 20.

550

e Cant. 3. 20.

angels (b;) or of all those which lead a pure & an angelicall life. These indeed Christ feedeth. Hee feedeth them in the greene pastures, and leadeth them forth, by the waters of comfort. Yea, not onely he feedeth them, but also by this figure, the error of loue, he is said to be fed with them. Because though he for his part, haue little neede, I wis, to be feede, yet it is as great a pleasure to him, to feede them, as if hee were fedde himselfe among them (c.) So likewise he saies, *If any man open the doore, I will suppe with him, and he with me (d.)* Wee indeede suppe with Christ. Generally, whensoever he giues vs grace to feele in our affections, the rauishing ioyes of the spirit. And when he saies, *I haue eaten my hony combe, with my hony, I haue drunken my wine, with my milke: eate you also, O my friends, drinke and make you merry, O my well beloued.* But more especially wee suppe with Christ, when hee calls vs to the holy Communion, and biddes vs to the Lords Supper, Forthen he staies vs with flacons, and comforts vs with (e) apples: with apples and flacons: with bread and wine: with his owne deere body, and his owne preti-

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ous bloud. Thus do wee sup with Christ. But how doth Christ suppe with vs? Is it possible? possible, that he which shall neuer hunger or thirst any more? possible that he which is fulnesse it false, in whom all the fulnesse of the Godhead bodily dwelleth? Is it possible (I say) that hee should stand without, knocking at the doore, as a begger, to get a meales meat of vs? Yea sure, doubt you not. It is possible enough. By a certaine Figure, (I weene) you call it the error of loue: that's it: by this figure, the error of loue) it is a very possible thing: nay, it is a verie easie thing to doe, yea it is a very great pleasure to him to doe it. *Behold (saies hee) I stand at the doore and knocke: if any man heare my voyce and open the doore, I will come in vnto him, & will suppe with him, and hee with me.* Well then, how doth Christ suppe with vs? Christ suppes with vs when we entertaine him, as *Marie* did with the salt teares of repentance and grieve, and as *Lot* did with the sweet bread of sincerity and truth. For the salt teares of our repentance, are the onely drinke which Christ will drinke with

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with vs. And the sweet breade of our
 syncerity, is the onely bread, which
 Christ will eate with vs. But what meat
 hath hee to his breade? I haue a meate
 (sayes hee) which you know not of. My
 meat is to doe the will of him that sent
 mee. In the volume of thy booke it is
 written of mee, that I should doe thy
 will, O my God, it is my delight, it is
 meate and drinke to mee, to doe it. And
 as it is meate to him, to doe it himsele,
 so is it meate to him, to see vs doe it.
 Then doth hee suppe with vs. And
 this is the first seruice. But what hath he
 for a second course? A dish of apples, ga-
 thered of the tree of life. For toward the
 latter end of the supper, when they come
 to their fruit, a Christian sayes to Christ,
 ¶ *O my Welbeloued, I haue kept for thee, all
 manner of apples, both old and new,* Contriti-
 on, humiliation, denying of thy selfe,
 mortification of the old man: these are
 olde apples. Sobriety, innocency, holines
 of life, viuification of the new man: these
 are new apples. And when a Christian
 feasts, and feedes Christ with such diuers
 & dainty fruits of righteousness, then he
 saies to him, *O my welbeloued, I haue kept*
 for

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¶ Can. 7. 13.
 Omnia poma
 vetera & noua
 Vulgata transf.

for thee all manner of apples, both old and new.
 But what musick hath he now? We must
 needs haue some musicke. Christ cannot
 sup without musicke. Drinke & bread, &
 meate, & apples, wil make him but a slen-
 der supper, except we mend it all the bet-
 ter with musicke. This must be the very
 best part of the supper. *For a consort of mus-
 fitians at a banquet, is as a signet of Carbuncle
 set in gold, and as the signet of an Emrod,
 well trimmed with gold: so is the melodie of
 musicke in a pleasant & banquet.* Therefore
 when Christ suppes with vs, we must be
 sure he haue musicke. We must welcome
 him, and cheare him vp, with *Psalmes, and
 hymnes, and spirituall songes, singing with a
 grace, & making melodie in our hearts to God.*
 Thus doth Christ sup with vs. But now
 to return to the main point againe, from
 which wee haue a little digressed, as else-
 where, by the errour of loue Christ is said
 to be fedde among the lylics, whereas in-
 deed onely he feedeth the lylics, & to sup
 with vs, wheras indeed onely we sup with
 him: so here, by the same figure, he is said
 to reap comodity by thy delight, wheras
 indeed onely the comodity is thine, all the
 commodity, al the benefit, is onely thine.
 Yet

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g Ecclesiasticus
 cap. 32. vers. 5.
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Col. 3. 16.
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Yet (to see the admirable loue of God) he sayes not, Thou shalt giue him, but, *He shall giue thee. Delight thy selfe in the Lord & he shall giue thee desires of the heart, and hee shall giue thee.*

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h *Qui amat desiderare, desiderat amare. De amore Dei, c. 3. vide Gregorium. Moral. l. 18. c. 28.*

i Cant. 1. 1.

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k *Psa. 119. 20. Concupiuit desiderare. Pf. 119. 20.*

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Then. *The desires.* He that loues to desire God, ^h (sayes Bernard) must also desire to loue God, Then he shall haue neither faciey, nor yet anxiety. Neyther faciey, because he loues to desire: nor yet anxiety, because he *desires* to loue. Thus doth the Church. *Let him kisse mee* (sayes shee) ⁱ *with the kisses of his mouth.* Let him not smite me but kisse me: not once, but oftē: not with the kisses of his feet, but of his mouth: not of any of his Prophets mouthes, but of his own mouth: *Let him kisse me with the kisses of his mouth.* Here are many *desires.* Here indeed shee loues to desire ^k. But it followeth, *For thy loue, is better then wine.* The person is suddenly changed. Before, it was more strangely in the third person, *Let him, &, his mouth.* Now it is more familiarly, in the second person, *For thy loue. For thy loue is better then wine:* Here is but one loue. Here onely she *desires* to loue. For as the curtaines of the tabernacle were coupled and tyed together

together with taches and strings, so that one curtaine did draw another, and all the curtaines did draw together, to couer nothing else, but the tabernacle (^l): after the same fort, the desires of the godly, are coupled and tyed together, so that one desire drawes another, and all their *desires* draw together, to make them couet nothing else, but God. And euen as *Iacob* when hee held the Angel in his armes, stood vpon one foote, and halted vpon the other foote: (^m) so he that embraceth God, can doe nothing with that halting foote, which before carried him to the desire of the world, but standeth onely vpon that sound foote, which now carrieth him wholly to the *desire* of God. And like as all the streetes of Ierusalem sing *Halleluias*: (ⁿ) so all the desires of them that are delighted in God, are referred to God. There are many streetes in Ierusalem; yet there is but one *Halleluia*, which is sung in all those streetes. In like sorte, there are many desires in a godly man, yet there is but one thing, God onely, which is desired in all these *desires.* For, these desires, as the kisses of Christ, come all from one loue: these desires, as the cur.

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l Exod. 26. 6.

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m Gen. 32. 31

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n Tob. 13. 18.

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curtaines of the tabernable, are all tyed together with one string : these desires, as the goings of *Iacob*, stand all vpon one foote : these desires, as the streets of *Ierusalem*, sing all one *Halleluia*. So that if thou look into his desires, that delighteth in the Lord, thou shalt see no iniquitie, no contradiction in them. But if thou looke into his desires, that delighteth in sinne, thou shalt say with the Psalmist, I see *iniquitie, and contradiction in the citie*. For as *Manasses* was against *Ephraim*, and *Ephraim* against *Manasses*, and both of them against (o) *Iuda* : so the desires of the wicked, are contrarie to God, & to themselves. All their desires are contrarie to all Gods desires. *Manasses* and *Ephraim*, are both against *Iuda*. There's iniquitie. Some of their desires, are contrarie to other some of their desires. *Manasses* is against *Ephraim*, and *Ephraim* is against *Manasses*. There's contradiction. Therefore the desires of the wicked, being so contrary to God, and to themselves, their desires are not given to them, but they are giuen to their desires (p) Because, though they loue to desire God, yet they doe not desire to loue God. Though they care

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Psal. 55. 10.

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o Esa. 9. 21.

