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the 11th of 11th

SCP #16,797

T.F. Torrance

6586

THE
WAY TO TRVE
PEACE AND REST.

DELIVERED AT EDINBOROUGH

*In XVI. Sermons: on the Lords Supper: Hezechials
Sicknesse: and other select Scriptures.*

By that reuerend & faithfull Preacher of Gods word:

Mr. ROBERT BRUCE, for the present,
Minister of the Word in Scotland.

Dulcia non meruit, qui non gustauit amara.

JOHN 10. 27. 28.

*My sheepe heare my voyce, and I know them, & they follow me:
And I giue vnto them eternall life, and they shall neuer perish,
neither shall any man plucke them out of my hand.*



LONDON.

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Man, dwelling in Pater-noster row at
the signe of the Talbot. 1617.





TO THE RIGHT WORSHIPFUL MAI-

STER ADRIAN MOORE

Esquire, &c. And to the no lesse religious
and vertuous Gentlewoman Mistresse

MARIE MOORE, his Wife,

Patrones of Piety, all peace
and happines in both
Worlds.

Right Worshipfull,
*It must not seeme strange vn-
to you that a new occasion hath
made also a new change of stile;
since occasion daily sheweth so
many changes in the world. A-
mongst all which alterations, I must beg of you
still to continue your countenance vnto these few
plaine homely Sermons : In token that no change
(I hope so long as I liue) shall keepe me from mani-
festing vnto the world (as all occasions shall serue)
how much in dutie I am bound to your true vnfei-
ned loue and vnderferued fauours to me the vn-
worthiest of all. For which I can but wish you to*

THE EPISTLE DEDICATORY.

be euer attended with those two faithfull companions of the Saints: peace of conscience and ioy in the holie Ghost: and at the last to haue a speedie hearing when your Spirits shall faile, to transport them into Abrahams bosome; there to enioy eternall and unspea^{ke}able rest, for euer and euer.

Yours in all dutie much
and euer bound,

I. H.

TO

TO THE READER.



Entle Reader: *The Author of these Sermons not being present at their going to the presse againe, to reuiew and correct them: I doubted whether in these learned and curious dayes, such homely lines as these might not be distastfull amongst such multitudes of learned ones euery where swarming in the presse; so much the rather, since their Author hath euer thought so meanly of himselfe, that no worke of his could be worthe of the presse. Notwithstanding since the importunitie of many did long since (as it were) wring and extort these few Sermons from him, in the beginning of his ministerie before things could be so well, ripely, and methodically digested, as possibly he could haue wished if now they were to do: I haue made bold also once againe to send them vnto thy view: chiefly to the hungrie: Because (as Salomon speaketh) he who is full despiseth an honie combe; but to the afflicted soule euery soure thing is sweete. The first five on the Lords Supper, were englished by a late Gentleman of worthie memorie, M. S. Mitchell, who was gathered to his fathers before he could see them at the presse; the rest were perused and englished by another friend. All the care and paines taken hath bene for Gods glorie and thy good. If it please thee now therefore to vse Philips counsell to Nathaniel, and see whether any good things come out of Nazareth, it may be thou shalt not thinke thy paines and time lost; which that thou mayest the sooner do, I ceasse to trouble thee, remaining*

Thine in the Lord Iesus:

I. H.

The Contents and substance of the Sermons following.

SERMON I.

Out of I. Cor. II. 28. Intreating of preparation
to the Lords Supper:

Sheweth that a man must make this triall in his conscience. The Definition of conscience: the causes why conscience was by God left in vs: The way how to keepe a good conscience. In what things we must chiefly examine our consciences: how to trie our peace with God and loue with our neighbours: of mans first miserie and reuerie, and so how faith is wrought in the heart, how it is nourished in vs.

SERM. II.

Out of I. Cor. II. 28. Intreating of Preparation
to the Lords Supper:

Sheweth how a sincere faith is knowne: that he who for Christ can renounce himselfe, cannot be disappointed of his expectation. That faith is the free gift of God: Certaine effects whereby we may know if we haue faith: That because it is ioyned with doubting, it must be nourished. That faith and doubting may lodge in one soule. That a faith mingled and mastered with much doubting, is yet a true faith. That faith smothered, yet is not extinguished. A sure rest in the most dangerous tentations. The definition of loue, what our loue vnto God and our neighbour is.

SERM. III.

Out of I. Cor. II. 23. Intreating of the Sa-
craments in generall:

*Sheweth the definition and diuerse acceptions of the word Sacrament, what the signes in the Sacrament are, why they are called signes, what the thing signified in the Sacrament is. The necessitie of the application thereof. How the signe and the thing signified are
ioyned*

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ioyned together. The Illustration of this Coniunction: what considerations are needefull, when the Signe and the thing signified are giuen and receiued. The other part of a Sacrament, which is the word. To what uses the Sacrament serueth vs more then the word. Faults which peruert the Sacrament, &c.

SERM. IIII.

Out of 1. Cor. II. 23. Intreating of the Sacrament of the Lords Supper:

Sheweth the diuerse Names both in the Scriptures and by the Ancients giuen vnto this Sacrament of the Lords Supper. The ends why this Sacrament was instituted. The things both outward and inward contained in this Sacrament. That the things signified in both Sacraments are one, but the signes are not one: why in Baptisme there is but one signe, and in the Lords Supper two? What power and perpetuity the bread hath to be a signe. How the Signes & the thing signified are conioyned in the Sacrament? How the Signe and the thing signified is receiued. What inconueniences are cast in by the Papists against this spirituall receiuing of Christ in the Sacrament. How the soule is said to eat the body and drink the blood of Christ. Faith is that which completh vs to Christ. A similitude explaining the same.

SERM. V.

Out of the 1. Cor. II. 23. Intreating of the Sacrament of the Lord Supper:

Sheweth our vniou with Christ by vertue of communion of the same Spirit. The definition of the Sacrament of the Lords Supper. Why this Sacrament is called a seale: Why a holy seale. Why the seale is said to be annexed to the Couenant. Why the Sacrament should be administred publikely. Why this seale must be ministred according to Christs institution. That the word and element must concurre in the institution of a Sacrament. What we meane by the word, in a Sacrament: what the Papists understand by the word, in this action, and our differences from them. How

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the outward Elements are sanctified. How the Papists sanctifie these Elements. The refutatiō of Transubstantiatiō by diuerse arguments. The reasons why the Papists cannot thinke Christs body present in the Sacrament unlesse it be really and substantially present. The Diuers opinions concerning the presence of Christs body in the Sacrament. How a thing is said to be absent and present. How the body of Christ is present. Our difference with the Papists, to whom the words ought to be directed, &c.

SERM. VI.

*Out of Isaiah 38. Intreating of Hezechiah's
Sicknesse, v. 1. 2. 3:*

Sheweth that the greatest are not exempt from great and sore trials. That Hezechiah's disease was (though not in the greatest extremity) that which we by an emphasis call the Sicknesse. Why God thus visiteth his children. The time when the King fell into this disease. What is our duty in the like case of distresse, from the Prophets plaine dealing with the King. That the Prophet (as appeareth) was not too rigorous in his denuntiatiō, in adding affliction upon affliction to the King. The Kings excellent behaviour in this Sicknesse: His gesture in the same expressing the signes of a good conscience. His recourse (in extremitie) to the same great power which now did smite him & seeme to be his enemy: our lesson from thence.

SERM. VII.

*On Isa. 38. 4. 5. 6. Intreating of Hezechiah's
Sicknesse, sheweth*

The speedy issue and hearing of the Kings prayer: our lessons from thence: It is a mercy to be visited at home, as this King was. The author of the Kings comfort was God, using the meanes of his minister and word. Why mention is made of Dauid in this comfort the King receiued. Why Dauid is called the Kings Father. Our lessons from this preface. That the Lord is neare the prayers of his children. That as this King receiued more then he asked from God: so for the most part do all the Saints.

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SERM. VIII.

On *Isaiab* 38. 7. 9. v. 10. 11. Intreating of
Hezechiabs sicknesse,

Sheweth why the King sought a signe, how some refuse signes. How the signe was shewed. Why the Signe was wrought in the Diall. Why in the bodie of the Sunne. What profit is to be gathered of signes. By whose power this signe was wrought. The force of prayer. The Kings thankfulnessse for the benefit receined. A short summe of the Kings life. Our lesson from thence. The Kings song, shewing first when he was troubled. The diuersitie of the feare of death in the godly and wicked. The way to eschue the feare of death. The reasons why death seemes now so grieuous to the King. A censure of these his reasons.

SERM. IX.

Out of *Isaiab* 38. 12. 13. 14. Intreating of
Hezechiabs sicknesse.

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SERM. X.

On *Isaiab*. 38. 15. 16. Intreating of *Hezechiabs* sicknesse,

*Sheweth the Kings thankfulnessse in three things. That a good conscience giueth thanks for euery thing receined. How the King expresth the greatnesse of the mercy receined. What effects this mercy did breede in him. How the sweetnesse of this mercy did
make*

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make him burst forth in praise of the word. How a man shall know if the Spirit of life be begun in him. How the Spirit is said to be nourished in us, and how banished, &c.

SERM. XI.

On *Isaiab 38. 16.* to the end of the chapter, Intreating of *Hezechias* sicknesse,

Sheweth, how from the other effects of the word, the King continueth to extoll the same. The time when this King did thus fall sick. The manner of the Kings deliury. That sin is the onelic thing punished in the wicked, and purged in the godly. That remission of sinnes cureth all diseases. That when God forgiveth sinnes, he also forgetteth them. That God onely forgiveth sinnes. The cause and reasons, why God did forgive this King his sinnes. Doctrine from thence, why the Lord worketh by meanes and secondary causes.

SERM. XII.

Out of *Psalme 76, From 1. to the 8. ver.* Intreating of the great deliury in 88. from the *Spanish* tyranny:

Sheweth the purpose of the Prophet in this Psalme: what is meant by the name of God. That the true knowledge and praises of God accompany each other. The profite which cometh to us by thanksgiving. That it is a mercy to haue God neare vs, and to dwell with vs. The place of this ouerthrow. What that is, which driueth God from any place. How this victory was obtained. How the Lord is said to rebuke. Gods former dealing with his Church. To what end the Lord appointeth enemies vnto his Church. How of Gods great mercyes followeth admiration.

SERM. XIII.

On *Psalme 76. 8. 9. 10. 11. 12.* Intreating of the former subiect,

Sheweth, that God onely did this great worke. The effects that this

this great work brought forth. One lesson from thence. The time of this great iudgment. The times of Gods sitting and rising To what end God commonly riseth. An obiection of the Church preuented. Exhortation to thankfulnessse. That we should vpon extraordinary mercyes chiefly stirre vp our selues to the same.

SERM. XIII.

On *Psalme 40.* preached in a publike fast enioyned by authority.

The parts of this Psalme. In the 1. part, from Davids experience diuerse obseruations. How Hope differeth from Faith. The life of hope. Hope and mourning may stand together. How to obtaine patience in trouble. How to know when God heareth our prayer, though he grant not instantly our sute. How constant mourning in trouble vnto God, argueth certaine deliuerance. Why the Lord delayeth to helpe his seruants. The end why our prayers are heard. Two sorts of abusing the grace of God.

SERM. XV.

Out of *2. Tim. 2. 22.* preached at the publike Repentance of the Earle Bothwell, in the Church of Edinborough.

Sheweth the summe and meaning of the words: what these things be, which all yong men should flie. What is meant by the lusts of youth. Whence the restraint of sinne doth come. By what meanes the Lord restraineth sinne in vs. What things yong men should seeke after. The definition and sorts of Repentance. In what respects wordly sorrow is called a blind terror. What godly sorrow is. A caution to be obserued in Repentance. What the greatest sinne a man can commit is. The effects of godly sorrow. The manner of Repentance : Why some parts of Repentance, haue the name of Mortification and Viuification. That in the worke of Repentance, the diuell stayeth nothing more then our sincere confession of Sinnes. A caution to beware of Presumption. That there be two sortes of Repentance, &c.

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SERM. XVI.

Out of 2. Tim. 2. 13. In way of an Exhortation to a Prouinciall Assembly,

Sheweth at whose hands the Pastor ought chiefly to seeke approbation. How to obtaine true approbation. The weight of ministeriall function. The groundworke of the ministry. Whereupon it consisteth. What it is to rule in the Lord. &c.



THE FIRST SERMON, Vpon the Preparation to the Lords Supper.

I. COR. II. 2.

Let euery man therefore examine himselfe, and so let him eate of this Bread, and drinke of this Cup.



WElbeloued in Christ Iesus: The Apostle in the words which we haue read, deliuereth his counsell, and giueth his aduice; and not onely giues his aduice, but giues his admonition and command: That we should not come to the Table of the Lord, that we should not come to the hearing of the word rashly: but that euery one of vs should come to this holy worke with reuerence; that we should prepare and sanctifie our selues in some measure. And seeing we go vnto the King of heauens Table, it becomes vs to put on our best array. In a word, he deliuereth the whole doctrine and matter of this preparation, when he saith; *Let euery man, and let euery woman, trie and examine themselues.* As if he would say, *Let euery one of you, trie and examine your soules.* That is, trie the estate of your owne hearts, and condition of your owne consciences. Marke and behold in what estate your heart is with God, and in what estate your conscience is with your neighbour.

He biddeth not your neighbour to try you, he biddeth not your companion to try your heart; but he bidde:h your selfe in person, to trie your owne conscience; he biddeth your selfe, trie your owne heart; because none can be certaine of the estate of your heart, or of the condition of your conscience, but your selfe.

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Now he excludes not others from the triall of you neither (for it is lawfull for the Pastor to trie you,) but others cannot trie you so narrowly as ye your selues may; for no man can know so much of me as I know of my selfe. No man can be certaine of the estate of your heart and condition of your conscience; and yet you your selues may be certaine of it. As for others, men may iudge of your heart and conscience according to your works and effects; and except your workes and effects be very wicked and altogether vicious, we are bound in conscience to iudge charitably of your hearts and consciences. Therefore, there is none so meeke to trie the spirit of man, to try the heart or conscience of man, as is the man himselfe.

The heads to be intreated of in this Sermon.

Now that this triall may be the better made, ye haue first to vnderstand what it is that ye should trie: what ye call a conscience, which the Apostles commands you to trie. Next, ye are to consider for what reasons & causes ye should try your consciences.

Thirdly, & last of all ye, are to know in what chiefe points ye should try and examine your consciences. Then, that we speake not vnto you of things vnknowne, it is necessary for euery one of you (seeing there is none of you that lacketh a conscience) to vnderstand what a conscience is: & as needly as God shall giue me grace, I will bring you to the vnderstanding and knowledge of a conscience.

Definition of conscience, with the exposition of the parts thereof.

I call a conscience, a certaine feeling in the heart, resembling the iudgement of the liuing God, following vpon a deed done by vs, flowing from a knowledge in the minde, accompanied with a certaine motion in the heart, to wit, feare or ioy, trembling or reioycing. Now, we will examine the parts of this definition. I call it first of all, a certaine feeling in the heart; for the Lord hath left such a stampe in the heart of euery man, that he doth not that thing so secretly, nor so quietly, but he makes his owne heart to smite him, and to strike him: he makes him to feele in his owne heart, whether he hath done well or ill.

The Lord hath placed this feeling in thy heart; why? Because

cause the eyes of God looke not so much vpon the outward countenance and exterior behaiour, as vpon the inward heart. For he saith to *Samuel*, in the first booke, 16. 7. *The Lord beholds the heart.* So, *1. Chron.* 28. 9. he saith to *Salomon*, *The Lord searcheth all hearts, and understandeth all imaginations and thoughts.* Also, *Jeremie* 11. 20. *The Lord tries the reines and the heart.* And the Apostle, *1. Cor.* 4. 5. saith, *The Lord shall lighten things that are hid in darkenesse, and make the counsels of the heart manifest.* So, in respect that the Lord will chiefly haue to do with the heart, therefore in the heart he placeth this feeling, which is the chiefe part of conscience.

I say next, that this feeling resembleth the iudgement of God: for this feeling was left and placed in our soule for this end and purpose, that we might haue a domesticall and familiar iudgement within our selues, to resemble and describe the secret and inuisible iudgement of the high God; a particular iudgement, to goe before that generall iudgement, in that generall and great day, where euery man shall be iustified, or condemned, according to the particular iudgement that is within his owne conscience. In the meane time this conscience is left in vs, to arrest vs in this life, thereby as it were, to ease the liuing God at that last iudgement. For the bookes of our owne consciences, in that last day shall be opened; and euery man shall receiue, according to the report of the decree that is within his owne conscience: therefore I say, that our conscience resembles the iudgement of God.

The third thing that I say, is this; It followeth vpon a deed done by vs: our conscience nor our heart strikes vs not before the deed be done; our heart strikes vs not before the euill deed be committed: no, it goeth not before the deed; but the stroke of the conscience and feeling of the heart followeth immediatly vpon the deed, in such sort, that the deed is no sooner done by thee, but thy conscience applies it to thy selfe, and giues out the sentence against thy selfe: therefore, I say, it is a feeling, following vpon a deed done by vs.

And next I say, flowing from a knowledge in the minde; for except the conscience haue information, and except the heart know that the deede which is done is euill, the heart nor the conscience can neuer count it to be euill: therefore knowledge must go before the stroke of the conscience: thy heart can neuer feele that to be euill, which thy minde knoweth not to be euill.

So knowledge must euer go before feeling, and according to the measure of thy knowledge, according to the nature and qualitie of thy knowledge, accordingly shall the testimonie and stroke of thy conscience be. For a light knowledge, a doubting and vncertaine knowledge, makes a light and small stroke: as on the other part, a holy and solid knowledge drawne out of the word of God, maketh a heauie stroke of the conscience. So the conscience must answer to the knowledge. If we haue no other knowledge but the knowledge which we haue by nature, and by the light and sparks which are left in nature, our conscience will answer no further but to that knowledge: but if beside the light of nature, we haue a knowledge of God in his word, and a knowledge of God by his holy Spirit working in our hearts, our consciences will then go further, and excuse or accuse vs, according to the light that is in the word. So that the conscience is not acquired or obtained at what time we are enlightened by the working of the holy Spirit, & hearing of the word of God: but our conscience is borne with vs, is naturall to vs, and is left in the soule of euery man and woman: and as there are some sparks of light left in nature, so there is a conscience left in it; and if there were no more, that same light that is left in thy nature, shall be enough to condemne thee. So the conscience is not gotten or begun at the hearing of the word, or at that time when we begin to reforme our selues by the assistance & renewing of the holy Spirit: but euery man by nature hath a conscience, & the Lord hath left it in our nature; and except that this conscience be reformed according to the word of God, that same naturall conscience shall be enough to condemne thee

thee eternally: therefore, I say, flowing from a knowledge of the minde. Last of all, I say, accompanied with a certaine motion of the heart: and we expresse this motion, in feare, or ioy, trembling, or reioycing. In very great feare, if the deede be exceeding heynous, and the stroke of the conscience be very heauie; then the conscience neuer taketh rest, for guiltinesse will euer dread. But if the deede be honest, godly and commendable, it maketh a glad heart, and maketh the heart euen to burst out into ioy. So, to be short in this matter, (for I purpose not to make a common place of it) ye see, that in euery conscience there must be two things: First, there must be a knowledge; and next, there must be a feeling, whereby according to thy knowledge, thou applieth vnto thine owne heart, the deed done by thee. So that, as the word it selfe testifieth, it ariseth of two parts: of knowledge, according whereunto it is called science; and of feeling, according whereunto, the *Con* is added, and it is called Conscience. Then the word conscience, signifieth knowledge, with application.

This conscience, the Lord hath appointed to serue in the soule of man for many vses: to wit, he hath appointed euery one of your consciences, to be a keeper, a wayter on, a carefull attender vpon euery action done by you. So that, that action cannot be so secretly, so quietly, nor so closely con-
 ueyed, but will thou, nill thou, thy conscience shall beare a testimonie of it; thy conscience shall be a faithfull obseruer of it; and one day, shall be a faithfull recorder of that action. So, the Lord hath appointed thy conscience to this office, that it attends and waits vpon thee in all thy actions. Like-
 wise, the Lord hath appointed thy conscience, and placed it in thy soule, to be an accuser of thee; so that when thou doest any euill deed, thou hast a domesticall accuser within thine owne soule, to finde fault with it. He hath also placed it in thy soule, to be a true and stedfast witness against thee; yea, the testimonie of the conscience, resembles not only a testimonie or witness, but the conscience is as good as tenne thousand witnesses. The conscience also is left in the soule

To what vses
 the Lord hath
 appointed the
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 soule of man.

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to do the part of a Iudge against thee, to giue out sentence against thee, and to condemne thee: and so it doth; for our particular iudgement, must go before the generall and vniuersall iudgement of the Lord at that great day. And what more? He hath left thy conscience within thee, to put thine owne sentence in execution against thy selfe. This is terrible, he hath left it within thee, to be a very torture and tormentor to thy selfe; and so to put thine owne sentence in execution vpon thy selfe. Is not this a matter more then wonderfull, that one and the selfe same conscience, shall serue to so many vses in a soule; as to be a continuall obseruer and marker of thy actions, an accuser, ten thousand witnesses, a Iudge, a Sergeant, and Tormentor; to execute thine owne sentence against thy selfe? So that the Lord needeth not to seeke a Sergeant, out of thine owne soule to arrest thee, for thou shalt haue all these within thy selfe, to make a plaine declaration against thy selfe. Take heede to this: for there is neuer a word of this shall fall to the ground; but either ye shall find it to your comfort, or to your euerlasting woe. And this secret and particular iudgement, that euery one of you carries about you, abideth so sure and so fast within you, that do what ye can, if ye would employ your whole trauaile to blot it out, thou shalt neuer get it scraped out of thy soule. If ye were as malicious, and were become as wicked as euer any incarnate diuell was vpon the earth, yet shall ye neuer get this conscience altogether extinguished out of thy soule: but will thou, nill thou, there shall as much remaine of it, as shall make thee inexcusable in the great day of the generall iudgement.

I grant, thou maist blot out all knowledge out of thy minde, and make thy selfe become euen as a blind man. I grant also, that thou maist harden thy heart, so that thou wilt blot out all feeling out of it, so that thy conscience will not accuse thee, nor find fault with thee, but thou shalt haue a delight in doing euill, without remorse: but I deny, that any degree of wickednesse in the earth shall bring thee to this point, that thou maist do euill without feare; but still,

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the more that thou doest euill, and the longer thou continuest in euill doing, thy feare shall be the greater: yea, in despite of the diuell, and in despite of the malice of the heart of man, thy feare shall remaine. And though they would both conspire together, they shall not be able to banish that feare, but that gnawing of the conscience shall euer remaine, to testifie, that there is a day of iudgement. I grant also, that there shall be a vicissitude, and that feare shall not alwaies remaine, but shall be sometimes turned into securitie; neither shall that securitie alwaies abide, but shall be turned againe into feare: so that it is not possible, to get this feare wholly extinct; but the greater the securitie is, the greater shall thy feare be, when thou art wakened. Thirdly, I grant that this feare shall not be blind; for from that time a man by euill doing hath banished knowledge out of the mind, and feeling out of the heart, what can remaine there but a blind feare? When men haue put out all light, and left nothing in their nature but darknesse, there can nothing remaine but a blind feare. So I grant, that the feare is blinde: for neither know they from whence that feare cometh, what progresse it hath, wherunto it tendeth, where, nor when, it shall end: therefore, they that are this way misled in their soules, of all men in the earth they are most miserable. For as long as thou maist keepe in thy mind, a sparke of this knowledge and spirituall light, in the which thou maist see the face of God in Christ, wherein thou maist see a remedy in the death and passion of Christ, and wherein thou maist see the bowels of mercy offred in the bloud of Christ; if thou haue any sparke of this light (albeit it were neuer so little) to direct thee, and albeit this knowledge were neuer so much wounded, yet there is mercy enough for thee in Christ: but if thou close vp all the windowes of thy soule, and of thy heart, and make them to become palpable darknesse, that thou neither knowest from whence the terror cometh, nor yet perceiuest any remedy, that is the miserie of all miseries.

We haue many things in generall to lament, concerning

Application.

the estate of this our Countrey wherein we liue. Also particularly, There is not one of you but hath great cause to take heede to your consciences now while ye haue time, that ye banish not altogether this light which is yet offered vnto you, and whereof some sparks yet remaine. For I see the most part of men run headlong to banish the sparke of light that is in them, and will not rest so long as there is any sparke of it left, vntill it be vtterly banished. And when they haue so done, alas, what can follow, but a blinde and terrible feare in their consciences, which they can neuer get extinguished? a feare without remedie, a growing feare, and not a decaying feare, a feare that will deuoure them wholly at the last: Therefore, euery one of you be carefull of this light that is within you; take heede, that the soule affections of your hearts draw not your bodies after them; see, at the least, that those affections banish not this light. And so long as the Lord offers you this light, in time craue, that of his mercy he would giue you the grace to embrace it, to take a new course, and yet to amend your liues while time is giuen you.

The body shall leaue the soule, and the soule shall leaue the bodie; but the conscience shall neuer leaue the soule: but whither soeuer the soule goeth, to the same place shall the conscience repaire; and looke in what estate thy conscience is, when thou departest out of this life, in the selfe same estate shall it meet thee in the great Day. So that if thy conscience was a tormentor to thee at the time of thy death, if thou get it not then pacified, it shall be a tormentor to thee in that generall Iudgement. Therefore, this matter would be well weighed, & euery one of you should studie to haue a good conscience, that when the soule is seuered from the body, leauing your conscience at rest and peace with God, it may be restored vnto you, and meeete you againe with as great peace and quietnesse.

Thus far concerning conscience, what it is. I beseech the liuing Lord, so to sanctifie your memories, that ye may keepe these things; and that euery one of these things may be

be so imprinted in your hearts, that ye may be mindfull of them all your liues.

The second thing that we are to speake of, is this: We are to consider wherefore we should trie our consciences; for what causes we should examine our owne soules & consciences. I will declare the reasons briefly. It behooueth euery one of you to trie your conscience. Why? Because the Lord will make his residence in no other part of the soule but in the conscience: He hath appointed his dwelling to be in the heart of man, and in the will and conscience of man; and therefore it becometh you to make his dwelling place cleane, and to take heed vnto your hearts.

Next, though the Lord of heauen made not his residence there, yet in respect the eye of God is an all-seeing eye, and able to pierce through the very thicknesse of mans flesh, how darke and grosse soeuer it be, and to enter into the very secret corners of thy conscience; (for vnto the all-seeing eye of God, the most secret corner of thy conscience is as cleare and manifest, as any outward or bodily thing in the earth can be to the outward eye of the bodie:) In respect therefore that this eye is so piercing, and that he casteth his eye onely vpon our hearts, it behooueth vs to try our hearts.

Thirdly, he is the Lord of the conscience. There is no Monarch on earth that hath any soueraigntie or lordship ouer the conscience: onely the God of heauen, onely Christ Iesus King of heauen and earth, is Lord of the conscience, he hath power onely to saue and lose. Therefore, when thou comest to this Sacrament of the Lords Table, thou oughtest carefully to looke vnto thy conscience, to try and examine the state of it.

Last of all, which is a chiefe reason; It behooueth thee to proue thy conscience, because the welfare and health of thy soule dependeth vpon thy conscience. If thy conscience that is within thy soule be well, if it be at peace and rest, thy soule is well; if thy conscience be in a good estate, thy soule must needs be in a good estate; if thy conscience be in good health,

health, of necessitie thy soule must be in good health; for the good health and happinesse of the soule, dependeth vpon a good conscience: therefore, it concerneth euery one of you to try well your consciences.

There was neuer any law made or deuised, that forbad vs to haue a care of our healths; it is lawfull for vs to seeke such things as may procure and preserue it: but the health of thy soule standeth in the health of thy conscience, and in preseruing thereof: therefore, by all lawes, thou oughtest to attend thy conscience. If thou keepe thy conscience well, thy soule is in health; and if thy soule be in health, let troubles come what will vpon thy body, thou wilt endure them all: but if thy soule be diseased with an euill conscience, thou shalt not be able to beare out the least trouble that shall come vpon thy body: whereas, if the conscience were at rest and in good health, that trouble could not happen vnto thy body, but the strength of a good conscience would beare it out. Then haue ye not reason, and more then reason, to take heede to your consciences, to try and examine your consciences, in what estate and disposition they stand?

Certaine lessons to be learned, by which a man may preserue health in his soule & conscience.

Now, because it is a fruitlesse thing to tell you that health is necessary, and not to shew the way how this health may be obtained and preserued; therefore to keepe your consciences in quiet and good health, I will giue you these few lessons. First of all, be sure that thou retaine a stedfast perswasion of the mercies of God in Christ Iesus; examine when thou liest downe, and examine when thou risest vp, in what estate thou art with God; whether thou maist looke for mercy at his hands, or not.

Art thou perswaded of mercie? Assure thy selfe thy conscience is in a good estate, thou hast health in thy soule; for by the keeping of faith, the conscience is preserued, as saith the Apostle, *1. Tim. 1. 19.* Keepe this perswasion, preserue it whole and sound, hurt it not, bring not thy soule into doubting, stay not, nor hinder thy perswasion, if thou desire to keepe health in thy soule: for, if thou doubt, or any way diminish

diminish thy perswasion and assurance, assuredly thy assurance cannot so soone be hindered nor diminished, but at that very instant shall follow the diminishing of the health of thy soule; yea it cannot be, but in that very article of time shall follow the hurt of thy conscience; for faith will not dwell but in a whole conscience. Therefore, at what time thou doest any thing against thy conscience, at that very time thou lovest a degree of thy perswasion of the mercie of God: and vntill such time as thou fall downe at the feete of Christ, and obtaine mercie for that wicked deede, purchase peace at his hands, and reparaire thy perswasion, thou shalt euer doubt of mercie, and want health in thy conscience. Then this is the first lesson; to keepe health in your soules, to be perswaded of mercie.