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p Rom. 1. 24.

not

not how much God doth for them : yet they care not how little they do for God. But as for the godly, they are not giuen to their desires, but their desires are giuen to them. Because not onely, they loue to desire God, but also, they desire to loue God, And so all their desires, being as it were, but one desire, all agreeing in one God, when they haue God, they haue all their desires giuen thē in God (q). So the three childrē, being mē of desires, (r) had their desires giuen them. They desired to bee deliuered from the furnace. This desire was giuen them, when as God walked with them in the fierie furnace (s). So *Moses* being a man of God, had his desires giue him. He desired to see Gods face, This desire was giuen him, when as Christ talked with him, face to face (t). So *Iohn* being a friend of God, had his desires giuen him. He desired to see Christs glory. This desire was giuen him, whē as Christ said, *He that loues me, shall be loued of me, & I will manifestly shew mine oron self vnto him* (u), (so *Lazarus* being Gods little begger (x), (as I may say) had his desires giue him. He desired to be relieued, not so much with the meate of that earthly *Dines*, as with the

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mercie

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q Domine, ante homine desiderium meum.
Psal. 38. 10
Nam vltima perfectio ipsius anima deus est, & centrum locus que naturalis omnium desideriorum eius.
r Viri desideriorum. Dan. 9. 23.
s Dan. 3. 25.
t Mark. 9. 4.
u Ioh. 14. 21.
x Mandicus. dei. Greg.

mercy of that heavenly *Dines*, which is so rich in mercie. This desire was given him, when as the Patriarch speaking of him to the glutton said. Now is hee comforted, and thou art tormented (y.) And so, whosoever thou art: if thou be a man of *desires*, as the three children were: if thou bee a man of God, as *Moses* was: if thou bee a friend of God, as *Iohn* was: if thou be a begger of God, as *Lazarus* was, he shall give thee all that thou canst beg, or *desire*. For, to speake no more of those three children, these three men, which I named last vnto you, *Moses*, the man of God: *Iohn* the friend of God: *Lazarus*, the begger of God: did lie in three bosomes. In *Moses* bosome: in Christs bosome: in *Abrahams* bosome. *Moses* hand, did lie in *Moses* bosome (z.) Saint *Iohn* did lie in Christs bosome: *Lazarus*, did lie in *Abrahams* bosome: *Moses* bosome, is lawe. Christs bosome, is Gospel: *Abrahams* bosome, is glory. Therefore, feare must driue thee out of *Moses* bosome: faith must keepe thee in Christs bosome: felicitie must bring thee to *Abrahams* bosome. For first, thou must with *Moses*, put thy hand into *Moses* bosome, and there seeing

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y Luk. 16. 25.

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z Exod. 4. 6.

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seeing how full of leprosie thy hand is, & how wicked all thine owne handy works are, thou must abhorre thy selfe, in thy selfe. Afterward, thou must with *Iohn* conuey not thy hand only, but thy whole body, and thy soule also, into Christs bosome, & there seeing how thou art cleansed from the leprosie of thy sinne, & freely justified by faith in Christ, thou must delight thy selfe in the Lord. Then, thou must bee carried into *Abrahams* bosome, and there, both louing to desire God, and desiring to loue God, hee shall give thee thy desires. First, I say, lye in *Moses* bosome, and abhorre thy selfe in thy selfe: afterward, lye in Christs bosome, and delight thy selfe in the Lord: then thou shalt lye in *Abrahams* bosome, (O blessed bosome! O sweet bosome.) And he shall give thee, thy desires. *Delight thy selfe in the Lord, and hee shall give thee the desires of thy heart. The desires.*

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Lastly, *Of thy heart*. Thy heart here, is all one with thy selfe before. As if the words had stood thus, Delight thy self in the Lord, and hee shall give thee the desires of thy selfe: or else thus, Delight thy

*a Recisimus
domine ad te
& ideo inque-
tum est cor no-
strum, donec
veniamus ad te*

815

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*b Psal. 22. 16.
825*

*c Querula pe-
nitus & erra-
bunda est, do-
nec ad eum, a
quo originali-
ter exijt, tri-
umphali vir-
tute reuertatur*

835

thy heart in the Lord, and hee shall giue thee the desires of thy hart. To the point then, *Augustine* sayes thus, (a) O Lord, thou hast made vs for thine owne selfe, and therefore our heart is euer vnquiet, while it is from thee, neuer at quiet, vntill it come to thee. A Bul which is bayted at the ring, as soone as euer he gets any little breathing, turnes him straitwayes toward that place, by which he was brought in. imagining, that by how much the more he is nearer to the stall, by so much the more he shall bee further from the stake. In like manner, a faithfull heart beeing baited and towed in this world with many dogs (b) which come about it, alwaies hath an eye to that place, from which it came, and is neuer quiet till it returne to him from whom it was fet at the (c) first. He that lets downe a bucket to draw water out of a Well, as long as the bucket is vnder the water, though it be neuer so full he may get it vp easily; but when hee begins to draw the bucket cleare out of the water, then with all his strength hee can scarce get it vp; yea, many times the bucket when it is at the verie highest, breakes the yron chaine, and violently fals backe againe.

againe. After the same sorte, a Christian heart so long as it is in him who is a Well of life, is filled with delight, & with great ioy drinketh in the water of comfort, out of the fountaine of (d) saluation; but being once haled and pulled from God, it draweth backe, & as much as it can possibly resisteth, and is neuer quiet, till it bee in him again, who is the center of the (e) soule. For as the needles point in the mariners compasse, neuer stands still, till it come right against the north pole: so the heart of the wise men, neuer stood still, till they come right against the starre which appeared in the (f) East; and the verie starre it selfe, neuer stood still, till it came right against the other starre, which shined more brightly in the manger, then the Sunne did in heauen. Wherefore our harts do alwaies erre, they are Planets (g), & wandring starres, before they come to Christ; but the onely they are stars of the firmament, the true seed of *Abraham*, whē they are firmly (h) fixed, & setled in God. The Prophet *Jonas*, all the while he fledde fro God, in what a case was he? one while he was turmoiled in the storms of the tempest: another while he was sowled in the

C 3

waues

*d Esai. 12. 3.
840*

*e Via moris in
deum tanquam
in centrum
proprium mo-
netur, vt in ip-
so summe de-
letur.*

*f Math. 2. 9.
850*

*g Stelle erraei-
ca. ude 13.*

*h Psal. 57. 8
860*

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waues of the Sea: another while hee was boyled in the bowels of the Whale. But as soone as he returned to God, by & by he was cast vp safe vpon the sea shore: and then he said to his soule, My soule returne vnto thy rest, because the Lord hath restored thy selfe vnto thee (i). Because whereas before, thou hadst lost thy selfe: lost thy selfe in the tempest: lost thy selfe in the sea: lost thy selfe in the Whale: now the Lord hath restored thy vnto thee. Wherefore the *heart* of man hath lost all rest: nay, it hath lost it selfe, before it be cast vpon the Sea shore; before it be cast vpon God: but when once it delighteth in the Lord, when once it findeth God, then it findeth it selfe, then it returneth vnto rest. *Nicanla* Queene of Saba, could neuer bee quiet in her owne country, till shee came to *Salomon*: but when she saw his glory, and heard his wisdom, then her heart fayled her, she had enough, she could desire to see and heare no more. And so the *heart* of a Christian, can neuer be quiet in the strange Country of this world, till it come to *Christ*, which is the true *Salomon*, the Prince of Peace: when it comes once to *Christ*, then it

faies

870
 Quia dominus
 reddidit te tibi.
 Psal. 119.7

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faies thus to God, Lord now letteth thou thy seruant depart in peace, because mine eies haue seene the prince, because mine eyes haue seene thy saluation. Euen as one good *heart* faies for all, O Lord, how amiable are thy dwellings? *Salomon* had goodly buildings, but they were nothing to thy dwellings. My soule fainteth, and faileth for them (k). It fainteth before I see them: and it faileth when I haue seene them; then I am quiet enough, then I can desire to see no more. For like as *Noahs* doue could finde no rest for the sole of her foote, all the while she was flickering over the flood, till shee returned to the arke with an oliue branch in her mouth: so the *heart* of a christian, which is the turtle doue of *Christ*, can finde no rest all the while it is houering ouer the waters of this world, till it haue siluer wings as a doue, and with the oliue branch of faith, flie to the true *Noah*, which signifieth rest, till *Iesus Christ* put forth his holy hand out of the arke, and taking this heart into his hand, receiue it to himselfe. Euen as one good *heart* faies for all, I will not climbe vp into my bed, nor suffer mine eies to sleepe, nor mine eieliddes to slum-

C 4 ber

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900
 k Concupi-
 scit, deficit.
 Psal. 84.2.