The second lesson to keepe a good conscience, or to keepe health in thy soule, is this; Ye must flie, eschue, and forbear, whatsoeuer may trouble the health of your soule, whatsoeuer may trouble the quietnes and peaceable estate of your conscience: cast it out, forbear it, and eschue it. This generall is good. But let vs see what it is that troubles the quiet estate of the conscience. Onely sinne; nothing but an euill nature. Therefore we must of necessitie, to keepe health in our soules, forbear and eschue sinne; we must flie and auoide sinne. It is not possible that ye can keepe a good conscience, and serue the affections of your heart: & therefore to keepe peace and health in thy soule, thou must take leaue of thy lusts, thou must renounce the lusts & affections of thy heart, and thou must not do as thou wast wont to do: thou must not be giuen to the seruice of thine affections, & of thine appetite, to put them in execution as thou hast formerly done. But in case thine affections or lust command thee to do any thing, what is thy part? Thou must try how far this may stand with the good will of God, and how far that affection which commands thee, may agree with the law of God. Is there such an harmonie, as that that thing which thine affection commands thee, may stand with Gods law and holy will? Then no question, it is a sanctified affection,

affection, thou maist put it in execution. But after this tryall, if thou finde thine affections to be exorbitant and out of rule, carrying thee from God and against his law beware of it, resist it, put it not in execution; for if thou fulfill the will of thine affections, what pleasure can it bring with it? It may well bring a flattering pleasure in the entrie, but it closeth euer with a bitter remorse in the end. Then to eschue this bitter remorse, should ye not all try your affections? Ye must examine and try them by the square of Gods law, ye must see how far they agree with his law, and how farre they dissent from it, and so farre as they are dissonant from that law, let euery man deny himselfe, renounce his affections; and so, this triall being taken in this maner by thy selfe, it sanctifieth thine affections, maketh Christ to lodge in thy soule, maketh thy conscience to be at rest. And the holy Spirit this way maketh both body and soule to be in good health, and to reioyce. Then flie from sinne. This is the second lesson.

The third lesson is this; Study to do well. Wouldest thou keepe health in thy soule? Studie to do better and better continually: At the least, haue a purpose in thy heart, to do better daily, which is the last lesson. Seeing that when we studie to do best, and that the iust man, that is, the most holy man, falleth so often as seuen times a day, yea rather, seenty times, what is thy part in these slips and snares? Though thou fall, as thou canst not eschue to fall, lie not still there, sleepe not there where thou hast falne: it is a shame to sleepe there, therefore arise againe. And how shouldest thou rise? By lifting vp thy soule, and running to the Fountaine of grace and mercy; by repairing to Christ Iesus, to obtaine mercy for thy soule, and to craue that he would send out of himselfe that measure of peace, that may put thy conscience at rest, and restore thy soule to health. So, lie not where thou fallest, but incontinent arise and craue mercy, and in obtayning mercy, thou shalt repaire thy fall, thou shalt amend thy life by repentance, and by repentance thou shalt get peace, thou shalt haue thy conscience at rest, and get health

health to thy soule. Now keepe this rule, if thou desirest to keepe thy soule in health: looke that thou sleepe not in sin as *Dauid* did: lie not still when thou art false, and so fall from one sinne to another; as from adultery to murder, from murder to the next, &c. As commonly if a man sleepe in sin, and rise not in time, one sinne will draw on another; for there is no sinne alone, but alwaies the greater and more haynous that the sinne is, it hath the greater and worse sins wayting on it. Therefore when ye fall, delay not to arise, but repaire to the fountaine of mercie and seeke grace in time: run to prayer, run to the Church of God wheresoeuer it be, whether in the field or in the towne: run to Christ Iesus and craue mercy of him, that ye may haue peace in your consciences; and so by these meanes euery one of you shall preserue health in your soules. By these meanes ye shall learne what difference is betwixt this liuing word of mercy and grace, which sounds in our religion; and that slaying letter that killeth the soule of euery one that heares it, I meane that idolatrous doctrine of that dumbe Masse.

I mention this vnto you because I see that many in these daies are false to it, and the Lord is beginning to abstract his grace and mercie from this Countrey for the contempt of this quickning word which hath so clearly sounded here, and which our Countrey men for the greatest part (running headlong to the diuell in a dumbe guise) trauell vtterly to banish. Is not this a miserable thing that so few of you haue eyes to consider and discern of the time of peace, mercy and grace, which is so abundantly offered? The Lord of his mercy giue you eyes in time.

Thus far concerning the reasons wherefore euery one of you should trie & examine your owne consciences: and this triall ought not to be for a day or for a yeare, but it ought to be euery day and euery yeare of thy whole life. For that conscience that should rest for euer with the liuing God, that conscience which must euer behold the face of the Sonne of God, it cannot be ouer-well cleansed, we cannot looke ouer-narrowly to it. The more curious we be in searching out
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of this conscience, we are the better occupied: I spake of our owne consciences, I speake not of our neighbours.

In what
points we
should ex-
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sciences.

Thirdly, I come to the points wherein euery one of you should trie & examine your selues. Euery one of you ought to trie and examine your consciences in two things: First, whether thou be at peace with God who is the Lord of heauen, or not. Next, examine thy conscience whether thou art in loue and amitie with thy neighbour, or not. Wouldest thou know whether thy conscience be at vnitie and peace with God, or not? Thou shalt know it this way; the God of heauen can haue no societie nor companie with that soule which is alwaies vnclene, that is euery way defiled; no he cannot.

Now I speake not so precisely that I make a soule to be fully sanctified and perfectly holy in this life: no, in this life there are wonderfull iniquities, grosse sinnes and great faults wherewith euen the righteous are defiled: but this is my meaning; There is no soule can be at peace with God, or wherewith the Lord can haue any societie but in some measure it must be sanctified and made holy. For God cannot make residence in a soule that is alwaies as a stinking dunghill; and therefore of force in some measure it must be sanctified: there must be so much made cleane in one corner or other of that soule, wherein the Lord of heauen by his holy Spirit may make his residence.

Now let vs see whereby the heart is sanctified. *Peter, Act. 15. 9.* saith, That the soule of man is purified by faith, that the heart of man is purged by faith. So faith openeth and purgeth the heart. By faith in Christ Iesus and in the merits of his blood we haue peace with God: *Being iustified by faith, we haue peace towards God through our Lord Iesus Christ,* saith the Apostle, *Rom. 5. 1.* Now then this point cometh in, That ye are to proue your selues whether ye be in the faith or not; as the Apostle saith, *2. Cor. 13. 5. Proue your selues whether ye are in the faith.* Examine if your soules be seasoned with this faith, for if ye haue not faith in Christ, Christ is not in you; and if Christ be not in you, ye are in an euill

euill state, ye are in the estate of the reprobate and damned. So euery one ought to looke carefully and see if he haue a beliefe in the bloud of Christ or not: whether he belieue to obtaine mercy by his merits, and sanctification by his bloud or not. For if thou haue no measure of this faith, thou hast no measure of peace with God, by reason our peace with God is ingenerated and groweth daily more and more by true faith in Christ.

Now this faith where it is true, where it is liuely and couples the heart with God, as I haue alreadie said, it must breake forth in word and deede, it can by no meanes be held in, but it will breake forth. It must breake out in word in glorifying the God of heauen who hath forgiven vs our sinnes; it must breake forth in word, by giuing a notable confession of those sinnes wherein we haue offended him. It must breake out in deed in doing good works, to testifie to the world that thing which is within thy heart; to testifie to the world that thou who hast this faith art a new man; that by thy good example of life and conuersation thou maist edifie thy brethren, the simple ones of the Church of God, and that by thy holy life thou mayest draw sinners to repentance, that they seeing thy good light may be compelled to glorifie God in thee.

Then in the first point of triall let vs looke to these three, to the heart, to the mouth, to the hand. Take heed that there be an harmonie betwixt these three, for if the heart be inwardly coupled with God, there is no doubt but the mouth will outwardly glorifie him; and if thy heart and mouth be renewed and be one, of necessity thou wilt expresse it in thy conuersation. There must be an agreement betwixt the heart and the hand, thy conuersation must be changed with the heart, and be holy, honest, and godly as the heart is. So that if thy conuersation be good, it is a sure token that thou art at one with God: but if thy conuersation be not good, speake what thou wilt, thy heart is but defiled, this true and liuely faith hath no place in it. Then wouldest thou know when thou art at one with God? When thy conuersation,

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thy heart and thy mouth say all one thing, then without question thou hast the worke of faith wrought by the holy Spirit in thy heart, which maketh thee to be at peace with God. This is the first point wherein ye should trie your selues.

The next point is loue, ye must trie whether ye be in loue and charitie with your neighbours or not: for as thou art not coupled with God but by the hand of faith, so thou art not coupled with thy neighbour nor ioyned with any member of Christ in this world, but by the hand of loue, amity and charity. Take away loue, thou art not a member of this body: for loue is the maister sinnew, and couples all these members of Christs bodie together, and makes them to grow vp in a spirituall and mysticall vnity: loue is the onely marke whereby the children of God, & members of Christs bodie, are knowne from the rest of the world: loue is that holy oyle that refresheth our soules, and makes vs like vnto God; and the more we grow in loue, the more God by his Spirit dwelleth in vs, for God is loue. So that except in some measure loue towards thy neighbour dwell in thy heart, thou canst haue no societie with thy neighbour, and far lesse with God. If the manners of men were examined by this rule, we should find a multitude of godlesse people in this Country, who haue their hearts raging with malice one against another: and where the diuell and the malicious spirit dwelleth, there is no place for the holy Spirit. And although the Lord hath gone about by all meanes possible early and late to instruct them, and to infuse into them this precious loue and amity towards God and their neighbour, and so to alter their conditions; yet they will not suffer themselues to be wakened, vntill the great vengeance and malediction of God fall vpon them. This loue, this honest and godly conuersation floweth alwaies from the roote of faith. So that if thy heart haue faith in any measure be it neuer so little, in that same measure thou must haue loue towards thy neighbour: and this loue is neuer idle, but is vntering it selfe in one effect or other. And in respect that
faith

faith is the ground whereupon all the rest depends, and in respect that this fayth is such a Iewell, as without the which it is not possible for any of you to please God, without which all your deedes are abomination before him, without the which you are in the greatest miserie, (which miserie is so much the more terrible, in that you are ignorant of it) is it not good reason that ye know and vnderstand how this faith is first wrought, and then nourished in your soules by the holy Spirit? that seeing how it is created, and the maner how it is brought about, ye may examine your consciences, and see whether ye may be in the faith or not. My purpose was to haue insisted longer on this matter then this time will suffer. Now therefore, as time will permit and God shall giue grace, I will let you vnderstand how the holy Spirit imployes his trauaile in the heart and minde of man, and what paines the holy Ghost taketh in creating and forming this Iewell of faith in your soules. Yet, before I enter this worke, to let you see the trauailes of the Spirit of God in working of this fayth in your hearts: it is necessarie and more then necessarie, that ye vnderstand, first your owne miserie and infirmitie: and that ye know how the Lord was induced to recouer you out of your old estate, and to recreate you, who were lost by the fall of your father *Adam*.

Then to consider of this matter more deeply, I offer to your remembrances this ground: That man vniuersally and euery one particularly being corrupted and lost, and that by our first fathers fall; (for if there were no more but that same first fault and sinne of his, we are all of vs iustly condemned to a double death, both of bodie & soule for ever) Man thus vniuersallie and particularlie being vtterlie lost, without any hope at all of recouery left in his soule, without any sense of the recouery of that former estate, or repairing of that Image which he had lost through sinne long before; he being I say lost by this sinne, and left in this desperate estate in himselfe, what doth God? The everliuing God, onely wise, whose waies are vnserchable, hath found out a way, how that man this way lost, yet he may be saued: herein he

sought counsell, from whom? Not from any creature, but he counselled with himselfe; The persons of the Trinitie tooke counsell of themselves, one God was moued to seeke counsell from himselfe, onely moued in himselfe: for he had not an externall principall without himselfe to induce him. So he seeking this counsell at himselfe, and being moued in himselfe thereto, as *Ephes. 1. 9*, what doth he? When all men should haue died for euer, it pleased him of his infinite mercy to select out of all, and to elect a certaine number out of the lost race of *Adam*, that should haue perished for euer. In this his counsell and decree, moued I say of himselfe, and seeking counsell from himselfe onely, he selects a certaine number out of this rotten race, which certaine number he will haue sanctified, he will haue iustified, he will haue glorified. And therefore to bring to passe the worke of their saluation: what doth he? He appoints his owne naturall sonne (for he had but one naturall son) he appoints the second person of the Trinity, his owne naturall sonne, God, in power, glory, and maiestie, as high as himselfe, equall with God the father in all things; he appoints him to worke this worke, to bring to passe this worke of our redemption, and eternall saluation. (This is but the mystery of it in some measure disclosed.) And therefore in the fulnes of time, (for he dispenseth all things according to his wisdom) at such time as he appointed, he makes his sonne to come downe, to seise himselfe in the wombe of the Virgin, to take on our flesh, to take on the likenesse of sinne; he tooke not on sin, but he tooke on the likenes of sin. What call I that likenes? Our flesh is the likenesse of sinne: he tooke on our flesh and nature, the likenes of sinne; which was perfectly sanctified the very moment of his conception, in the very wombe of the Virgin: He tooke on this flesh, that in this flesh and nature, sinne might be banished and cast out of vs for euer. And whereas we should all of vs haue gone one way, (for there was no exception of persons by nature) Christ Iesus our sauiour hath elected vs: and according as his Father in his secret election before the beginning of the world, had

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electd vs, the same Christ Iesus in his owne time calleth vs, and maketh vs partakers of that saluation, which he hath purchased: and he repaires not onely that image which was lost in our forefather *Adam*: he placeth vs, not in a terrestriall paradise, where *Adam* was placed at the beginning (and what more could haue bene sought by vs?) but he giues vs a farre more excellent image then we lost, he placeth vs in a more high and in a more celestiaall paradise then we lost: For so much the more heauenly is the paradise which he giues vs, as the second *Adam* is more excellent then the first, and as the Sonne of God, and God himselfe, is farre aboue any creature that euer was, man, or Angell. Therefore it comes to passe that by the benefite of the second *Adam*, Christ Iesus our Sauour, the Sonne of God, (whereas had we remained in that Image wherein our forefather was created, we should haue settled our selues in the earth for euer, we could not haue craued a better paradise then an earthlie paradise for earthlie tabernacles:) By benefite of the Son of God, I say, it cometh to passe, that we are plucked vp out of the earth to the heauen, and to a heauenly paradise. And what haue we to do with heauen? Are we not made of the earth, to returne to the earth? Becomes not an earthly paradise an earthly body? Yet the Lord in his mercy sendeth downe his Sonne, to draw vs vp out of the earth to the heauen. This is so high a thing that it cannot be easily considered. For this drawing of vs to a heauenly paradise, is a thing more then could haue bene thought on. That we should liue the life of Angels in heauen, how could the heart of man thinke on this? Yet it pleased the liuing Lord, in the great riches and bowels of his mercie, and in the exceeding greatnes of the power of his mercie towards vs: (the Apostle in that Epistle to the *Ephesians* cannot get words enough to expresse this, he knowes not how to begin, nor how to end, when he speakes of the riches of that mercie: and if ye looke well into that Epistle to the *Ephesians*, ye shall finde more high and excellēt stiles giuen to the riches of that mercie, in that Epistle, then in any other part

of the Scripture :) It pleased him I say, of his owne mercie, not to giue vs simply the Image which we lost, nor to leaue vs in this earth: but it pleased him to giue vs a better Image, and beside that, to place vs in heauen, there to remaine with him for euer.