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920 ber, nor the temples of my head to take
 their rest, vntill I finde a tabernacle for
 the Lord, an habitation for the mightie
 1 Psal. 132.4. God of (*I*) *Jacob*. Vntill I finde, that my
 heart is not in mine owne hand, but in
 925 Gods hand: vntill I finde, that God dwel-
 leth in me, and I in him: vntill I finde,
 that my soule is a tabernacle for the
 Lord, and my *heart* is an habitation for
 the God of *Jacob*, I cannot rest, saies hee.
 930 But when I finde this once: when I come
 to Noah in the arke: when I delight my
 selfe in the Lord; then will I climbe vp
 into my bedde, and suffer mine eyes to
 sleepe, and mine eye-lids to slumber, and
 the temples of my head to take their rest.
 935 But whats the reason of all this? I am som-
 what bold to aske, because I wold be glad
 to know: whats the reason I say, that the
 bull can neuer bee quiet, till hee come to
 940 the staule, that the bucket can neuer bee
 quiet, till it come to the water; that the
 needle can neuer be quiet, till it come to
 the north pole; that *Jonas* can neuer bee
 quiet, till he come to the sea shore; that
 945 *Nicoula* can neuer be quiet, till shee come
 to *Salomon*; that *Noahs* doue, can neuer
 bee quiet, till it come to the arke; that
 mans

mans *heart*, can neuer be quiet, til it come
 to God? The reason of it is this. When
 God created heauen and earth, hee rested
 950 not in the heauen, or in any heauenly
 thing, not in the earth, or in any earthly
 thing, but onely in man, which is both. A
 heauenly thing for his soule, & an earthly
 955 thing for his bodie. As soone as hee had
 made man, he kept a sabboth, and rested.
 Euen so the *heart* of man, resteth not in
 the earth, or in any earthly thing, not in
 the heauen, or in any heauenly thing, but
 960 onely in God, which is Lord of both.
 Lord of heauen and earth: Lord of soule
 and body. As soone as it commeth to
 God, & delighteth in him, it keepeth ho-
 lyday, & resteth. Gods hart neuer resteth
 965 till it come to man: mans heart neuer re-
 steth til it come to God. For as God sayes
 to man, My sonne giue me thy heart (*m*):
 so man sayes to God, my Lord giue me
 thy self. For euen as the heart desireth the
 water-brookes: so longeth my heart, my
 970 soule, after thee, ô God. Therefore, ô God,
 giue me thy selfe. Shew me thy selfe, and
 it sufficeth (*n*) mee. For thou onely, O
 975 Lord, art indeed, as thou art called in He-
 brew *Shaddai*, al sufficient, yea, more then
 sufficient.

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 955
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 965
 m Prou. 23.26
 970
 n Ioh. 14.8.
 975

o 2. Cor. 12. 9
p Psal. 84. 12.

q Psal. 73. 24.

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Dulcis ille
amicus qui a-
nimam nutrit.
Nilus.

* Satiabor
cum apparue-
rit gloria tua.
Psal. 37. 16,

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f Prou. 13. 1

t Esa. 40. 6.

1000

sufficient. Thy very grace is sufficient for (o) me. But thou, O Lord, doest giue both grace and (p) glory. Therefore whome haue I in heauen, but thee? and whom haue I in earth, but (q) thee? Thou only giuest grace in earth: so that I haue none in earth but thee, And thou onely giuest glorie in heauen: so that I haue none in heauen but thee. O what a sweet friend is this? What a sweete friend is God, our good friend, which onely feedeth and filleth the (r) heart? Hee onelie feedeth it in earth, & filleth it in heauen: feedeth it with grace, and filleth it *glory. For euerie thing hath a kinde of toode proper vnto it. Offer a Lyon grasse, hee will neuer eate it: offer him flesh, hee will eate it. Why so? Because that is vnnaturall, that is naturall to him. So offer the heart of a Christian, which is couragious and bold as a (s) lyon, offer it all the glorie of the world, which is as the flower of (t) grasse, it is neuer a whit the better. Offer it Christ, who sayes, *My flesh is meate indeed*, then it is satisfied. Therefore one sayes, *The Lyons want and suffer hunger, but they that feare the Lord, want no manner of thing that is good. The Lyons: such Lyons as* have

haue no grace, but grasse onely to feede vpon, they want and suffer hunger. Hungrie & thirsty, their soule tainteth in (u) them. *But they that feare the Lord: such Lyons as by faith feed vpon the flesh of Christ, delight in the Lord, feede vpon God, they are fat and well liking, they want no manner of thing that is good.* For as the people sitting vpon the grasse, and feeding vpon the breade, were all (x) satisfied: so these Lyons are all satisfied, because sitting vpon the grasse of the world, yea not onely sitting vpon it, but also treading vpon it, & trampling it vnder their feete, they feede onely vpon the bread of life. For these Lyons can easily conceiue that if at that time five loaves being blessed by our Lord, did satisfie five thousand, then much more our blessed Lord himselte, can satisfie every heart. which hungreth and thirsteth for him. Therefore these Lions saue the very fragments of this feast, & keepe them in their hearts as in baskets, knowing that all the grasse of the world, cannot doe them halfe so much good, as the very least crumme of Christs comfort. For so onely one sayes among the rest; *My soule refuseth,* delight

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u Psal. 107. 5.

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x Mark 6. 39.

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y Pſal. 77. 4.
Memor fui
Dei, & delectatus sum.

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2 Annontoties
confortaris
quoties recordaris. Aug.

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comfort: But when I remember God, I am (y) delighted. As if he should say, I haue a Lyons heart in me; my soule refuseth to feed vpon the graiſe of the world: it goes against my stomacke: I cannot brooke it, I cannot digest it, thats but a cold confort My soule refuseth all such comfort. But when I remember God I am delighted. Though I cannot see presētly before me; yet if I doe but remember him, if I doe but meditate of him; if I do but think of him, if I do but dream of him; I am (z) delighted: though I cannot haue a whole loafe, yet I can get but a fragmēt: if I cā get but a shiue, if I can get but a morsel: If I can get but any little crum of comfort, that falls from the table of the Lord; my heart is sufficiently refreshed and fed. But as God onely feedeth the heart: so God onely filleth the heart. For the heart of man, as for the manner of dyet, it is like the heart of a lion: so for the bignes of it, it is like the hart of the Ibus. Oris Apollo writeth, that the Egyptians, when they would describe the heart, paint that bird, which they call Ibis. Because they thinke that no creature, for proportion of the body, hath so great a heart, as the Ibis hath. But meethinckes, they

they might better paint a man. Because no creature, no not the Ibis it selfe hath so great a heart as a man hath. For the eie is neuer filled with seeing, nor the eare with hearing, and much lesse, the heart with deliring. But euen as the Poets saie, that the fiftie daughters of king Danaus killing their husbands, are enioyned for their punishment in hel, to fill a tunne with water, that is boared full of holes, which though they labour neuer so much about it, yet they can neuer bring to passe (a): semblably, he that would go about to fill his heart, with worldly delights, were as good poure water into a siue, as we say, for any pleasure hee shall haue, after all his labour and paines. Salomon hauing had a long time tryall of all transitorie pleasures, at length frankly confessed, that they were so farre from being a contentation to his heart, that they were a very great vexation to his spirite. Nay Alexander, though he had conquered the whole world, yet still he saide with the King of Spaine, Non sufficit orbis: (b) yea in the ende, hee grew to be very male content, & found himselfe greatlie grieued, because there were not forsooth, many

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Eccles. 1. 8.
a Vide prouerbium, Danaidum dolium apud Erasmo.