Now resteth his mercie and grace here? No: But that this saluation, which he hath alreadie purchased & brought about by his Sonne our Sauour Christ Iesus, might be wholly accomplished, hauing nothing wanting in it: as he redeemed vs, in his owne person perfectly, so he makes this same redemption to come to our knowledge, & makes vs sure of it in our consciences: and to this end what doth he? As by his death he purchased our full redemption, so he makes it knowne vnto vs, he intimates it vnto vs; by our inward calling, letting vs both finde and feele in our hearts, what he did in his body for vs. For our Lord when he makes his seruants to proclaime this redemption, and to intimate it to our consciences, he workes this Jewell of faith in our soules, which assures vs that the Son of God hath died for vs. For what could it auaille vs to see our redemption, to see our saluation, and our life, a farre off, if a way were not found out, and a hand and meanes giuen vnto vs, whereby we may apprehend that saluation, & applie it to our selues? What can it auaille a sicke man, to see a drugge in an Apothecaries shop, except he may haue it, and apply it to his sicke bodie? So to the end that this worke of our redemption and saluation may be fullie and freelie accomplished: looke how freelie he hath giuen his onely Sonne to the death of the crosse for vs, as freelie hath he found out this way and meanes, and offered vs this hand, whereby we may take hold on Christ, & apply him to our soules. This meanes, to conclude, is faith: There is not a way, nor an instrument in the Scriptures of God whereby we can applie Christ to our soules, but onelie the instrument of faith: therefore, faith cannot be enough commended. Turne to faith, and it will make thee turne to God; and so conioyne thee with God, and make all thine actions well pleasing vnto him.

There is no good action that we do though it seeme neuer so good before the world, but it is abomination before God if it be not done in faith, and will further our condemnation: hauing faith, all the creatures of God are seruiceable vnto vs, they must all conspire to the furtherance of the worke of our saluation: As on the contrarie, wanting faith, there is none of the creatures of God but shall be enemies vnto vs and conspire to our damnation. For faith conioynes vs with the God of heauen, and makes vs heauenly: This Iewell of faith seasons all the gifts and graces which God giueth vnto vs: all the riches of the earth is of no value to my soule without faith. And what auaieth it any man to haue all the knowledge and wisdom in the earth without faith? For the diuell hath all this knowledge, and is not the better. What auaieth it me to conquer all the Monarches, kingdomes, and whole riches in the earth: what can all these auaille my soule? Nothing but accuse me if I want faith. Therefore, all the benefits and gifts of God without faith auaille nothing but to augment our miserie: All the gifts and graces of God are abused without faith; faith onely maketh thee to vse the benefits and graces of God rightly: Faith only should be sought, kept, and entertained here in this life: hauing faith, all the rest of Gods graces are profitable vnto thee, for this Iewell keepeth them all in order and maketh them all fruitfull; whereas wanting this iewell there is nothing here on earth but it will testifie against thee.

Let vs then speake of this faith how it is wrought in you. How faith is created in our soules. I take my ground out of the Euangelist *Iohn, 6. 44*, where our Sauiour faith, *No man can come to me, except the Father which hath sent me draw him*: In the which words we see clearly, that except we be drawne, except we be compelled, except we be thrust, except of vnwilling we be made willing by God the father, it is not possible for vs to come to his Sonne: What is the reason of this that the Spirit of God must draw vs, and make vs willing or euer we cometo God? Because by nature we are not onely wounded and lanced by

sinne and iniquitie, but as the Apostle sheweth, *Ephes. 2. 1.* *We were wholly dead in trespasses and sinnes*: yea obserue how voide any dead bodie is of a naturall life, so voide are our soules (though they be liuing the naturall life) so voide are they of the life of God, of that heauenly and spirituall life whereunto we in this life do aspire: vntill such time that the Spirit of God draw our hearts and minds, that is, quicken our hearts and minds. No, it is not a drawing as we commonly speake, it is a very quickning of a dead thing: It is a quickning of that thing which was void of the life of the Spirit. Then except the Spirit of God draw vs, that is, quicken vs with that spirituall and heauenly life, it is not possible for vs to come to heauen. And except he nourish this life which he hath begun, it is not possible that we can stand in this life: So the Spirit of God is said to draw vs, that is, to begin this life in vs, and by the same holy Spirit to continue and nourish this life in vs. Now by the drawing of the Spirit our soules are quickned: and by the drawing of the Spirit I vnderstand no other thing but the framing and creating of faith in our soules, which makes vs new creatures. Now let vs see what order the Spirit of God keepeth, in drawing vs and informing and creating this faith in our soules: First of all I deuide the soule into no more parts then commonly it vseth to be deuided, that is, into the heart and the mind. Our mind then being a cloud of darknesse altogether blind naturally, there being nothing in that mind of ours but vanitie, error and ignorance, whereby we vanish away & can neuer long continue in any good resolution or purpose; what doth the Spirit of God? The first worke that euer the Spirit of God doth, he taketh order with the mind: and what doth he to the mind? He banisheth darknesse, he chaseth out vanitie and blindnesse that naturally lurketh in the mind; and in stead of this darknesse he placeth in the mind a light, a celestial and heauenly light, a light which is resident in Christ Iesus onely: Then the Spirit chaseth out that cloud of mist and darknesse, and placeth light in the mind. And what worketh he by this light? We
getting

sanctified vnderstanding, incontinent he makes vs to see God: not onely as he is God the Creator of the world, but also as he is God the Redeemer, and hath redeemed vs in his Sonne Christ Iesus. Now before I obtaine this light, what is my heart and mind doing? There is not one of you but haue experience as I my selfe haue, in what estate the heart and mind is before that this light enter: The mind lieth drowned in blindnesse, and the heart is hardned, and they both conspire together in vice to set vp an Idoll in stead of God, a domesticall and inuisible Idoll: what sort of Idoll is that? No doubt some worldly or fleshly affection or other: this is set vp in the throne of thy heart; and on this Idoll thou bestowest the seruice of thy whole heart, of thy whole mind, of thy whole soule and bodie: So that the seruice of thy soule and bodie which should be bestowed vpon God onely, is imployed vpon that Idoll which is set vp in thy heart, that is, in the place of God, in the stead of the most high God. And thou art more addicted to the seruice of that Idoll then euer thou wast to the seruice of the liuing God: yea vntill such time that this Idoll of ours be banished, and that this blindnesse whereby this Idoll is serued be taken away, there is not one of you but are seruants to one lust or other; and thy soule that should be consecrated to the seruice of the liuing God, is imployed vpon one affection or other, vpon some worldly or fleshly lust of thine owne. But from the time that the Lord beginneth to scatter the clouds of our naturall minds and vnderstanding, and beginneth to chase away this thicke mist of the darke soule, and placeth therein some sparke of heauenly light which floweth out of Christ, and whereas we were children of the night and darknesse before, he maketh vs to be light in the Lord, and to be children of the light and of the day. Then we see that all the things in the world besides the liuing God, are vanities, deceiueable allurements, vnconstant shadowes, fleeting and flowing without any abiding: and then we see that our hearts and our minds were set on euill continually. Then we begin to abhor that Idoll, and to seeke to serue God onely.

Now except the Lord of his mercie and goodnesse place in vs this light, vntill such time as we get some glimmering of this light, we can neuer see our owne vanitie, nor yet see God.

This then is the first worke of the Spirit, he banisheth darknesse and errors, & placeth light in our minds. Now this first worke of the Spirit, is tearmed oftentimes in γ Scripture vnder the name of faith: for the mind hath it owne assent and perswasion in γ owne kind as wel as the heart hath: & therefore the mind being illuminate and seasoned with this light, the assenting & knowledge in the same mind is called faith. The Apostles and Euangelists giue to this knowledge the name of faith: for from the time that thou once hast an eye to see God, and whom he hath sent Christ Iesus, when once thou gettest a sight of him and accessse to him, if it were no more then in the mind, it is called faith.

But we must not stand still here; if faith go no further then the mind, it is not the faith that we are seeking. For the faith that iustificeth and doth vs good must open the heart, as well as it openeth the mind; it must banish that Idoll and affection out of the heart, and in stead thereof place a throne for Christ Iesus. So that except the good Spirit of God go further then the mind, and banish this Idoll as well out of our hearts as out of our minds, we haue not that iustificing faith whereby we may looke for mercie. Yea the Spirit of God must not onely stay at the inlightening of thy mind, but it must mollifie this heart of thine and change thine affections. And whereas thy affections were wicked and euill, Gods Spirit must change thy will: and he neuer can change thy will except he make the ground of thy heart good, that it may be set on God, and bring forth good fruite abundantly to the owner.

And what teacheth this? This teacheth you to seeke for an honest heart, and to seeke instantly vntill ye obtaine it. For what auaieth it any man to know what is good or what is euill, except he haue a way shewed him, how he shall eschue the euill, and a meanes giuen him to make himselfe partaker

partaker of the good?

Is not this an idle and vnprofitable knowledge to me, to see a farre off and to know that this is good for me, when I find not a meanes how to be partaker of that good that it may be especially good to me? Is it not an idle knowledge also to perceiue that this is ill for me, that it will do me hurt if I do it; and yet that same very thing I will do, & no other?

So the Spirit of God linketh these two together in this worke; and as he reformeth the mind, he reformeth also the heart and maketh you to be partakers of that good which ye see; and to eschue that euill which ye perceiue. And this is the second worke of the Spirit, not onely to present a thing to thee, but to make it thine in effect. For howbeit the mind would do this part neuer so well, and let thee see that Christ is thine, and present him to thee neuer so often; yet if thy heart be not reformed, that will and crooked affection that is in thy heart, will preferre it selfe to Christ, and will make thee to account all but follie in respect of that Idoll.

And therefore it were an idle and a foolish thing to me to see my saluation, except I get grace to be partaker of it: and what auaieth it thee to see the works of the diuell, to see thine owne sinnes that slay thee, except thou get grace to eschue them? And so the second worke of the Spirit is this; he enters into the heart, he danteth the heart and wonderfully changeth it, making the will of it obedient: he mollifieth the affection which was hard before, in such sort that it is made to poure out thy affection in some measure on the liuing God, whereas it was poured out on one Idoll or other of thine owne before. Then except the heart wil do his part as the mind doth his part, the whole soule is not consecrate to God: for God hath not made the soule that the heart should serue thee, and the mind onely should serue him; but thy seruice is then onely acceptable to God when thou consecratest thy heart as well as thy mind to him.

Now this matter is so cleare that it needeth not to be illustrated by similitude: yet to make it more plaine vnto you,

A similitude
of the apprehension of

the corporall
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spirituall.

I will shew you by a similitude, that the apprehension of the mind is not enough except ye get the apprehension of the heart also. In corporall things, in meate and drinke which serue for the vse of your bodies, there must be of this meate and drinke two sorts of apprehensions: and as there is two sorts of apprehension of the meate and drinke that is the foode of the body: so there is two sorts of apprehension of the body and blood of Christ Iesus, which is our meate and drinke spirituall. Of meate and drinke corporall there is an apprehension by the eye and by the taste, that while the meate is present vnto you on the table, your eye taketh a view of that meate, discerneth it and maketh choice of it: and not only the eye, but also the taste discerneth the meate, and the taste approouing it, that is called the first apprehension.

Now vpon this which is the first, the second apprehension followeth: that is, after that ye haue chewed that meate, swallowed it and sent it to your stomacke, where it digesteth and conuerteth into your nouriture, then in your stomacke ye get the second apprehension. But if your eye like not that meate, neither your taste like it, the second apprehension followeth not; for thou wilt spet it out againe or reiect it, preferring some other meate vnto it that thou likest better. That meate which thou likest not enters neuer into thy stomacke, and so it can neuer be conuerted into thy nourishment: for it is onely the second apprehension of the meate that is the cause of the nourishment of the body in our corporall foode; so that if ye chew not this meate and swallow it, it feeds you not; then it is onely the second apprehension that nourisheth our bodies.

It is euen so in spirituall things, (so farre as they may be compared) in the foode of Christ Iesus, who is the life and nouriture of our soules and consciences. There must be two sorts of apprehension of Christ Iesus. The first apprehension is by the eye of the mind; that is, by our knowledge and vnderstanding: for as the eye of the body discerneth by an outward light, so the eye of the mind discerneth by an inward

ward and renewed vnderstanding, whereby we get the first apprehension of Christ.

Now if this first apprehension of Christ like vs well, then the next followeth: we begin to cast the affection of our hearts on him; we haue good will to him: for all our affections proceede from our will, and our affections being renewed and made holy, we set them wholly vpon Christ. We loue him, and if we loue him we take hold of him and digest him; that is, we apply him to our soules: and so of this loue & liking of him the second apprehension doth follow. But if we haue no will to him, if we haue no loue nor liking of him, what do we? Then we reiect him and preferre our owne Idoll and the seruice of our owne affections to him; and so the second apprehension followeth not. We cannot digest him; and if we digest him not, that spirituall life cannot grow in vs: for marke, in what place the eye serues to the bodie, in the same roome serueth knowledge and vnderstanding to thy soule: and looke in what place thy hand and thy mouth, thy taste and thy stomacke serue vnto thy body, in that very place serue the heart and affections vnto thy soule.

So that as our bodies cānot be nourished except our hands take, and our mouthes eat the meate whereby the second apprehension may follow: likewise our soules cannot feede on Christ, except we hold him and embrace him heartily by our wils and affections. For we come not to Christ by any outward motion of our bodies, but by an inward motion & apprehension of the heart. For God finding vs all in a reprobate sence, he bringeth vs to Christ by reforming the affection of our soules, by making vs to loue him. And therefore the second apprehension whereby we digest our Sauiour, will neuer enter into our soules, except as he pleaseth the eye, so he please the will and the affection also.

Now if this come to passe that our wils and affections are wholly bent vpon Christ, then no doubt we haue gotten this Iewell of faith. Haue ye such a liking in your minds, & such a loue in your hearts of Christ, that ye will preferre him before

before all things in the world? then no question faith is begun in you.

How faith is
nourished &
entertained
in vs.

Now after a thing is begun, there is yet more required: for though this faith be formed in your minds, in your hearts and soules, yet that is not enough; but that which is formed must be nourished; and he who is conceiued must be entertained and brought vp: or else the loue that is begun in me by the holy Spirit, except by ordinary meanes it be daily entertained and nourished, it will decay: except the Lord continue the working of his holy Spirit, it is not possible that I can continue in the faith.

And how must we nourish and keepe faith in our soules? Two manner of waies. First, we nourish faith begun in our soules by hearing of the word; not of euery word, but by hearing of the word of God preached: and not by hearing of euery man, but by hearing the word preached by him that is sent. For this is the ordinarie meanes whereunto the Lord hath bound himselfe; he will worke faith by the hearing of the word and receiuing of the Sacraments. And the more that thou hearest the word, and the oftner that thou receiuest the Sacraments, the more thy faith is nourished.

Now it is not onely by hearing of the word and receiuing of the Sacraments that we nourish faith. The word and Sacraments are not able of themselues to nourish this faith in vs, except the working of the holy Spirit be conioyned with their ministerie. But the word and the Sacraments are said to nourish faith in our soules, because they offer and exhibite Christ vnto vs, who is the meate, the drinke and life of our soules: and in respect that in the word and Sacraments we get Christ who is the foode of our soules, therefore the word and Sacraments are said to nourish our soules. As it is said, *Act. 2. 42. The Disciples of Christ continued in the Apostles doctrine and fellowship, & breaking of bread and prayers;* by these meanes, entertaining, augmenting, and nourishing the faith that was begun in them. Then the holy Spirit begets this faith, workes this faith, creates this faith, nourisheth & entertaineth this faith in our soules by hearing the word
preached,

preached, and by the receiuing of the Sacraments: which are the ordinarie meanes, whereby the Lord nourisheth vs, and continueth this spirituall foode with vs. For, obserue by what meanes the spirituall life is begunne, by the same meanes it is nourished, and entertained; as this temporall life is entertained and nourished by the same means whereby it is begun.

Then seeing by these meanes the holy Spirit begets this worke of faith in our soules, it is our duty to craue that he would continue the worke which he hath begunne. And for this cause we should resort to the hearing of the word when it is preached, and to the receiuing of the Sacraments when they are ministred, that we may be fedde in our soules to life euerlasting.

Conclusion,
with an exhortation.

But alas, we are come to such a lothing disdain, or reiecting of heauenlie foode in this Country, that where men in the beginning would haue gone, some twentie miles, some fortie miles, to the hearing of this word: they will scarce lie now, come from their houses to the Church, and remaine there but one houre to heare the word, but rather abide at home. Wel, I say, too much wealth withdrawes their hearts; & the abundance of this word ingenders such a loathsomenes, y it is a rare thing to find out any that haue that thirst & desire to heare the word, as they were wont to haue in the beginning.

And for those that are in higher places, they wil here it seldom, or not at all: for they cannot endure to heare the thing that accuseth them, and conuicts them and therefore they auoyde it. But they should not do so, they should not shunne Christ, nor abstaine from his word that accuseth them: but they should heare the word; and as the word accuseth them, they should accuse themselues also, that thereby they may come to a confessio of their sin, & obtaine mercy for y same.

So when Christ accuseth thee, thou shouldst not run from him, but thou shouldest draw neere to him; thou shouldest threaten kindnesse of him, and as it were make a breach and forcible entry into his kingdome. It is not the way when thy

thy finnes touch thee, and when Christ accuseth thee, to run from him: no, thou shouldest then turne to him, thou shouldest confesse thy sinne, cry *Peccavi*, and seeke mercy: and after y^e thou hast obtained mercy, this word shall become as pleasant to thee, & thou shalt take as great delight to come to the hearing of it, as euer thou delightedst to flie from it before. But alas! our lothsomnesse and disdaine is growne to such an height, that truly I am moued to belecue firmly, that the Lord hath concluded, that we shall not enter into his rest, and that onely for the great contempt of his mercy and grace, which is now so richly offred. For why? God can not deale otherwise with vs, then he dealt with our forefathers the Israelites for the negligence of his word, which was but then obscurely preached: for then it was farre from the incarnation of Christ; and the farther that it was from his incarnation, the word was euer the more obscurely preached, vnder darke types and shadowes. Yet notwithstanding the Fathers that heard that word preached, and beleued it not, they perished all in the Wildernesse except two; as ye haue sometime heard out of this place.

And if they perished for the contempt of so darke a light, much more must ye that are their children perish, for the contempt of the Sun of righteousnes, who is risen so plainly & shineth so cleerly now in the preaching of the Gospel; except the Lord in his mercie preuent you, and except ye preuent his iudgements by earnest seeking; and except ye seeke a feeling and seeke inward senses, that ye may see and feele the grace that is offered; craue againe that he will sanctifie your hearts by repentance, that ye may repent you of your sins, & leade an honest & a godly conuersation in all time to come; that both body and soule may be saued in the great day of the Lord. The Lord worke this in your soules, that ye may seeke mercie; & seeking mercie ye may obtaine mercy; and in mercie, ye may lay hold on Christ, and that for his righteous merits. To whom with the Father, and the holie Ghost, be all honour, praise and glorie, both now, and euer.

Amen.



THE SECOND SER- MON, VPON THE PREPARA- TION TO THE LORDS SVPPER.

I. COR. II. 2.

Let euery man therefore examine himselfe, and so let him eate of this Bread, and drinke of this Cup.

IN the doctrine of our triall and due examination, the Apostle (as ye haue heard, wel-beloued in Christ Iesus) gaue vs a speciall command, that euery one of vs should try and examine narrowly our selues: that is, that euery man should condescend and enter into his owne conscience, try and examine the estate of his owne conscience, in what estate he findes it with God; and in what estate he findes it with his neighbour. He enioynes this triall to our selues, and commandeth that euery one of vs should take paines about the true examination of our consciences. He enioynes this work to vs, why? Because no man knoweth so much of me, as I do my selfe; because no man can be sure of the estate of my conscience, but I my selfe; because no man can so diligently, nor so profitably try my conscience, as I my selfe. Therefore chiefly it behooueth euery man and woman, before they do enter in to the hearing of the Word, before they giue their eare to the Word, or their mouth to the Sacrament, it behooueth them to trie and examine their owne consciences. Not that the Apostle would seclude the triall of other men: for as it is lawfull for me to try my selfe, so no doubt it is lawfull for my Pastor to try me. It is lawfull for other men that haue a care ouer me to try, and examine me;

me: but no man can do this so profitably to me as I my selfe. And though we had neuer so many tryers and examiners, all is nothing if we trie not our selues. So whether there be a second or a third tryer and examiner, let our selues be one, and the first. And no doubt the Aposties minde was this, to let vs see clearely, that he that cometh to that Table, and hath not that knowledge, nor is not of that ability to try him-selfe, is a profane commor, cometh vncleanly; and therefore must needs come to his owne destruction. Let euery man therefore grow in knowledge, grow in vnderstanding, grow in the spirit, that he may be the more able to try and examine his owne conscience.

To the end that ye may go forward and proccede in the worke of this triall, with the better speed, and with the better fruites, in this examination we laid downe this order: First of all, I shewed, what that is which we call a conscience, and what is meant thereby. Next, I declared for what causes ye should put your consciences to this triall, and narrow examination. And thirdly, so farre as time suffered, I entred into the points, wherein euery one of you should try and examine your owne consciences. As for conscience, that ye may call that definition to your memory, I will resume it shortly. We call a conscience, a certaine feeling in the heart, resembling the righteous iudgement of GOD, following vpon a deed done by vs, flowing from a knowledge in the mind. A feeling, accompanied with a motion in the heart; a motion either of feare, or ioy, trembling or reioycing. I leaue the opening vp of these parts to your memories, and I pray God, that they may be well sanctified. I come next to the causes, wherefore euery one of you should be carefull in trying & examining your owne consciences. The first cause is, because the Lord of heauen hath his eye continuallie vpon the conscience: the eye of God is neuer from the conscience and heart of man, as I proued to you by diuerse places. Next because this God hath chosen his lodging, and hath set downe his throne, to make his residence in the conscience: Therefore, that he may dwell in cleanness, ye ought

to haue a regard to his dwelling place. Thirdly, he is the Lord, yea the onely Lord of this conscience, who hath power onely to contröle, who onely hath power to saue or to cast away: therefore that it may do good seruice to thy owne Lord, thou oughtest to take heede to thy conscience. And last of all, in respect y^e the health of thy soule standeth in the estate of thy conscience, and if thy soule be in good health, thy bodie cannot be ill: therefore in respect that the soule and body depend vpon the estate of the conscience, euery one of you should carefully looke to your consciences. I will not amplifie this, but leaue it to your memories, how the health of the soule and welfare of the soule should be kept. Next I come in the third and last place to the points, in the which euery one of you should trie and examine your consciences. And as ye may remember, I set downe two points wherein ye ought to put your consciences in triall: First, to know whether your consciences were at peace with God or not: Secondly, whether your consciences were in loue and charitie, and in amitie with your neighbour or not: In these two points chiefly ye must trie and examine your selues. To know whether ye be at peace with God or not, ye must first trie whether ye be in the faith or not, (as the Apostle saith) whether ye be in the faith of Christ or not: For being in the faith, and iustified thereby, of necessitie ye must haue peace with God. Then the next care must be to trie your faith, and to see whether ye haue faith or not. Faith can no waies be tried but by the fruits: Faith cannot be iudged of by me that looke vpon it onely, but by the effects. Therefore, to trie whether ye be in the faith or not, marke the fruits; Take heede to thy mouth, take heede to thy hand, take heede to thy words and to thy deeds: for except thou glorifie God in thy mouth, & confesse to thy saluation, and except thou glorifie him also in thy deeds, and make thy holy life a witnesse of thy holy faith, all is but vaine, all is but meere hypocrisie. Therefore to know the sinceritie of thy faith, thou must take heed that there be a harmonic betweene thy hand, thy mouth, and thy

How a sincere faith is knowne.

heart, that there be a naturall consent, that thy doings preiudge not thy heart, that thy mouth preiudge not thy heart, but that mouth and hand may testifie the sinceritie of the heart. If the heart, the hand, and the mouth, consent and agree in one harmonie together; no question, that heart that breaketh forth into so good fruits is coupled with God; there is no question, the light of thy actions, the beames & shining of thy life, shall make the name of thy good God to be glorified.

Therefore, the whole weight of thy triall stands chiefly vpon this point, to see whether we be in the faith or not; to trie and examine whether Christ dwell in vs by faith or not; for without faith there can be no coupling or conioyning betwixt vs and Christ; without faith our hearts cannot be sanctified and cleansed; and without faith we cannot worke by charitie: so all depends on this onely. And therefore that ye might the better vnderstand whether ye haue faith or no, I was somewhat the more exact in this matter, and I began to let you see how the holy Spirit createth faith, and worketh faith in your soules, hearts and minds: I began to shew you what order the holy Spirit kept in forming & in creating this notable instrument in your hearts & minds. Not onely how he ingenders and begins faith, but also how he entertaineth it, how he nourisheth it. And I shewed you the externall meanes and instruments, which he vseth to this effect: To beget faith in our soules, the holy Spirit vseth the hearing of the word preached by him that is sent, and the ministerie of the Sacraments, as ordinary meanes and instruments: which ordinarie meanes are onely then effectuell, when as the holy Spirit concurs inwardly in our hearts with the word striking outwardly in our eares, and with the Sacrament outwardly received. And except the holy Spirit grant his concurrence to the word and Sacrament, word and Sacrament both will not worke faith. So all dependeth vpon the working of this holy Spirit: the whole regeneration of mankind, the renewing of the heart and of the conscience, depend on the power of the holy Spirit; and therefore

fore it behooueth vs carefully to imploy our selues in calling vpon God for his holy Spirit. By the same meanes and no other, that the holy Spirit begetteth faith in vs, by the same meanes he nourisheth and augmenteth that which he hath begotten: And therefore as we got faith by the hearing of the word, so by continuall and diligent hearing we haue this faith augmented and nourished in vs. And from hence I tooke my exhortation, that if ye would haue that spirituall life nourished in you, and if ye would haue a further assurance of heauen, of necessitie ye must both continually & diligently heare the blessed word of God.

Now it resteth that euery one of you carefully apply this doctrine to your owne soules, and enter into the triall of your owne consciences, to see if this faith as I spake, be begun in your hearts and minds, or not: how farre, or how little the holy Spirit hath proceeded in that worke, trie with me, and I with you. The first effect of the holy Spirit whereby ye may trie your minds, whether ye be in the faith or not, is this: Reuolue in your memories and remember, if at any time it pleased the Lord in his mercie to turne the darknes of your minds into light, to cause that naturall darknesse which was within you to depart: through ſ which darknes, neither had ye an eye to see your selues what you were by nature, nor yet had ye an eye to see God in Christ, nor any part of his mercie. Examine, I say, whether this darknesse of the naturall vnderstanding be turned into light, by the working of the Spirit or not. If thou art become a child of the light, a child of the day; if thou art become (as the Apostle speaketh) light in the Lord: if there be this alteration made in thy mind, that whereas naturally before, it was closed vp in darknesse, whereas it was filled with vanities and errors, whereas it was closed vp in blindnes: If the Lord hath at any time inlightened the eye of thy mind, and made thee to see thine owne misery, to see the vglines of thine owne nature, to see the haynous sins in the which by nature thou liest; If he hath granted to thee an insight of thy selfe in some measure; and on the other side, if he hath granted thee the reme-

die, and hath giuen thee an insight of the mercie of God in Christ Iesus, if thou hast obtained an insight of the riches of his grace in Christ; no doubt the holy Spirit hath begun a good worke in thee, a worke which will bring forth repentance, which in his owne time he will perfect. So this is the first care which ye ought to haue, and the first point wherein ye ought to examine your minds, to see if there be any light in it, whereby ye may know your miserie, & haue an insight of the free mercie of God in Christ Iesus. This being done, that thou findest a sight of these two in thy mind, from thy mind go to thy heart: and as thou hast tried thy mind, so try thy heart: And first examine thine heart, if it be altered or not, that the will of it be framed and bowed to Gods obedience, that thy affection be turned into the life of God, and be poured out on him, as it was poured out on vanities, on filthinesse, and on the world before. Trie whether the ground of thy heart and the fountaine from whence thy motions and affections proceede be sanctified or not: for from a holy fountaine holy waters must distill: from a holy fountaine, holy motions, holy cogitations, and sanctified considerations must flow.

Trie then and examine your hearts, if the Spirit of God hath wrought any such reformation, as I speake of in your hearts or not. And that ye may perceiue the working of the holy Spirit the better in your hearts and consciences, (for the holy Spirit hath his chiefe residence in your hearts) I will declare vnto you the first effect that euer the holy Spirit bringeth forth in the heart, in framing it, in mollifying it, and in bowing it vnto the obedience of God. You shall know the working of the holy Spirit by this effect: namely, if your minds see and behold what is ill, see & behold what is good, perceiue and discern your owne miserie and your sinnes, which haue brought this misery vpon you; and withall perceiue and behold the riches of the mercie of God in Christ Iesus. If as your minds see these two, your hearts be reformed and prepared to loue the sight of them: and as you see in your minds the mercy of God, and that in Christ,

if ye haue hearts to desire mercy, if ye haue a thirsting and earnest desire to be partakers of mercy; where this desire & thirst is there y^e holy Spirit is, he hath no doubt opened the heart. On the other side, if as thou seeest mercie, thou seeest thy misery; if as thy mind seeth thy miserie, it seeth also the fountaine from whence thy miserie floweth, to wit, from thine owne finnes; if then thy heart also hate this, the holy Spirit is there: if as thou seeest sinne, which is the cause of thy miserie, with the eye, which is giuen thee in the minde; thou hatest this sinne with thy heart, no question the holy Spirit is there. And as thou hatest it, if also thou sorrow for it (for it is is not enough to hate it, if thou lament not the committing of it, and with a godly sorrow deplore it) the holy Spirit is there. And thirdly, if with thy lamenting, thou hast a care and a studie to eschue that sin, (for what auails it to lament, if like a dogge returning to his vomite, thou fall into that same gulfe againe?) Therefore, where there is an hatred of sinne, a sorrow for sinne, a care and a studie to eschue sin; no question, the holy Spirit hath opened the heart, and is working out that pretious instrument. Obserue all this in a word, all the operation of the holy Spirit and working in the heart, and by this examine thine heart: See and perceiue if the holy Spirit hath entred so farre in thee, to worke in that hard heart of thine an earnest and a diligent studie, a carefull solicitude, continually to be reconciled with the great God whom thou hast offended: Is there such a thing as a thirst, as a desire, to be at amity with him, whom thou hast offended, to be reconciled with the God of heauen, whom thou hast offended by thy manifold transgressions? where this care and studie of reconciliation is, if this care & studie of reconciliation be in the heart, there is no doubt but the heart that thirsteth for this reconciliation, is heartily content not onely to renounce sinne, to renounce all the impieties that separated thee from God; but the heart that is endued with this thirst, will be heartily content to renounce it selfe, to cast downe it selfe as stubborne as it was before, to cast downe it selfe at the feete of the mighty God,

and be wholly content at all times after to be ruled by his holy will: Not to follow it owne lust, it owne will and appetite, as it did before; but to resigne it selfe wholly into the hands of the mighty God, to be ruled by his will, at his pleasure, and to obey his commands. And except ye finde this disposition in your owne hearts, to acquite your selues, to renounce your selues, it is a vaine thing for you to say, that ye haue a thirst to be reconciled. So the greater thirst of reconciliation that we haue, and the more that the care & study thereof groweth; the greater that the apprehension of my misery, of the deepe gulfes, and very hels (whereunto my soule is subiect) increaseth in my soule, the more earnest would I be to be reconciled. And to be reconciled, I would not stand for the renouncing of the lusts of my heart, but I would renounce my heart, & the obedience of the will and desire: why? Because I see I must die for euer except the Lord reconcile himselfe with me: I see the huge deepes & oceans of all misery, into the which I shall fall in the end, except in mercie the Lord reconcile himselfe with me. To eschue these miseries and inconueniences, is there any question but the heart that hath any sense and is touched with them, will most willingly endeouour to acquite it selfe? Againe, seeing the Lord hath taken paines to deliuer me out of the deepe miserie in the which I had drowned my selfe, and hath purchased my redemption by so deere a price, not with gold nor with siluer or any drosse of the earth, but by such a wonderfull meanes, by such a pretious price, and rich ransom; looking to the greatnesse of our misery, and to the greatnesse of the price whereby he hath redeemed vs, what heart is it but would willingly renounce it selfe, to get a part of that redemption, and to be delivered out of that hell wherein we are presently, and wherein we shall be in a greater measure hereafter, except we be reconciled? So then with this there is ioyned a disposition in the heart, whereby the heart is willing in some measure to renounce it selfe.