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b All the whole worlde is not enough for me.

many more worlds for him to conquer. By which example of *Salomon* and *Alexander*,) though otherwise a heathen,) it doth plainly appeare, that if it had pleased God to haue created as many worlds, as there are creatures in this one worlde, (which he might haue don with the least word of his mouth) yet this infinite number of worldes, which should haue bene created, could not haue filled the verie least *heart*, of any one man, without the Creator himselfe. This *Orontius* an excellent Mathematician sheweth, who describing the whole world in the forme of an *heart*, leaueth many voyde spaces in his hart, which he cannot fill vp with the world. For as a circle, can neuer fill a triangle, but alwaies there wil be three empty corners in the Triangle vnfilled, if there be nothing else to fill it, but the circle: so the round world, which is a circle can neuer fill the heart of man, which is a triangle, made according to the image of the Trinity, but alwayes there wil be some empty corners, in the triangle of the heart vnfilled, if there be nothing else to fill it: but the circle of the World. Onely the glorious trinity, filleth the triangle of
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the heart, and filleth every corner of it, and filleth every corner of it fuller, then it can possibly (c)holde. For, suppose al mightie God should nowe worke a miracle, and giue some one man a *hearte*, as large, and as huge, not onely as all the *hearts* of all the men, that euer were, are, or shall bee, but also as all the affections of all the angels, and heavenly powers aboue; yea I will say that, which shall bee yet much more maruellous, if this one *heart* were so greate, that it could at one instant, actually containe in it, more corporall and spirituall things, then are in all the deepes beneath, in the vallies, in the mountaines, and in all the heauens aboue: yet as true as God is in heauen, this so large, and so huge a *heart*, could not be able to holde the very least part of the perfection of God; but if one droppe of his deitie and glory, were powred into it by and by it would hurst in a hundreth pieces, and fly a sunder, as an olde vessel, filled with new^d wine. O what a wonderfull strange thing is this? what shal we deuise to say of it? Tenne thousand worlds, cannot fill one *heart*: and yet tenne thousand hearts, cannot hold one God. Therefore,

*c. Anima nostra
ita facta est capax
maiestatis tuae, quod a te
solo & a nullo
alio possit impleri
Cum autem
habet te, plenum
est desiderium eius,
& iam nihil
aliud quod
desideret vlt,
ius restat.
August. l. Soliloq.
cap. 30.*

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d Behold the heauens and the heauens of heauens are not able to containe thee.
1. Reg. 8. 27.

fore, as much as one heart, is too good and too great, for ten thousand worlds: so much is one God, too good and too great, for ten thousand (e) hearts. So fully doth the Lord, & nothing but the Lord, feede, and fill thy soule, and giue thee all, nay more then all, thy heart can desire. Wherefore, *Delight thy selfe in the Lord, and hee shall giue thee the desires of thy heart.* Thus much for the promise, in these wordes, *And hee shall giue thee the desires of thy heart,*

Now then, deare brother, *Delight:* and not delight onely; but *Thy selfe,* also: and not thy selfe onely; but, *In the Lord,* also: *Delight thy selfe in the Lord:* and againe I say, *Delight:* and againe I say, *Thy selfe:* and againe I say, *In the Lord.* *Delight thy selfe in the Lord.* O remember, for the loue of God, remember this worthy sentence of an auncient father, (f) *Let all creatures seeme vile vnto thee, saies hee, that ouely thy creatour may seeme sweete vnto thee.* *Armenia,* a noble lady, becing bidden to king *Cyrus* wedding, went thither with her husband. At night, when they were returned home, her husband asked her, how wee

she liked the Bridegroom, whether shee thought him to be a fayre and beautifull prince or no? Truth, sayes shee, I know not. For all the while I was forth, I cast mine eyes vpon none other, but vpon thy selfe. So basely did this noble lady esteem of king *Cyrus* beauty, who was the Monarch of the world, in respect of that entire good will & affection, she bare to her husband, which was so great, that her eyes could neuer be from him. And so must we set God alwayes before our eyes, and not once looke aside, or bee enamoured with any gaud of worldly glory, but despise euery blaze of beauty whatsoeuer, that may draw vs from beholding our heavenly husband, and delighting only in him, which is fayrer then the children of men. *Saint Paul* being rapt vp to the third heauen knows not, whether it were with the bodie, or without the body. And because we should marke it well once, he sets it downe twice. That he was rapt vp to the third Heauen, he is sure, that hee heard words which no man can vtter, he is sure, that hee was exceeding delighted in the Lord, he is sure. But whither his body were with him or no, he knows not.

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e Deus maior
est corde no-
stro.
1 Ioh. 3. 20.
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f Omnis crea-
tura vilescat.
vt creator in
corde dulcescat

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So much did he forget and neglect, even his owne body, which is so neere, and so deare a thing, in comparison of that incomparable *delight*, which then he tooke in the Lord. *S. Peter*, seeing but a glimpse of Christs glory vpon Mount Tabor, stood so astonished and amazed with it, that hee was in a sort besides himselfe, when he was at that time beside Christ. Master, sayes he, it is good for vs to be here. As if he should haue sayd, Now farewell Galilie, and all my goods: farewell fellow Disciples, and all my friends, farewell wife, and al the world: so I may inioy this heauenly sight, and bee continually thus *delighted* in the Lord. Holy *Ignatius*, going to his Martyrdom, was so strangely rauished with this delight, that he burst out into these words, Nay, come fires, come beasts, come breaking of all my bones, come racking of my whole body, come all the torments of the Diuel together vpon mee: come what can come, in the whole earth, or in hell, either, so that I may enioy Iesus Christ, & may be continually *delighted* in the Lord. And so must thou (deare brother) insult ouer all creatures, and exult only in thy Creator.

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Thou must contemne all beautie, as *Armenta* did: yea thine owne bodie, as *Paul* did: yea all the world as *Peter* did: yea thy very life, as *Ignatius* did: and bee content to doe any thing, though it were to bee torne and pulled in a thousand peeces: or for a time, if it were possible, to suffer all the paines which the fiends and furies of hel can inflict vpon thee, so as in the end, thou maiest *delight*, either the Lord in thy selfe, or thy selfe in the Lord. Then, then *He shall giue thee*: and not; He shall giue thee onely, but *The desires* also: and not *The desires* onely, but *Of thy heart*, also. Then he shall giue thee the desires of thy heart. And againe I say, *He shall giue thee*: and againe I say, *The desires*: and againe I say, *Of thy heart*. Then he shall giue thee the desires of thy heart. Then, though thou hast a long time plaid the vnthrift, and wasted all the goods in the world: yet if with the lost childe, thou returne home againe, to thy fathers house, he shall grant thee thy hearts desire, and receiue thee with minstrellie & dauncing, and all manner of festiuall ioy, & that plenty of bread, which nourisheth euery hired seruant in his house, shall much more feede thee,

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which art his louing childe,vnto euerla-
sting life. Then, though all the leekes
and onyons of Egypt, which is the world,
hauē failed thee: yet, if with Israel, thou
depend onely vpon God, he shall distill
the dewe of his grace, into thy *heart*, and
lay aside a chosen raine for thee, and
cauē thee to drinke of the sweete cristal
streames of his pleasure, and giue thee to
eate of that hidden & heauenly Manna,
which no man knoweth, but he that re-
ceiueth it. Then, though all the clothes
and coverings in the world, cannot keep
thee warme; yet, if with *David*, thou be a
man according to Gods owne heart, he
shall send thee that misticall Abishag,
which shall comfort thy heart, and make
thee hot and feruent in spirit, which shall
renue thy strength and makethee young
againē, and lusty as an Eagle. Then,
though thou haue along time lost thy
labour, in seruing *Laban*, which is the
world: yet, if with *Jacob* thou returne
home againe to thy fathers house, God
shall meete thee by the way, and as the
Prophet *Osey* speaketh, he shall allure
thee as thy paramour, and leade thee into
the wildernes, and there speak according
to

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to thine owne *heart*, friendly, & louingly
vnto thee. And euen as louers, are often-
times disposed for the nonce, to take a
fall one of another, the stronger of the
weaker: so God shall wrestle a fall with
thee, as he did with *Jacob*, and yeelde so
much in loue to thee, as that he shall suffer
thee to giue him the fall: and to preuaile
against him. Iesus: what exceeding loue is
this? why we are not euen nowē, in the
name of God, inflamed with the loue of
God: and wholly rauished with delight in
the Lord? At least wif I maruell, what a
mischiefe many base minded worldlings
meane, that they had rather feed vpon the
huskes of hogges, then the bread of man?
that they had rather eate, the onyons of
Egipt, then the Manna of heauen? that
they had rather lie a cold, frozen & shiu-
ring in sin, then be reuiued and cherished
by Abishag: that they had rather take vn-
supportable paine, to serue *Laban*, then
take vnspēakeable pleasure, to serue God?
Fy vpon it: what a vile folly is this? what a
starke madnes is this? what is this els, but
to be euen bodily tormētēd, wheras they
might be most spiritually delighted? what
is this els, both to goe out of one hel, into