This lesson is often taught vs by our Sauour Christ; we must

must both take vp the crosse and renounce our selues also, before that we can follow him. The more that this thirst groweth in the heart, the more this renouncing of our selues groweth in the heart: the more that this thirst decayeth & is diminished in the hart, the more we cleaue to the world, the more we loue the flesh, and the more are we ruled and guided by them. So either we must nourish a thirst of righteousness, a hunger of life euerlasting, a thirst of mercie, a hunger after that iustice that is in Christ, or it is not possible that in any measure we can be his disciples.

Now to proceede: The heart that after this manner is prepared, that with a thirst to be reconciled, is resolu'd also to renounce it selfe; this heart in the which there remaineth so earnest a thirst, is neuer frustrate of the expectation, is neuer disappointed. But as the Lord hath imprinted in it an earnest studie to be reconciled, and to lay hold on Christ: so in his mercie he grants vnto that heart, the possession of mercie; he puts that heart in some measure, in possession of mercie which it seeketh, in possession of Christ Iesus himselfe whom it seeketh: the which apprehension which it hath of Christ, the heart sensible feeleth, and apprehendeth in that peace which he giueth to the conscience. So that the conscience which was terrified, exceedingly gnawen and distracted before; by the approching of this peace and of Christ with his graces, incontinent it is quieted and pacified; there cometh a calmnesse and soundnesse into the heart, and all troubles and stormes are remoued. With this peace is conioyned a taste of the powers of the world to come; the heart gets a taste of the sweetnes that is in Christ, of the ioy which is in the life euerlasting, which taste is the only earnest pennie of that full and perfect ioy, which soule and bodie in that life shall enioy. And the earnest penny (as ye know) must be a part of the summe, and of the nature of the rest of the summe. And therefore that earnest pennie of ioy assures vs, that when we shall gette possession of the whole summe, it shall be a strange ioy: and these documents lift vp the heart, and make it not to linger, nor wearie in the

A man renouncing himselfe, is neuer disappointed of his expectation.

expectation of that life : but being refreshed now and then therewith, by so many earnest pennies, they assure vs of the full fruition of that ioy, for the which in patience we will sustaine all troubles. So as the holy Spirit worketh a thirst in vs to be with Christ, a thirst of mercy and reconciliation with him; the same holy Spirit disappointeth not that same expectation and thirst, but putteth the soule and heart in possession of Christ, by the which the conscience is pacified, the heart is reioyced, and we get a taste of the sweetnes and of the power of that life to come. The sensible feeling of the which taste that passeth all naturall vnderstanding, what doth it in my heart and conscience? It worketh a wonderfull assurance and perswasion that God loueth me : The feeling of his mercie in the bowels of my heart, in the bottome of my conscience, worketh a certaine assurance and perswasion that he is my God, that he wil saue me for Christs sake, y the promise of mercy, which I durst not apply vnto my conscience before, now by the feeling of mercie I dare boldly applie, and say, mercie appertaineth to me; life and saluation belongeth to me. For the conscience being exceedingly terrified, and seeing nothing in God but fire and wrath, it is not possible but it must flie from him, it cannot approch to a consuming fire. But from the time that the conscience getteth a taste of this peace, mercie and sweetnesse; how fast focuer it fled from the presence of God before, now after this reconciliation, it will runne as fast to him, and will possesse him more & more fully. So the assurance & perswasion of mercie ariseth from the feeling of mercie in the heart and conscience. And except the heart feele it and taste it in some measure, no conscience dare apply God and his mercie to it selfe. I may be sure in generall, that all my sinnes are remissible, and that I may obtaine mercie, before I feele it. But to applie this mercie particularly to my selfe vntil I feele a taste of it, I dare not. So this particular application whereby we claime God and Christ as a property vnto vs, as if no man had title to him but we, & to call him my God, my Christ; & to claime his promises, as if no man had interest in them but

we; this cometh of the sense and feeling of mercie in the heart: and the more that this feeling groweth, and the greater experience that we haue in our owne hearts of this peace and mercie, the more increaseth our faith and assurance. Our perswasion becometh so strong, that we dare at the last say with the Apostle, *What can separate vs from the loue of God? Neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, shall be able to separate me from the loue of God, which is in Christ Iesus our Lord.*

This particular application which ariseth (no doubt) vpon the feeling and sense of mercie, is the speciall difference, the chiefe marke and proper note, whereby our faith who are iustified in the blood of Christ, is discerned from that generall faith of the Papists. Our faith by this particular application, is not onely discerned from the generall faith of the Papists, but it is discerned from all the pretended faiths of all the Sects in the world. For the Papist da-
reth not apply the promise of mercie to his owne soule: he accounteth it presumption to say, *I am an elect, I am saued and iustified.* And from whence floweth this? Onely from hence; that in their consciences they haue neuer felt mercie, they haue neuer tasted of the loue, fauour and sweetness of God. For looke how fast the conscience flieth from God before it get the taste of his sweetness; it runneth as diligently to him, and threatneth loue of him, after that it hath gotten that taste.

So they miserable men, content themselues with this generall faith, which is no other thing but an historicall faith, which groundeth onely on the truth of God, whereby I know that the promises of God are true. But the Papists dare not come and say, They are true in me. Why? Because they haue not felt it, and their hearts are not opened. But our iustifying faith, as I told you, consecrateth the whole soule vnto the obedience of God in Christ.

So that it resteth not onely vpon the truth of God, nor it resteth not onely vpon the power of God, (though these be

two chiefe pillars of our faith also) but especially and chiefly it resteth vpon the mercie of God in Christ. It resteth also vpon the truth and power of God, but especially vpon the promise of grace and mercie in Christ. The soule of the Papist, being destitute of the feeling and taste of mercie, dare not enter into this particular application, and so he cannot be iustified. Yea no doubt, so many of them as are iustified in the mercie of God, get a taste of this mercie and kindnesse before they depart this life. Thus farre concerning the effects.

Then ye haue onely this to remember; The opening of the heart, the pacifying and quieting of the conscience, they worke an assurance and a strong perswasion of the mercy of God in Christ. The more that the heart is opened, the more y the conscience is pacified, the more that the taste of that sweetnesse continueth and remaineth, the more art thou assured of Gods mercie. So then wouldest thou know whether thy faith be strong or not, whether thy perswasion of Gods mercie be sure or not? Looke to thy conscience.

If thy conscience be wounded, assuredly thou wilt doubt: and if thou doubtest, thou canst not haue such a strong perswasion as otherwise thou wouldest haue, if thy doubting were remooued. Not that I will haue faith to be so perfect in this life, that there be alwaies no doubting ioyned with it; I require not that perfection: but I say, that a wounded conscience must euer doubt; and the more we doubt, the lesse is our perswasion. So the more that thou woundest thy conscience, the lesse faith thou hast. Then thou must come to this point; Keepe a sound conscience, entertaine peace in thy conscience, and thou shalt keepe faith, and shalt haue thy perswasion in that same measure that thou hast of rest & peace in thy conscience: & the more that thy conscience is at peace and rest, the greater shall thy faith and perswasion be.

So this ground is certaine; A doubting conscience causeth a weake faith; and the more the doubting in thy conscience

ence is, the weaker is thy faith. Then true it is that the Apostle faith, That faith dwelleth in a good conscience, that faith is locked and closed vp in a good conscience. So that if ye keepe a good conscience, ye shall keepe a strong faith: and if ye wound your consciences, ye shall wound your faith.

Now to make this more sensible; How can I be perswaded of his mercie whose anger I feele kindled against me, and against whom my conscience sheweth me that I am guiltie of many offences? No question, so long as the sence of his anger, and feeling of my offences remaineth, I cannot haue a sure perswasion that he will be mercifull vnto me: but when I get accessse vnto his presence, and a sight that he hath forgien me, then I begin to be surely perswaded. So then keepe a good conscience, and thou shalt keepe faith; and the better that thy conscience is, the surer will thy faith be.

Then the whole exhortation that we gather from this Exhortation. point, dependeth vpon this; That euery one of you in what ranke soeuer ye be, take heed vnto your consciences: for losing it, ye lose faith; and losing faith, ye lose saluation. Are ye in the ranke of great and rich men? Ye ought to take heede vnto your consciences: especially in respect that the Lord hath placed you in a higher calling. Ye haue many things wherein ye ought to controll your consciences; ye ought to craue the aduice of your consciences before ye attempt any great worke, in respect that ye are bound in manifold duties to God, and to your inferiours.

And no doubt if some great men had aduised well with their consciences, such dissolutions had not fallen out in their owne houses, such oppressions of the poore, deadly feudes with men of their owne ranke would not haue burst forth in so high a measure. But the Lord seeing them take so little care vnto their consciences, depriueth them of faith, and of the hope of mercie; and their end will be miserable. Ye shall see that the God of heauen will make those who liue so dissolutely, spectacles of his iudgements vnto the world;

world; for the Lord leaueth not such men vnpunished.

By their examples it were very necessarie, that men of inferiour ranke should take heede vnto their consciences: and therefore let euery man according vnto his calling examine his calling by the rule of his conscience.

Let the Iudges before they giue and pronounce forth iudgement, aduise with their consciences, and the law thereof; and in iudgement not to follow their affections, but to follow the rule of their consciences. Likewise, they that are of inferiour degree vnto Iudges, let them controll their doings by their consciences; and giue not the poore subiects iust cause to complaine of them. Let them not terrifie them from the pleading of Iustice, by exorbitant prices and extraordinarie kind of dealings: but let them moderate all their actions so, that they agree with the rule of their consciences; that so far as in him lieth, Iustice cease not. Likewise the Merchants, let not them looke so much to this, or that, as to the conscience that is in them; what in conscience they may do, according to the measure of knowledge that God hath placed in them; and whatsoever they do, let them beware that they do not against their knowledge.

I grant their knowledge will not be so learned as it should be; and this maketh many deformed actions: yet let no man do against his knowledge; but let euery man do according vnto the measure of knowledge wherewith God hath indued him. And though it be not well reformed, yet do not any thing by guesse, but aduise well with thy conscience, and follow thy knowledge: for that which is done doubtingly is sinne. So whatsoever thou doest let not thy eye, thy hand, nor any member of thy bodie, do against thy knowledge: for this is a step to that high sinne against the holy Ghost.

This is the ready way to put all knowledge out of your mindes: for if men do against knowledge, and continue in doing against knowledge, at the last they will become a masse of darknesse; the Lord will scrape out all knowledge
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out of their mindes, and all feeling of mercie out of their hearts. Therefore let euery man follow his knowledge: and according to the measure of his knowledge let his actions proceede.

It hath pleased the Lord to powre this liquor, this precious ointment into vs: though we be earthly and fraile vessels, miserable creatures, yet it hath pleased our gracious God to powre such a precious liquor into our hearts and mindes, and to credite such a Iewell in our keeping, that by vertue thereof we may take hold on Christ; who is our iustice, our wisdom, sanctification, and redemption.

Faith is the
free gift of
God.

Though we be miserable creatures, yet the Lord of his mercy hath a respect to vs in Christ, in giuing vs this precious liquor, wherby our soules may be seasoned to life euerlasting. In this that he poures it into our hearts, we see cleerly that it growes not in our hearts, nor breeds not in our nature. No, this gift of faith is not at mans command, nor vnder his arbitrement, as if it were in his power to beleeue, or not to beleeue, as he pleaseth. It is the gift of God poured downe free lie of his vnderferued grace, in the riches of his mercie in Christ. That it is a gift ye see clearely, 1. Cor. 12.9. where the Apostle saith; *And to another is giuen faith by the same Spirit.* As also, *Philip. 1. 29. For, vnto you it is giuen for Christ, that not onely ye should beliene in him, but also suffer for his sake.* So faith is the gift of the holy Spirit: and this gift is not giuen to all men and women, as the Apostle plainlie declareth; *All haue not faith.*

This gift though it be giuen, it is not giuen to all, but is onely giuen to the Elect: that is, to so many as the Lord hath appointed to life euerlasting. This gift where-euer it is, and in what heart soeuer it be, it is neuer idle, but perpetually working; and working well by loue and charitie, as the Apostle affirmeth, *Gala. 5.6.* This gift where-euer it is, is not dead, but quicke and liuely, as the Apostle *James* testifieth, in his second Chapter.

And to let you know whether it be liuely and working, or not, there is no better meanes then to looke vnto the
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fruites and effects that flow from it. And therefore that ye by your owne effects, may be the more assured of the goodnesse of your faith, I will giue you three speciall effects to obserue, by the which ye may iudge of the goodnesse of your faith.

Certaine effects, whereby we may know if we haue faith.

First looke to thy heart, and cast thine eye on it: If thou hast a desire to pray, a desire to craue mercy for thy sinnes, to call vpon Gods holy Name for mercy and grace: if there be such a thing in thy heart, as a desire to pray, if thy heart be inclined, and hath a thirst to seeke after mercie and grace; though the greatest part of thine heart repine, and would draw thee from prayer, yet assuredly that desire that thou hast in any measure to prayer, is the true effect of the right faith. If thou haue a heart to pray to God, though this desire be but slender, assure thy selfe thy soule hath life: for prayer is the life of the soule, and maketh thy faith liuely. And why? Prayer is Gods owne gift, it is no gift of ours; for if it were ours, it would be euill: but it is the best gift that euer God gaue man; and so it must be the gift of his owne holy Spirit; and being his owne gift, it must make our faith liuely. Without this thou art not able, nor thou darest not call vpon him in whom thou beleeuest not, as the Apostle saith, *Rom. 10. 14.* For if I intreate him by prayer, I must trust in him. Then prayer is a certaine argument of iustifying faith and beliefe in God: for I cannot speake to him, much lesse pray to him, in whom I trust not. And though the heart be not fully resolved and well disposed, yet if there be any part of the heart that inclineth to prayer, it is a sure gage that that part be- lieueth.

The second effect whereby thou shalt know whether faith be in thee, or no, is this: Obserue and aduise with thy selfe, if thy heart can be content to renounce thy rancour, to forgiue thy grudges, and that freely, for Gods cause. Canst thou do this? And wilt thou forgiue thy neighbour, as freely as God hath forgiuen thee? Assuredly, this is an effect of the right Spirit; for nature could neuer giue y. There is nothing whereunto nature bendeth it selfe more then to rancour
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and enuy; and there is nothing wherein nature placeth her honour more greedily, then in priuy reuenge.

Now if thy heart be so tamed and brought downe, that it will willingly forgieue the iniurie for Gods cause, this is the effect of the right Spirit. This is not my saying, it is the saying of Christ himselve in the Euangelist, *Math. 6. 14.* where he thus speaketh; *If ye do forgieue men their trespasses, your heavenly Father will also forgieue you.* And in the fifteenth verse, *But if ye doe not forgieue men their trespasses, no more will your heavenly Father forgieue you your trespasses.*

So that Christ saith, He that forgieueh wrongs, shall haue wrongs forgieuen him: but he that will reuenge his wrongs, wrong shall be reuenged vpon him. Therefore, as thou wouldest be spared of thy wrongs done vnto the mightie God, spare thou thy neighbour. I will not insist; examine whether ye haue faith or not; examine it by prayer, examine it by the discharge of your owne priuie grudges: for if ye want these effects, a heart full of rancour, a heart voide of prayer, is a heart faithlesse and meete for hell.

The third effect of faith, is compassion. Thou must bow thy heart, and extend thy pity vnto the poore members of Christ his body, and suffer them not to want, if thou haue: for except ye haue this compassion, ye haue no faith. Examine your selues by these three effects; and if ye find these in any measure, though neuer so small, you haue the right faith in your hearts; the faith that ye haue is true and liuely: and assuredly, God will be mercifull vnto you.

This faith of ours, though it be liuely, yet it is not perfect in this world; but euery day and euery houre it needeth a continuall augmentation, it craueth euer to be nourished: for the which increase the Apostles themselues, *Luke 17. 5.* said, *Lord increase our faith.* And Christ himselve commandeth vs to pray, and say, *Lord increase our faith: I beleue, Lord helpe my vnbeliefe.* Then by Christ his owne command we plainly see, that this faith needeth continually to be nourished & helped; and it cannot be helped but by prayer: therefore should we alwayes continue in prayer. That this

Our faith must be continually nourished, because it is ioyned with doubting.

faith should be helped, and that we should be perpetually vpon our guard, in feare and trembling, to get it augmented, the terrible doubtings, the wonderfull pits of desperation, into the which the dearest seruants of God are cast, do dailie teath. For the best seruants of God are exercised with terrible doubtings in their soules, with wonderfull stammerings; and they shall be brought at some times, as appeares in their owne iudgement, to the very brinke of desperation. These doubtings and stammerings let vs see that this faith of ours would be perpetually nourished, and that we haue need continually to pray for the increase of it. It pleaseth the Lord at sometimes to let his seruants haue a sight of themselues, to cast them downe, and to let them see how vgly sinne is: It pleaseth him to let them fall into the bitternesse of sinne; and to what end? Not that he will deuoure them, and suffer them to be swallowed vp of destruction.

Though *Hezekiah* cryeth out: That like an hungry Lyon, the Lord is like to deuoure him, and bruise him in peeces; yet the Lord suffers him not to despaire. And though *David* cry, I cannot away with this consuming fire; I cannot endure the fire of the Lords ieaousie, yet he despaireth not. But the Lord casteth his seruants very low. To what end? To the end that they may feele in their hearts and consciences, what Christ suffered for them on the Crosse, in soule and body. Yea, we would thinke that there had bene plaine collusion betwixt the Father and the Sonne, and that his suffering had bene no suffering, except we felt in our soules in some measure, the hell which he sustained in full measure.

So to the end that we might clearly vnderstand the bitternesse of sinne, that we might know how farre we are indebted to Christ, who suffered such torments for our sinnes, and that we may be the more able to thanke him, to praise his holy Name, he suffers his owne seruants to doubt, but not to despaire; he forgives their doubtings, he forgives their stammerings, and in his owne time he supports them, and brings vs vnto the waters of life.

These doubtings, as I haue often said, may lodge in one soule with faith; for doubting and faith are not directly opposite: onely faith and despaire are opposite; and therefore faith and despaire cannot lodge both in one soule. For despaire ouerthroweth the pillars of hope; and where there is no hope, there can be no faith. But as for doubting, it may lodge, it will lodge, and hath lodged in the soules of the best seruants that euer God had. Marke the speech of the Apostle, *We are alwaies in doubt, faith he, but we despaire not.* So Doubting & faith may lodge in one soule.

And from whence floweth this doubting? We know that in the regenerate man, there is a remnant of corruption: for we haue not our heauen in this earth; though we begin our heauen here, yet we get it not fully here. And if all corruption were taken away, what should there want of a full heauen here? So it is onely begun in this life, and not perfected: therefore there remains in the soule a great corruption, which is neuer idle but continually occupied.

This corruption is euer bringing forth the birth of sinne more or lesse; euery sinne hurts the conscience: a hurt conscience impaireth the perswasion, & so comes in the doubting. For there is not a sinne that we commit, but it banisheth light, and casteth a mist ouer the eye of our faith, whereby we doubt and stagger in our sight: and were it not that the Lord in his mercie taketh vs vp, giueth vs the gift of repentance, and maketh vs euery day as oft as we sin, to crie as oft for mercie, and so to reaire the losse that we haue of faith, to reaire the losse that we haue of the feeling of mercie, we would wholly put out that same light. But it pleaseth the Lord though we be euery day sinning, to giue vs the gift of repentance; and by repentance to reaire our faith; to reaire the sense and feeling of mercie in vs, and to put vs in that same state of perswasion wherein we were before. Therefore if God begin not, continue not, & end not with mercie, in that very moment that he abstracts his mercie from vs, we will decay. So we must be diligent in calling for mercie; we must be instant continually, in

E seeking

seeking to haue a feeling of mercie. Thus much for the doubting.

A doubting
and weake
faith, is faith,
and shall ne-
uer decay.

Now howsoever it be sure and certaine, that the faith of the best children of God is often subiect to doubting; yet it is as sure and certaine, that it is neuer wholly extinct: albeit it were neuer so weake, yet it shall neuer vterly decay and perish out of the heart, wherein it once maketh residence. This comfort and consolation the Spirit of God hath set downe in his word, to support the troubled heart; That howsoever faith be weake, yet a weake faith is faith: and where that faith is, there will euer be mercie.

Ye haue in *Romanes 11. 29.* that *the gifts and calling of God are without repentance.* But among all the gifts that are of this sort, faith is one of the chiefest: therefore it cannot be reuoked againe.

Ye haue in *Iude 3.* *That faith was once giuen vnto the Saints.* Once giuen, that is, constantly giuen, neuer to be changed, nor vterly taken from them. The Lord will not repent him of this gift: but the soule which he hath loued once he will loue perpetually.

It is true and certaine, that the sparkles of faith which are kindled in the heart by the Spirit of God, may be obscured and smothered for a long time; they may be couered with the ashes of our owne corruption, and with our owne ill deeds and wickednesse, into which we daily fall. It is true that the effects of a liuely faith will be interrupted, and that thy lusts and affections will preuaile for a long time: so that when thou lookest on thy selfe, vpon the iudgements of God that hang ouer thy soule and bodie, & when thou lookest vpon thy dissolute life, and on the anger of God against this dissolute life: in the mind, in the heart and conscience of him that hath so smothered and oppressed his faith, it will oft times come to passe in his owne iudgement, hauing his eyes fixed on himselfe onely, that he will thinke himselfe to be a reprobate, to be an outcast, and neuer able to recover mercie.

Where this corruption bursteth forth in this grosse manner,

ner, after that the Lord hath called thee; looke how soone the Lord beeginneth to waken thee againe, incontinent thou fixest thine eyes vpon thine owne life, and entrest into a deepe consideration as well of the weight of thy sinne, as of the weight of the wrath of God, which thou seest following thereupon; and art loath to remit these cogitations, to thinke vpon the deepenesse of the mercie of God.

Resting on these considerations, it cannot but come to passe that in thine owne iudgement thou art an out-cast. And yet God forbid it were so; for though these sparks of the Spirit be covered by the corruption that is within thy soule, yet these sparkles are not wholly put out.

And to let you see that they are not extinguished, though they breake not forth in the outward effects, that the world may know thee to be a faithfull man as heretofore; yet these sparkles are not idle, & thou shalt find them not to be idle in thee. As for confirmation of my argument, that howsoeuer our bodies are let loose to all dissolution, after our effectually calling within vs in our soules, that yet the sparkles are not idle; ye see that though the fire be covered with the ashes, yet it is a fire: there is no man will say, that the fire is put out, though it be covered. No more is faith put out of the soule, though it be so covered that it neither giue heate nor light outwardly.

The sparkles of faith though they be smothered, they are not wholly put out, nor are idle.

An example of this we haue clearely in the Prophet *Dauid*, after his lamentation in that Psalm of Repentance, Psal. 51. 11. he prayeth to God in these words, *Cast me not away from thy presence.* And what addeth he? *And take not thy holy Spirit from me.* Had he not lost the Spirit by his adultery and murder? No: for he would not haue said then, *Take it not from me: but, Restore it to me.*

It is true that he vseth the like in the verse following, *Restore me to the ioy of thy saluation.* Not that he wanted the Spirit wholly, but that the Spirit lacked force in him, and needed strengthening and fortification: it would be stirred vp, that the flame of it might appeare. Therefore I say, in

that *David* speaketh so plainly after his adulteric and murder, *Take not thy Spirit from me*, it is a certaine argument, that the faithfull haue neuer the Spirit of God alwaies taken from them in their greatest dissolutions. The second point is this: How proue I that these sparkles are not idle, though the outward effects be interrupted? As *David* felt this in his conscience, so euery one of you may feele it in your owne consciences.

The Spirit of God in mans heart cannot be idle; but these sparkles during the time that the bodie is let loose to all dissolutions, these sparkles are accusing thy dissolution, are finding fault with thy manners; these sparkles suffer thee not to take the pleasure of thy bodie without great bitterness and continuall remorse. And these sparkles where they are, will make the soule wherein they dwell to viter these speeches at one time or other, once in the twenty-foure houres; *Alas, I am doing the euill which I would not do, if I had power or strength to resist my affection: & if I might be master of my affections, I would not for all the world do the euill which I do. Againe, if I had power to do the good which I would do, I would not leaue it vndone for all the world.*

So these sparkles, though they haue not such force and strength presently as to resist the affection & abstaine from doing euill deeds, yet perpetually in the heart they are finding fault with thy corruption, and suffer thee not to take thy pleasure without paine, but last of all force thee to viter these speeches; *If I had strength to resist, I would not do the euill which I do.* Where these speeches are, no question they are the words of a soule which the Lord hath begun to sanctifie: and being once sanctified, in despite of the diuell and of the corruption that is in vs, this faith shall neuer perish: but if the whole soule without contradiction, with a greedy appetite and pleasure be carried to euill, and hath no sorrow for it, that soule is in an ill estate; I can looke for nothing in such a soule but death, except the Lord of his great mercie preuent it.

But where this remorse and sorrow, and such speeches are in the soule, that soule, in the time that God hath appointed, shall recouer strength. The Lord shall neuer suffer those sparkes to be wholly taken away; but in his owne time he shall fortifie them, and make them to breake out before the world in good works. The Lord in his owne time will sanctifie them, he will scatter the ashes of corruption, stirre vp the sparkles, and make them to breake out into a better life then euer they did before; as ye may cleerly see that *Dauids* repentance hath done more good to the God, then if he had neuer fallen. Thus farre concerning the effects.

Though the effects of repentance be interrupted, yet those sparkles are not extinguished. For there is no man will think that the fire which is couered with ashes, is extinguished; but being stirred vp in the morning, it will burne as cleerly as it did the night before. There is no man will think the trees that now in the time of Winter want leaues, fruite, and externall beauty, to be dead. There is no man will think the Sunne to be out of the firmament, though it be ouershadowed with a clowde of darkenesse and mist. There is great difference betweene a sleeping disease, and death: for men are not dead though they be sleeping; and yet there is nothing liker vnto death then sleepe. As there is great difference betwixt a drunken man, and a dead man; so there is great oddes betwixt the faith that lieth hid for a while and vttereth not it selfe, and the light that is vtterly put out.

Similitudes,
shewing
that the
sparkles of
faith, though
they be co-
uered, are not
extinguished.

When we breake not forth into outward deedes, God forbid that we should thinke that these sparkles are whollie extinguished. Indeede the soule which is visited after foule and haynous backslidings from his calling, and against his knowledge, before this soule recouer the former beauty, it is in a strange danger. For if the Lord suffer thy corruption to get loose, in such sort that it carry thee as it will, and by all meanes possible maketh thee to labour to put out the sparkles of regeneration; when the Lord beginnes to

challenge thee, or to make thee render an account of this life past, the soule of that man when it is challenged, is in great danger.

So that no question, when the Lord beginnes to lay to your charge your dissolute life, the contempt and abuse of your calling, assuredly your soules are so neere to the brinke of desperation that there can be nothing neerer. For wilt thou looke to God? Thou wilt see nothing but his anger kindled as a fire against thee. Wilt thou looke to thy selfe? Thou wilt see nothing but sin provoking his anger: thou wilt see the contempt and abuse of thy calling enlarging his anger; thou wilt see nothing but matter of despaire.

A sure retreat, to repose on in highest tentations.

And what is the best pillar and surest retreat, whereupon such a soule that is so neere to the brinke of desperation, may repose? I will shew you the helpe whereupon. When thou art assaulted by all the greatest tentations thou canst imagine, when there is nothing before thee but death; when thou see'st the diuell accusing thee, thine owne conscience bearing him witnes against thee, thy life accusing thee, and the abuse of thy calling accusing thee: whither shalt thou go? Looke backe againe to thy forepast experience, cast ouer thy memorie, and remember if God at any time, and in any measure, hath loued thee; if euer thou hast felt the loue and fauour of God in thy heart and conscience. Remember if euer the Lord hath so disposed thy heart, that as he loued thee thou louedst him, and hadst a desire to obtaine him. Remember if euer the Lord hath so disposed thy heart, that as he loued thee, thou louedst him, & hadst a desire to obtaine him. Remember this, and repose thine assurance on this, that as he loued thee once he will loue thee euer, and will assuredly restore thee to that loue before thou departest this life. The heart that felt once this loue of God, shall feele it againe: and looke what gift or grace, or what taste of the power of the world to come that euer the Lord gaue to his creatures in this life, to that same degree of mercy he shall restore his creature before it depart this life.

So the soule that is tossed with high assaulis and great dangers, where present things will not helpe, it is necessary that it haue recourse vnto things past, and keepe in memory the fore-past experience of mercy, which the Lord hath freely shewed towards that soule. This same memory shall be so pleasant to the soule, that it shall stay it presently from desperation, and vphold it vnto the time the Lord pacifie that heart, and giue comfort to that soule: which being done, that soule shall see, that howsoever God was angry, he was angry onely for a while.

I speake these things, not that I thinke that every one of you hath tasted of them; & yet in some measure the seruants of God must taste of them: and ye that haue not tasted of them, may taste of them before ye die. And therefore whether ye haue tasted or not tasted of them, it cannot be but profitable for you to locke vp this lesson in your hearts, and remember it faithfully, that if the Lord at any time strike at your hearts, ye may remember and say with your selues, I learned a lesson: To looke backe vnto my forepast experience, and thereon to repose.