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another

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another hell, wheras they might goe out of one heauen into another heauen? For why do you (beloued) why doe you tell me so much, of I know not what? of a worme, that neuer dieth? of a fire, that neuer is quenched? of a lake, that burneth with Brimstone? of weeping, & gnashing of teeth? Thus I tel you (good christians) and I tell you truely, and God in heauen heares what I say, though you heare me not; I tell you as loud as euer I can; that, to serue sinne so slauishly: to please the diuell so wretchedly: to delight in the world so brutishly, as many men doe: this is worse then all wormes: worse then all fires: worse then all lakes: worse then all weeping: worse then hell it selfe. Whereas, on the other side, to serue God, to please God, to delight in God, to reioyce and solace thy soule in the Lord, which hath alwaies giuen thee, and will alwaies giue thee, the desires of thy heart; this is better then all treasures: better then all crownes: better then all kingdomes: better then al immortalitie: better then heauen it selfe. This, this it is, which shall bring thee, out of one paradise, into another paradise. Out of one paradise in this life,

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life, where thou dost ioyfully, and cheerefully serue God, into another paradise in the life to come, where thou shalt be honourably and royally serued of God. Out of one paradise in this life, where thou doest comfort thy heart, and *delight thy selfe in the Lord*, into another paradise in the life to come, where he shall blesse thee, and he shall *giue thee the desires of thy heart*; Through the tender mercies of Iesus Christ, to whome with the father, and the holy Ghost, bee all honour and glorie, power and praise, dignity and dominion, now and euermore. *Amen.*

FINIS.

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but see first how God makes *Paul* to know it, and after, hee makes him to proclaime it, that now *Demas* is not onely an hypocrite, but knowne to be an hypocrite, like a rogue which is burned in the eare. When *Ieroboams* wife came to the Prophet to inquire of her son, she disguised her selfe because she would not be knowne; yet the Prophet knew her, for so soone as she knockt at the doore, hee called, Come in *Ieroboams* wife: so though men disguise themselues with sober countenances, and holy speeches, and honest company, because they would not be knowne; yet when God seeth an hypocrite, he wil pull his vizor from his face, as *Adam* was stript of his figge-leaves, and shew the Anatomy of his heart, as though his life were written in his forehead, and he shall marvel how men know that, which he scarce thought had bin knowne to God.

Thus he which hath made the day, can bring forth thy righteousness like the light: he which hath made the night, can bring forth thy wickednes like the darke. Therefore *Salomon* saith, *The candle of the wicked shall be put out*: that is, the least light that he hath shall be quenched: *Prou. 15.*

Thus you see how God will increase your gifts, if you vse them; and how God will decrease them, if you vse them not. Now let vs pray that he will teach vs this vse, that wee may receiue his blessing.

FINIS.

THE MAGISTRATES SCRIPTURE.

Psalm 82.6.7.

6 *I haue said yee are Gods, and yee all are the children of the most high.*

7 *But yee shall die as a man, and yee Princes shall die like others.*

May call this Text, *The Magistrates Scripture*. Considering the state of Kings and Governours, how much good they might doe, and how little they performe, God becomes a remembrancer vnto them. And first shewes what a high calling Princes and Rulers haue, and then

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left they should bee proud of it, and make their magistracie a chaire of ease, he turnes vpon them againe, as though hee had another message vnto them, and tels them that though they be aboute other, yet they shal die like other; and though they iudge here, yet they shall be iudged hereafter, & giue account of their Stewardshippe, how they haue gouerned, as strait as their subiects how they haue obeyed. A good *Memorandum* for all in authority, so to deale in this kingdome, that they lose not the kingdome to come.

I haue said yee are Gods, &c. How can hee call them Gods, which calles himselfe *the onely God*? and saith, *There are no more Gods but he.* *Esa 44.5.* and *45. 21.* *I haue made thee Pharaoh his God,* saith God to *Moses*, *Exod. 7. 1.* because hee had giuen him power to speake vnto *Pharaoh* in his name, and to execute his iudgements vpon him: so he calleth Magistrates *Gods*, because he hath giuen them power to speake to the people in his name, and to execute his iudgements vpon them. Out of this name, Rulers may learne how to gouerne, and subiects how to obey. As the inferiour Magistrates doe nothing but as the superiour Magistrate prescribeth: so they which rule vnder God, for God, must rule by the prescript of God, and doe nothing but as their conscience tels them, that God would doe himselfe. Therefore they which vse their power against God, which beare the person of God, and execute the will of the diuell; which make lawes against Gods law, and bee enemies to his seruants; are worse then *Balaam*, which would not curse whom God blessed: and so much as in them lieth, make God a liar, because they cannot so well be called *Gods*, as Diuels: such *Gods* goe to hell.

I haue said yee are Gods, &c. First, this name informes vs what kind of Rulers and Magistrates wee should chuse: those which excell all other men like *Gods* amongst men. For a king should be a man after Gods owne heart, like *Dauid*, as appeareth in the first booke of *Samuel*, the thirteenth chapter, and fourteenth verse. As all those whom God set ouer his people in his mercie, and not in his anger, had some note of excellencie aboute the rest, which God chose them by, as it were the Magistrates mark: *the mildest man*, *Num. 12. 3.* or *the wisest man*, *1. Reg. 4. 31.*

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1. Sam. 3.

Numb. 23. 18.

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1. Sam. 13.

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or the iustest man: Heb. 7. 2. as though all these had met in one, the inquisition should haue staid there, and all giue place to him: but our vertues are so singled, that he which was called the mildest, is not called the wisest; and he which was called the wisest, is not called the iustest: as though God found some defect in his owne election. For when he chose one mild, another wise, and another iust, he shewed that he would haue one which is mild, and wise, and iust like himselfe: that is (as I may say) a man made euen in print.

As Paul biddeth to chuse Widomes which were widomes indeed: 1. Timoth. 5. 3. so we should chuse Magistrates which are Magistrates indeed; that is, such as seeme to be sent of God for that purpose; as Pharaoh chose Ioseph because hee was the fittest in all the land, Genesis 41. 38. Elisha thought that the single spirit was not enough, but required that the spirit of Eliab might be doubled vpon him, because he was a Prophet which should teach others: so we should picke out them which haue a double spirit to bee Magistrates, because they must gouerne others; as God picked forth Ioshua in Moses roome: he might haue chosen many out of all Israel, which had the spirit of wisdom; but he chose Ioshua, of whom he saith, that he was full of the spirit of wisdom: Deut. 24. 9. shewing that if one bee better then another, hee should be chosen before the rest, because the best haue said, Send another, Exodus 4. 14. as though none were fit: but for want of Angels, wee are faine to make Magistrates of men. Therefore as Samuel went ouer all the sonnes of Israhel to annoint a successour to Saul, and put backe one after another which thought themselues fit, yet there was but one amongst them which pleased God, and the Prophet could scarce discern him: so necessary it is that this choice bee committed to none but to the godly, because he which would haue chosen the best, yet liked another before him. Therefore there was such a scrutinie amongst the Tribes to find out the man whom God had chosen, as Iethro taught Moses to cull out of all the people, those which had best courage, and feared God, and dealt truly, and hated conetousnesse. Therefore a wicked man may not supply the place of God, as the Scribes and Pharisies sat in Moses chaire: but as it is said of Iudas, Let another take his place:

Esay 30. 33.

Deut. 24. 9.

1. Sam. 16. 5.

Exod. 18. 21.

Matth. 23. 2.

place: so let better take their place, for they which are called Gods, must be like God. If all should be hol.e as hee is holie; how much more should they bee pure as hee is pure, wise as hee is wise, iust as hee is iust, which beare his name, which supplie his person, and guide the world vnto good or euill? If the race should bee to the swift, and the battell to the strong; then as Saul did exceede all the men of Israel from the shoulders vward, so he which commaunds others, should exceede other in gifts of grace, that they may know him from the rest, and say, This is he, for hee exceeds the rest in vertue, as Saul did in stature, like the king of Bees, which is fairest of al the hiue. Therefore if Pharaoh would let none but Ioseph gouerne Egypt, Pharaoh shall rise vp against those Kings, which care not whom they place ouer their people, imitating Rehoboam, which made them his companions, whom he should haue expelled from his Court, 1. King. 12. 8.

Secondly, this extolleth the calling of Magistrates. As Iacob honoured Iosephs children, when he said, they should be called after his name; so God honoureth the Magistrates, when hee giues them his owne name, calling them Gods, as though there were a kinde of Godhead in them. These things pertaine to the wise, and they themselues doe not alwaies see it; yet he which hath a spirituall eye, and carries the paterne of GOD in his heart, may see another likenes of God in Magistrates then in common persons. As the builders of the Temple had a speciall wisdom and spirit, which God gaue them for that work which they were chosen to: so when Samuel had annoynted David, he saith, That the spirit of the Lord came vpon David from that day forward: as though he had another spirit after then he had before. There is a difference betweene Kings and inferiour Magistrates: for the Prince is like a great Image of God, the Magistrates are like little Images of God, appointed to rule for God, to make lawes for God, to reward for God, to punish for God, to speake for God, to fight for God, to reforme for God: and therefore their battels are called the Lords battels, and their iudgements the Lords iudgements, and their throne the Lords throne, and the Kings themselues his Kings to shew that they are all for God, like his hands: by some he teacheth

Aet. 1. 20.

1. Iohn 3. 3.

Eccles. 9. 11.

2. Sam. 9. 2.

Gen. 43. 18.

Gen. 48. 16.

Prou. 24. 23.

Exod. 31. 3.

2. Cor. 9. 6.

1. Sam. 16. 13.

1. Sam. 28. 26.

2. Cor. 9. 6.

Numb. 9. 8.

Psal. 2. 6.

poore vnpietie, because of their remissenes in not bridling the insolent? It may seeme that in *Eliab* his answer to *Achab*, it was prophesied who should trouble Israel, to the worlds end: for speaking to the wicked Magistrate, he said, *It is thou which troublest it.* So the vngod'y Rulers, and graceles striuers against lawfull rule, in their owne hearts calling themselues *Gods*, not being so called of God, are cause of all disorder in euery Common-weale.

Fourthly, they are called *Gods*, to encourage them in their office, and to teach them that they neede not dread the persons of men: but as God doth that which is iust and good without the ieaousie of men, so they, vpon the Bench, and in all causes of iustice, should forget themselues to be men, which are led by the armes betweene fauour and feare, and thinke themselues *Gods* which feare nothing. This boldnes is so necessary in them which should iudge al alike, that in *Deut. 3. 28*, *Moses* encouraged *Ioshua*; in *Iosh. 1. 18*, the people incourage him; in *vers. 9*. God doth incourage him, saying, that he will be with him: but here hee is with him: for hearing God call them *Gods*, shewes that God is there, nay, that they are he; which should strike a wonderfull minde in them. As a princely spirit came vpon *Saul* so soon as he was a king, so hearing that they are *Gods*, it should change them, and make them excell the order of men, vntill they resemble God, after whom they are named; as *Salomon* studied and prayed till he was wiser then all that he gouerned: then they need not blush to reade this testimonie, *I haue said yee are Gods*: or else it will seeme a checke vnto them, like the mocke which God gaue vnto *Adam* when he said, that *hee was become like himselfe*. As many sit in Gods place, and yet neuer knew that the Scripture called them *Gods*, nor why they haue this name, no more then *Nabal*: so many play *Nabal* in their offices, and are readier to aske, *Who is David? Who is Christ?* then (when his cause comes before them) speake or doe any thing for him; but the women goe before them againe like *Abigail*, as though God would shame them with the weaker vessel. I cannot compare them sifter than with king *Agrippa*, who thought it better to be a Christian almost, then altogether. This is the religion of these times, they feare nothing more then to

The Magistrates Scripture.

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mercy, by some iustice, by some peace, by some counsell, as Christ distributed the loaves, and the fishes by the hands of his Disciples. This God requires of all when hee calles them *Gods*, to rule as he would rule, iudge as he would iudge, correct as hee would correct, reward as hee would reward, because it is said, *that they are in stead of the Lord God*: that is, to doe as he would doe, as a schooller writes by a Copie. This is a good studie for Magistrates in all their iudgements, to consider what God would doe, because they are in stead of God; I rule for God, I speake for God, I iudge for God, I reward for God, I correct for God: then as he would doe and determine, so must bee my sentence. As we should thinke how Christ prayed before we pray, and how he spake before we speake, because his actions are our instructions: so they should thinke how Christ would iudge, before they iudge, because Gods law is appointed for their law. Such a thought must needs leuell the way before them, and put them in mind of a good, and iust, and holy iudgement, because God is good, and iust, and holy.

Thirdly, they are called *Gods*, to teach them how they should gouerne. Howsoeuer other care for the glory of God, the performance of his wil, the reformation of his Church; Princes and Rulers which are Gods themselues; are to doe the businesse of God as their owne businesse, because they are Gods. Gods businesse is their businesse, Gods law is thair lay, Gods honour is their honour. When the King, or Iudge, or Magistrate, doth seeke the kingdome and glory of God, he should thinke he seeke his owne kingdome and glory, and therefore seeke it, and further it as earnestly and diligently as he would his owne, and rule, and iudge, and speake, and punish, and counsaile as hee would for himselfe. Euen as *David* counted Gods foes his foes, and Gods friends his friends. And *Moses* persecuted them that were Idolaters against God, as he did them which were traitors to himselfe.

If this were obserued, wee should see such a change, that diuers which take, should giue; and they which giue, should take; they which labour, should rest, and they which rest, should labour. How can they pray to God, which know that the lawes of God are not obeyed? that his will is not regarded? but the

Mat. 14. 18.

2. Cor. 9. 8.

Mat. 11. 29.

Deut. 17. 10.

Psal. 139. 21.

Exod. 42. 27.

Num. 16. 16.

1. Kin. 18. 28

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bee counted too precise: but God doth call them more than precise, for hee calles them *Gods*; of all men they should not forget his name. Princes and Rulers haue many names of honour, but this is the honourablest name in their titles, that they are called *Gods*: other names haue been giuen them of men for reuerence of flatterie, but no man could giue them this name but God himselfe. Therefore their name is a glasse wherein they may see their dutie, how God doth honour them, and how they should honour him. What am I more than hee, that God should set mee in his owne Chaire, and giue me his owne name, and more then others? he hath not done so to all: but if they which are called his *children* are *happie*, they which are called his *Disciples* are *happie*, they which are called his seruants are *happie*: how *happie* are they whom he calleth *Gods*? It seemes, that if God could haue called them by a higher name then his own, he would haue called them by some other name: but this word is enough to put them in minde of all that they should doe. Thinke that *ye are Gods*, and it will make you ashamed to obey the Diuell; for then ye are like *Gods* no more but like sinfull men: and the poorest vassal which serues God in a cottage, is liker God then you. Are they *Gods* which oppresse Gods children? Nay, doth not hee lie which calles them worshipfull, or noble? If such deserue not ther titles, how can Antichrist of Rome thinke of his vsurped names, and not bee ashamed? Can he sit downe in Gods place and speake against him, judge against him, decree against him, euen in the Temple of God resisting God?

Againe for another sort of *Gods*: Doth iniquitie become *Gods*? Doth partiality become *Gods*? Do bribes become *Gods*? They are greedy *Gods*, Idoll *Gods*, belly *Gods*, and may be termed *Gods*, because they are like *the God of this world*, which do but stay (like *Nebuchadnezzar*) vntill their iniquitie be full, that they may be cast out like beasts, as a derision to them that gouerne. But they which regard this honourable testimony of God as *Nehemiah* said when he was tempted to flie, *Should such a man as I flie?* so when they are tempted with bribes, should such a man as I take bribes? should such a man as I doe wrong? should such a man as I be a lier, or a swearer, or a scofer;

fer, or a drunkard, or a gamester, or an vsurer, or a profaner, vpon whom all eyes are set to take their example, and would hearken sooner then to God himselfe? Then he resolueth to rule according to his name, knowing that all the soules which might be wonne by him, shall be required of him, as the finnes of Israel were imputed to *Ieroboam*.

Thus God doth catechize them in their own names, & calles them *Gods*, to teach the their dutie to God. All should be godly, but they should bee like God: that is, (as I may say) more than godly, or the next to God in godlinesse. If any come betweene them, they lose al their honour, and would think themselves put downe like a guest which is set lower, or a Iustice which is turned out of office. For so God doth humble them and disgrace them, which dishonour their calling, as hee did *Saul* when the princely spirit departed from him; his sons, and his daughters, and his subiects did fauour *Dauid* more than him, that he could doe nothing with them; because God did not loue him, he would not let his seruants loue him. But when *Dauid* came to the Crowne, because hee had grace with God, he prospered in all that he went about, and euer reformed what he would: for *the Lord* (as he said) *subdewd the people vnto him*: that is, made them incline to his will: as we reade of *Saul* in the beginning of his raigne before he had rebelled, *a band of men did cleane to him*, of whom it is said, *whose hearts God had touched*: as though while the Rulers hearts doe stand toward God, the peoples hearts should stand towards them, and they should carrie them like God to all their desires: as it is said of *Dauid*, *Whatsoeuer the King did, pleased all the people*.

Therefore looking into this diuine ordinance, what a power they haue ouer the people, which they should neuer haue got from men, if God had not giuen it them; I haue thought it an easie matter to redresse an hundred things which trouble Christendome without reason, and none would kicke against it, if these *Gods* would cast downe their Crownes, and begin to the rest; for all stay vpon them, like the alarme which soundeth first to the battell: for our experience shewes, that there will bee no great good done, if the example of the best giue not light vnto the rest.

Matt. 5.

1. Sam. 18. 23.

2. Thes. 2. 4.

1. Cor. 4. 4.

Daniel 4.

Nehem. 6. 11.

1. King. 1. 5. 1.

1. Sam. 22. 7.

2. Sam. 19. 4.

1. Sam. 18. 7.

1. Sam. 22. 17.

2. Sam. 5. 10.

Psal. 18. 48.

1. Sam. 10. 26.

1. Sam. 3. 2. 6.

Oh, would that princely spirit would once come vpon them to go before the people, which *Moses* appointed for the Kings place, and not lagge after them like *Herod*, which said hee would come after the Wisemen to Christ: for if *Nichodemus* came by night, no maruaile though the rest come not at all. Thus their name tels them how they should rule, and by consequence teacheth how we should obey: God calles them *Gods*, therefore he which contemneth them, contemneth God: God calles them *Fathers*, therefore we must reuerence them like *Fathers*: God calles them *Kings, Princes, Lords, Iudges, Powers, Rulers, Gouvernours*, which are names of honour; and shall wee dishonour them whom God doth honour? our first lesson is, *Feare God*: the next is, *Honour the King*: that is, (as *Paul* interpreteth) *we must obey for conscience*; not against conscience: for that were to put a stranger before the King, and the King before God, which Christ saith, *haue no power but from God*: and therefore cannot make themselues Magistrates, no more then they can make themselues *Gods*. As none could giue this name but God, so no man which exalteth himselfe can challenge this honour, no more then *Simon Magnus* was great, because he called himselfe *a great man*. But they to whom God saith, *I haue called you Gods*, as if he had the naming and appointing of them. *Every power is from God*: for by nature, no man can challenge power ouer other, but by the *Word*; and therefore *euery soule which is subiect to God, must be subiect to them*: for he which calles them *Kings*, calles vs *subiects*: this is their patent (as the Queene of Sheba said to *Salomon*) that *God had chosen them Kings, and set them vpon the throne*. As he said, and all things were made; so as he saith, all things should be. Therefore vnlesse yee heare this, *I say* that yee are *Lords, Iudges, and Magistrates*, yee are no *Lords, no Iudges, no Magistrates of God*. And therefore the *Pope* and his *Clergie*, to whom God neuer said, yee are *Lords, or Iudges, or Magistrates*; are no *Lords, no Iudges, no Magistrates of God*: but that which the Lord saith they are, that they are, and no more, though they put on a triple crowne. If they were worthy to be called as others, *Pastors, Doctors, and Teachers*, wee would giue them those titles. They which giue them more then the Lord giues them, make them proud, and

and insolent, and tyrannous, more then they which are *Lords, Iudges, and Magistrates* indeed. But for these vsurped titles, and base-borne honors which they haue incroched fro men (which puffed them vp, and trouble them like *Sauls armor*) they would haue intended the duty of *Ministers and Teachers*, as the *Apostles* did: whereas now they are so cumbred and mingled by their vsurping ouer *Princes*, that they are neither good *Ministers, nor good Magistrates*; but linsie wolfie, a mingle mangle betweene both, nay vtterly fallen from both, being no *Shepherds*, but *Wolues*; of whose slaughters, all Christian kingdoms haue bin the shambles, who seeking a superfluous title, they haue forgone all necessarie duties: and but for their formalities, a man could not know of what profession they are; for they neuer preach, nor write, but to maintaine their kingdom, which falles (like the tower of *Babel*) faster then they build. *Gen. 11.* Therefore as *Naomi* said; *Call me no more Naomi, which signifieth beautifull: but call me Mara, which signifieth bitter*: so they may say, *Call vs no more Bishops, or Pastors, or Doctors, or Preachers*; but call vs *robbers, and sleepers, and giants, and Pharisies*, whom we succeed. For why should they bee called *Bishops*, which do not watch; or *Pastors*, which do not feed; or *Doctors*, which do not teach; or *Iustices*, which doe not iustice? except this be the reason; The *Idols* were called gods, though they were vnlike God. If their bodies had grown as far out of square since *Christs ascension*, as their titles, pompe, and honour, they might stand in the maine seas, and not bee drowned: for their heads would crow about the water.

It followeth: *But ye shall die as a man*. Here he distinguisheth between mortall *Gods*, and the immortall *God*. Yee haue scene their glory, now behold their end; *They shall all die like others*. Though they be neuer so rich, so goodly, so mighty, so honorable while their date lasteth, yet they may as truly as *Iob* call corruption their father, and the worme their mother: for the graue shall be the last bed of all flesh. As they were borne like men, so they shall die like men; the same comming in, and going out, is to all: nay, if ye respect but the body, hee might say, yee shall die like beasts: for *Man beem; in honour* (saith *Dauid*) *may well be compared vnto beasts that perish*: though he be in honour, yet hee perisheth

risheth like the beasts which haue no honour; and Death will not take his kingdome for a ransome, when God doth but say, his time is come. When *Esay* had said, that *All flesh was grasse*: as though he would correct his speech, he addes; and *the glorie of it is as the flower of the field*. As if hee should say; Some men haue more glory then other, and they are like *flowers*; the other are like *grasse*: no great difference, the *flower* shewes fairer, but *grasse* stands longer; one sithe curtes both downe, like the fat sheepe and the leane, that feed in two pastures, but are killed in one slaughter. So though the great man liue in his palace, and the poore man dwels in his cottage, yet both shall meete at the graue, and vanish together. Euen they which are Lords, and Iudges, and Counsellors now, are but successors to them which are dead: and are neerer to death now, then when I beganne to preach of this Theame. It had been a great Session for all other to *die*: but for Magistrates, Princes, for Kings, for Emperours to *die* as they *die*; what a battell is this, that leaues no man aliue? Shall the Gods *die too*? He giues their this title; but he tels them their lot. Though their power, though their wealth, though their honour, though their titles, though their traine, though their friends, though their ease, though their pleasures, though their diet, though their clothing be not like other, yet their end shall be like other: nay, their ends are like to be more fearefull then other: for God makes him examples of great men, as he did of *Pharaoh*; and therefore we see so many strange and sudden deaths of Princes more then of other. Therefore he spake here with the least, when he said, *Yee shall die like other*: for very few of them escape the sword, or knife, or poyson; which other neuer, or very seldome feare. But if al your subiects were your friends, yet *you shall die like them*: for are yee not cold when winter comes? are ye not withered when age comes? are ye not weake when sicknesse comes? and shall yee not goe (as well as the meanest) when death comes? Therefore bee not proud of thine honour, as though it would last alwaies, for thou shalt die, and then all thine honour shall forsake thee, and another shall rise in thy place as great as thou: and when his glasse is runne, another shall follow him, and so another, till death haue all.

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Be not cruell in thine authority, as though it would last alwaies, for thou shalt *die*, and then thy authority shall *die* with thee; and they which remaine aliue, will send infinit curses after thee, because thy life was a scourge vnto them.

Be not secure for thy wealth, as though it would last alwaies: for thou shalt *die*, and then other shall take thy riches, and thou shalt goe to giue account how thou camest by them. How many things doth hee imply when hee saith, *ye shall die*? This is a barre in their Armes, which makes the proudest peacocke lay downe his feathers when he thinkes vpon it, though hee pricke them vp againe: whereby the holy Ghost would haue them learne, that nothing will make them liue, and rule, and deale so well in their thrones, as to remember that *they shall die*, and shortly giue account for all: signifying, that prosperitie makes vs forgetfull of our ends, and that these mortall *Gods*, liue as though they were immortall. A hard thing for Princes to remember death: they haue no leasure to thinke of it, but choppe into the earth before they bee aware, like a man which walketh ouer a field couered with snow, and sees not his way, but when hee thinketh to runne on, suddenly fallles into a pit: cuen so they which haue all things at will, and swimme in pleasure, which as a snow couereth their way, and dazeleth their sight; while they thinke to liue on, and reioyce still, suddenly rush vyon death, and make shipwracke in the calme sea.

Therefore as it is good for them to heare they are *Gods*: so it is meete to know they *shall die*. Wherefore *ye shall die*, saith he, in the next words: as if hee would preuent some conceit that they would take of the words which he cast out before, hee cooles them quickly before they swell, and deferres not to another time, but where he calles them *Gods*, there hee calles them wormes meate, lest they should crow betweene the praise and the checke, *I haue said ye are Gods, but yee shall die like other men*. But for this *die*, many would liue a merry life, and feast, and sport, and let the world slide: but the remembrance of death is like a dampe, which puts out all the lights of pleasure, and makes him rubbe, and frounce, and whine which thinkes vpon it, as if a moate were in his eye. O how heauie tidings

tidings is this to heare thou shalt die, from him which hath life and death in his owne hands, when the message is sent to them which raigne like Gods: as if he should say, Euen you which glister like Angels, whom al the world admires, and sues, & bowes to, which are called honourable, mighty, and gracious Lords, I will tell you to what your honour shall come: first, ye shal wax old like others; then, ye shall fall sicke like other; then ye shall die like others; then yee shall be buried like other; then yee shall be consumed like other; then ye shall be iudged like other, euen like the baggars which cry at your gates: one sickens, the other sickens; one dies, the other dies; one rots, the other rots: looke in the graue, and shew me which was *Dimes*, and which was *Lazarus*. This is some comfort to the poore, that once he shall be like the rich; one day he shall be as wealthy, as mighty, and as glorious as a King; one houre of death wil make all alike: they which crowed ouer other, and looked downe vpon them like Oakes, other shall walke vpon them like wormes, and they shall bee gone as if they had neuer been.

Where is *Alexander* that conquered all the world, and after sought for another, because one would not satisfie him? Where is *Xerxes*, which could not number his Armie for multitude? Where is *Nemrod* which built his nest in the cloude? Where is *Samson* which slew an army with the iaw of an Ass? Where is *Constantine*, *Nero*, *Caligula*, *Titus*, *Vespasian*, *Domitian*, thunderbolts in their times? A hundred Princes of England are dead, and but one aliue; the rest are gone to giue account how they ruled here, when they sustained the person of God.

Who would haue thought (saith *Jeremy*) that the enemy should haue entred into *Ierusalem*, and spoiled that faire Citie? Yet hee brake into it, and *Ierusalem* was ransackt like other. Who would haue thought that *Herod* which was honoured like a God, should haue bin deuoured with wormes, and sauored that none could abide him? Yet while he was in his pompe like an Idoll, suddenly he was stricken, and all his glory like the snuffe of a candle, which all men looked vpon euen now when it shined, and now it so fauours, that they tread it vnder foote.

Who would haue thought *Iezabel* that beautifull tempta-
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tion should haue been gnawed with dogges? Yet shee was cast vnto dogges, and not an eare left to season the graue. What would he thinke that had scene *Salomon* in his royaltie, and after scene him in the clay? O world vnworthie to bee beloued! who hath made this proud slaughter? *Age*, *Sickness*, and *Death*, the three Sumners, which haue no respect of persons, made them pay the ransome themselues, and bow to the earth from whence they came: there lie the men that were called Gods. How soone the flower of this world is faded! Yesterday the tallest Cedar in *Libanus*, to day like a broken sticke troden vnder foote: yesterday the State liued vpon earth, to day shrouded in earth, forsaken, forgotten, that the poorest wretch would not be like vnto him, which yesterday crouched and bowed to his knees. Then wo to them which had the name of God, and sine of men, for the mighty shal be mightily tormented. Al their friends and seruants forsake them, because they goe to prison to trie the mercie of hell, and take what the spirits of darknesse will heape vpon them: there lie manie of the men which were called Gods; & thus ends the pilgrimage of Kings, Princes, and Rulers. This is our life, while we enioy it, wee lose it, like the Sunne which flies swifter then an arrow, and yet no man perceiues that it moues. Hee which lasted nine hundred yeeres could not hold out one houre longer; and what hath he now more then a child which liued but a yeere? Where are they which founded this goodly City; which possessed these faire houses, and walked these pleasant fields; which erected these stately Temples; which kneeled in these seats; which preached out of this place but thirtie yeeres agoe? Is not earth turned to earth? and shall not our Sunne set like theirs when the night comes? yet wee cannot beleue that death will find out vs, as he hath found out them: though all men die, yet euery man dreames, I shall escape; or at the least I shall liue till I bee old. This is strange, men cannot thinke that God will doe againe that which hee doth daily, or that hee will deale with them as hee deales with other: tell one of vs that all other shall die, wee beleue it: tell one of vs wee shall die, and wee beleue it sooner of all then of one; though wee be fore, though wee be weake, though wee be sicke, though wee be elder then:

1. King. 9. 36.

Gen. 5. 27.

then those whom wee follow to the ground. So they thought which lie in this mould vnder your feete, as you doe. If wisdom, or riches, or fauour, could haue intreated Death, those which haue liued before vs would haue kept our possessions from vs; but Death would take no bail, we are all tenants at will, and we must leaue this cottage whensoever the Landlord will put another in our room, at a yeeres, at a moneths, at a weekes, at a daies, at an houres warning, or lesse: the clothes which wee weare vpon our backes, the graues which are vnder our feete, the Sunne which sets ouer our heads, and the meates which go into our mouthes doe crie vnto vs, that we shall weare, and let, and die like the beasts, and fowles, and fishes which now are dead in our dishes, and but euen now were liuing in the Elements. Our Fathers haue summoned vs, and wee must summon our children to the graue. Euery thing euery day suffers some eclipse, nothing standeth at a stay, but one creature calles to another, *Let vs leane this world.* While wee play our pageants vpon this stage of short continuance, euery man hath a part, some longer, and some shorter: and while the Actors are at it, suddenly Death steps vpon the stage, like a Hauke which separates one of the Doves from the flight; hee shootes his dart; where it lights, there falls one of the Actors dead before them, and makes all the rest agast, they muse and mourne, and bury him, and then to the sport againe. While they sing, play, and dance, Death comes againe and strikes another; there hee lies, they mourne him, and burie him as they did the former, and play againe: so one after another, till the players be vanished like the accusers which came before Christ, and Death is the last vpon the stage, *so the figure of this world passeth away.* Many which stand here, may lie heere or elsewhere within this twelue moneth. But thou thinkest, it is not I, and he thinketh, it is not hee: but he which thinks so commeth soonest to it. If I could make you beleue that you haue but a yeere to liue, and that at which heare mee this day, shall come to the Barre before this day twelue moneth returne againe, ye would prepare your selues to die and leaue your sins behinde you, and depart Christians out of the Church, with a minde to do all that God would haue you; that when the twelue moneth is ended, ye might liue with the

Angels

John 8.9.

Angels in heauen, and escape that fiery lake, where the Glutton begges but a drop of water to coole the tip of his tongue, and it will not be granted him, *let it should ease him.* But now wee know not whether we shall liue a weeke to an end, we will doe nothing that he bids vs, but abide the venture, and try the market what God will giue for sinne: so one is taken after another, and because we are not ready, we goe against our will, like *Lots* Genes. 19. 26. wife out of Sodome. This is our fashion to set the best last, till we can neither forsake our sin, nor hope of mercie. Thus I haue proclaimed to all Kings, Princes, Iudges, Countellers, and Magistrates, that which *Esay* foretold to one, *Set thy things in order, for thou shalt die:* yet fifteene yeeres were behind when the Prophet warned him to set all things in order. But I cannot promise you fifteene yeeres: for many Princes do not raigne so long, for one that doth. That which *Esay* spake to one, God here pronounceth to all, *ye shall die:* therefore the message is sent to you; and when ye thinke of your honour, thinke of your end. These two notes, *that yee are Gods,* and *that ye shall die,* the holy Ghost thought enough, to teach you how to liue, and how to rule. And that we may be all like Gods hereafter, let vs prepare before the account: for none are in heauen, but they that left the world, before it left them.

Therefore let vs pray that God would keepe vs in remembrance of his iudgements, that the subtilty of sinne neuer steale our hearts from him, but that wee may count this life a respite to repent, before the Iudge sit to diuide betweene the sheepe and the goates, when wee shall giue account of all his instructions, corrections, and benefits, euen of this seed which haue been sowne since yee came in, how you haue receiued his word this houre.

FINIS.

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