A lesson.

And though ye be not touched presently your selues, yet when ye visite them that are troubled in conscience, let these things be proposed to them as comforts, & vse them as medicines most meete to apply to the griefe of the inward conscience, and so ye shal reape fruite of this doctrine, and possesse your soules in a good estate. Thus farre for the first point, wherein every one of you ought to try and examine your owne consciences.

The second point is this; Try whether ye haue loue towards your neighbour or not. For as we are coupled with God by faith, so by the band of loue we are coupled with our neighbour: For loue is the chiefe and principall branch that springs from the roote of faith. Loue is that celestially glew that conioyneth all the faithfull members in the vnity of a mysticall body. And seeing that religion was instituted of God, to serue as a path-way to conuey vs to our chiefe felicity: & happy we cannot be except we be

Of loue,
which is the
second point
of our triall.

like vnto our God; like vnto him we cannot be, except we haue loue. (For, as it is 1. *John* 4. 8. *God is loue.*) So seeing God is loue it selfe, whosoever will resemble him, must be endued with the oyle of loue. This onely one argument testifieth to vs, that this loue is a principall head, whereunto all things that are commanded in religion ought to be referred.

How the
word loue
is taken in the
Scripture.

To spend long time in the praise of loue, I hold it not necessary, seeing the holy Scripture resounds in blasing the commendations of it: but that we speake not of any thing ambiguous, I will let you see how this word is considered & taken in the Scriptures. Loue is considered either as a spring or fountaine, from whence the rest procedes, that, is for the loue whereby we loue God. And as loue cometh first from God, and is poured by his holy Spirit into our hearts: so it first redounds vpward, and strikes backe vpon himselfe: for the loue of God must euer goe before the loue of the creature.

Next, we take this word for that loue whereby we loue Gods creatures our neighbours, & especially them that are of the family of faith. And thirdly, it is taken for the deedes of the second Table, which flow from this loue.

The definiti-
on of loue.

Now when I speake of loue, I speake of it as in the second signification; to wit, as it is taken for the loue of our neighbour. And taking it so, I call loue *The gift of God*, poured into the hearts of men and women: by the which gift we first loue God in Christ our Sauiour; and next in God, and for Gods cause, we loue all his creatures, but chiefly our brethren that are of the family of faith, the children of one cōmon Father with vs. We will examine this definition; I say, first the loue of God as it cometh from God, it returneth to God; as it comes down from him, so it strikes vpward to him againe. And is it not good reason? And why? Let thy heart fixe thy loue as long as thou wilt vpon the creatures, thou shalt neuer be satiate, nor thy affections shall neuer be content, except thou lay hold on God: but if once thou loue God in thy heart, and cast thy affections vpon him, & once

Of our loue
toward God.

take it

takest hold on him, the longer thou louest him, the greater safetie and contentment shalt thou haue; thou shalt not thirst for any other. For as to the creatures there is neuer a creature that God hath created but it is stamped with his owne stampe, and euery creature beareth his Image: and looking to the Image of God in the creature, should it not draw thee to him, that thou fixe not thy heart vpon the creature? For his owne Image in his creature, should leade thee to himselfe. And therefore the more that thou knowest the creatures, and the greater varietie of knowledge that thou hast of them, the more should euery particular knowledge of them draw thee to God: and the more shouldest thou wonder at thy God, and know thy dutie towards him. And seeing that delight floweth from knowledge, and euery knowledge hath his owne delight; as the varietie of knowledge that ariseth from the creature should make the mind to mount vp to the knowledge of God: so the varietie of delights that arise vpon the diuersitie of this knowledge, should moue the heart vpward to the loue of God: and the heart getting hold of God, and being seised with the loue of God, and the mind being occupied with the true knowledge of God; so soone as heart and mind is full of God, the heart is quiet and the mind is satisfied, So that the more this knowledge groweth in the mind, the greater contentment thou hast; and the more the loue of God groweth in thy heart, the greater ioy and reioycing hast thou in thy soule. And why? In God ye haue not onely all the creatures, but ye haue himselfe beside the creatures: and therefore in God ye haue all the knowledge and delight that can arise of the creatures; and besides the creatures ye haue God himselfe, who is the Creator. And so I say, the minde of man can neuer quiet it selfe in the knowledge, nor the heart can neuer settle it selfe in the loue of naked creatures; in respect they are flowing and vanitie, as *Salomon* calleth them: But in the infinite God rightly knowne, and earnestly loued, the mind shall finde a full rest, and the heart shall haue a perfect ioy. For our affection is so insatiable that no finite thing will

satisfie

satisfie it; nor there can be no solide settling vpon the thing that is transitorie. So the loue ought to mount vpward, first to God, in whose face the heart shall find full and perfect ioy.

Of loue to-
wards our
neighbour.

The second argument that I vse is this; Seeing there is onely one precept left by our Master in recommendation to be obserued by vs, namely, That euery one of vs should loue another: therefore our wise Master vnderstanding well, that where loue was there needed no more lawes, that the life of man by loue onely behoued to be most happie, left onely the same in chiefe recommendation, and taketh vp the whole Law and Gospell in one word, *Loue*. And if the heart of man were endued with loue, his life might be most happy and blessed: for there is nothing maketh this life happie, but the resemblance and likelihood that we haue with God. The neerer we draw to God, the more blessed is our life; for there cannot be so happie a life as the life of God. In the first Epist. of *Iohn*, 4. 8. *God is loue*: therefore the more we are in loue, the more neere we are to that happie life: for we are in God, and partakers of the life of God. When I speake this, ye must not thinke that loue in God and loue in vs is one thing: for loue is but a qualitie in vs, and it is not a qualitie in God. There is nothing in God but that which is God; so loue in God is his owne essence: therefore the more that ye grow in loue, the neerer ye draw to God, and to that happie and blessed life. For there is nothing more profitable, more agreeable & conuenient vnto nature then to loue, and aboue all things to loue God. And therefore it is that God and his Angels are most happie and blessed, because they loue all things, and desire cuer to do good. On the other side, there is nothing more vnhappy, nothing more noysome, more hurtful & that eateth vp nature more, then to burne with enuie and hatred: and therefore it is that the diuels are most miserable, who torment themselues with continuall malice and hatred, burning with a vehement appetite to be noysome vnto all creatures. So as the life of the diuel is most vnhappy, because he is full of enuie
and

and malice; so our life will be most happie, if we be full of loue. I will no further speake of loue: Onely if ye haue loue, marke the effects of it set downe, 1. *Cor.* 13. 4. 5. 6. 7. verses, which effects if ye haue not in some measure, ye haue not true loue.

I end here. Ye see in what points euery one of you ought to be prepared: Ye must be endued with this loue, and ye must be endued with faith; and if ye haue these in any small measure, go boldly to the hearing of the word, and to the receiuing of the Sacraments. This is the preparation that we allow of. I grant the Papists haue a preparation far differing from this, and therefore they can haue no warrant from the word of God. Last of all, seeing that we are commanded to trie our selues; he that lacketh knowledge cannot trie himselfe, a mad man cannot trie himselfe, a child cannot trie himselfe; therefore they ought not to come to the Lords Table. All these things being considered aright, he that hath faith and loue in any kind of measure, let him come to the Table of the Lord. And all these things serue as well for the hearing of the word fruitfully, as for the receiuing of the Sacrament. Therefore the Lord of his mercy illuminate your minds, and worke some measure of faith & loue in your hearts, that ye may be partakers of that heauenly life, offered in the word and Sacraments; that ye may begin your heauen here, and obtaine the full fruition of the life to come: and that in the righteous merits of Christ Iesus. To whom with the Father, and the holy Ghost, be all honour, praise and glorie, both now and for euer, *Amen.*

Conclusion,
with an exhortation.



THE THIRD SER- MON, VPON THE SACRA- MENTS IN GENERALL.

I. COR. II. 23.

*For I haue receiued of the Lord, that which I also haue deliue-
red vnto you, to wit, that the Lord Iesus in the night that he was
betrayed, tooke Bread, &c.*



Here is nothing in this world, nor out of the world, more to be wished of euery one of you, more to be craued and sought of euery one of you, then to be conioyned with Christ Iesus, then once to be made one with the God of glorie, Christ Iesus. This heauenly and celestially coniuunction is purchased & brought about by two speciall meanes; It is brought about by meanes of the word and preaching of the Gospell: and it is brought about by the meanes of the Sacraments, and ministration thereof. The word leadeth vs to Christ by the eare; the Sacraments leade vs to Christ by the eye: two senses of all the rest which God hath chosen as most meete for this purpose, to instruct vs and bring vs vnto Christ. For that doctrine must be most effectuall and mouing, that wakeneth and stirreth vp most the outward senses: that doctrine that wakeneth not onely the eare but the eye, the taste, the feeling, and all the rest of the outward senses, must moue the heart most, must be most effectuall and piercing in the soule. But so it is that this doctrine of the Sacraments moueth, stirreth vp and wakeneth most the outward senses; therefore it must be (if we come well prepared vnto it) most effectuall to stir vp the inward senses of the dull heart. But there

there is a thing that ye must euer remember; there is no doctrine, neither of the simple word, nor yet of the Sacraments, if Christ abstract his holy Spirit that is able to moue: therefore when euer ye come to heare the doctrine, whether it be of the Sacraments or of the simple word, craue of God that he would be present by his holy Spirit, or otherwise all the doctrine in the earth will not auaille you. Alwayes this doctrine of the Sacraments stirres vp and wakens most the outward senses, & there is no question therefore but it is an effectuall and potent instrument, to waken, prepare and stirre vp our hearts.

Then to let you see what the word Sacrament meaneth, and to remoue the ambiguity of it, it is certaine and out of all question, that the Latine Diuines, who were most ancient, did interpret the Greeke word *μυστήριον*, by the word Sacrament; and they vsed the Greeke word, not onely to signifye the whole action of the Supper of the Lord, and the whole action of Baptisme: but they vsed the word Mystery, to signifye whatsoeuer is darke and hid in it selfe, and not frequented in the cōmon vse of men: as after this manner the Apostle calleth the vocation of the Gentiles a mystery. This coniunction which is begun here betwixt vs & Christ, is called a mystery; & the Latine Interpreters call it a Sacrament: & to be short, ye wil not find in ſy book of God a word more frequent then the word Mystery. But as for the word Sacrament, wherby they interpret the Greeke word, we find not this word by the same Diuines to be taken so largely: neither is it taken so largely in any part of the book of God. Alwaies the word Sacrament is very ambiguous in it selfe, and there arise about the ambiguity of this word many controuersies, which are not yet ceased, nor will not cease while the world lasteth: whereas if they had kept the Apostles words, and called them as the Apostle calleth them, Signes and Seales; all this digladiation, strife and contention, appearingly had not fallen out: but where men will be wiser then God, and giue names to things without warrant from God, vpon the wit of man which is but meere folly, all this stirre falleth out. Well then, to come vnto the purpose; The an-

The diuerse taking of the word Sacrament.

Ephes. 3. 9.
Ephes. 5. 32.

cient Diuines tooke the word Sacrament, as we may perceiue, in a fourefold manner. Sometime they tooke it for the whole action, that is, the whole ministry of the Elements: sometime they tooke it not for the whole action, but for the outward things that are vsed in the action of Baptisme and of the Supper; as they tooke it for the water and sprinkling of it, for the Bread and Wine, breaking, distributing, and eating thereof. Thirdly againe they tooke it not for the whole outward things that are vsed in the action, but onely for the materiall and earthly things, the Elements: as for Bread and Wine in the Supper, and water in Baptisme. And after this sort, saith *Augustine*, the wicked eate the body of our Lord, concerning the Sacrament onely, that is, concerning the Elements only. Last of all, they tooke it not only for the Elements, but for the things signified by the Elements. And after this manner *Irenaus* saith, that a Sacrament standeth of two things: the one earthly, the other heauenly. The ancient Diuines then taking the word after these sorts, no question, all these wayes they tooke it rightly.

But leauing the ambiguity of the word, I take the word Sacrament, as it is taken and vsed this day in the Church of God, for a holy Signe & Seale that is annexed to y^e preached word of God, to seale vp & confirme the truth contained in the same word: so that I call not the seale separated from the word, a Sacrament. For as there can not be a seale but that which is the seale of an euidence, and if the seale be separated from the euidence, it is not a seale, but looke what it is by nature, it is no more: So there cannot be a Sacrament, except it be annexed to the euidence of the word; but looke what the Sacrament was by nature, it is no more. Was it a common peece of bread? It remaines common bread, except it be ioyned to the euidence of the word. Therefore the word onely cannot be a Sacrament, nor the element onely, cannot be a Sacrament; but the word and element coniunctly, must make a Sacrament. And so *Augustine* said well, Let the word come to the element, and so ye shall haue a Sacrament. So then the word must come to the element: that

that is, the word preached distinctly, and all the parts of it opened vp, must goe before the hanging to of the Sacrament; and the Sacrament as a seale must follow, and so be receiued accordingly.

Then I call a Sacrament, the word and seale coniunctly, the one hung to the other. It is without all controuersie, and there is no doubt in it, that all Sacraments are signes: Now if a Sacrament be a signe, as the signe is in a relation in that *Category*, (for so we must speake it:) so the Sacrament must be placed in that same *Category* of relation. Now euery relation againe must stand, of force, betwixt two things; for one thing cannot be the correlatiue of it selfe: but in a lawfull relation, of force there must be two things, which two haue euer a mutuall respect the one to the other: therefore in euery Sacrament that hath a relation, there must be two things which two haue euer a mutuall respect the one to the other.

Take away one of these two things from the Sacrament, ye lose the relation; and losing the relation, ye lose the Sacrament. Confound any of these two with the other, make either a confusion or permixtion of them, ye lose the relation: and losing the relation, ye lose the Sacrament. Turne ouer the one into the other, so that the substance of the one starts vp, and vanisheth in the other; ye lose the relation, and so ye lose the Sacrament. Then as in euery Sacrament there is a relation; so to keepe the relation, ye must euer keepe two things seuerally in the Sacrament.

Now for the better vnderstanding and consideration of these two diuerse things which are relative to others, we shall keepe this order by Gods grace. First I will let you see what is meant by a signe in the Sacrament. Next I will let you vnderstand what is meant by the thing signified. Thirdly, how they two are coupled, by what power and vertue they are conioyned; and from whence this power and vertue floweth. Fourthly, and last of all, I will let you vnderstand whether one and the selfesame instrument giueth the signe and the thing signified, or not; whether they be giuen

The heads to
be intreated
of in this
Sermon.

- 1.
- 2.
- 3.
- 4.

in one action or two; whether they be offered to one instrument or two; or if they be giuen after one manner or two, to both the instruments. Marke these diuersities; the diuerse manner of the receiuing, the diuersitie of the instruments, & the diuersitie of the giuers: and ye shall find little difficultie in the Sacrament.

I.
The signes in
the Sacramēt.

Now to begin at the signes, seeing all Sacraments are signes, what call we the signes in the Sacrament? I call the signes in the Sacrament whatsoever I perceiue and take vp by my outward senses by mine eye especially. Now ye see in this Sacrament, there are two sorts of things subiect to the outward senses, and to the eye especially: ye see the Elements of Bread and Wine are subiect to mine eye; therefore they must be signes. Ye see againe, that the rites and ceremonies, whereby these Elements are distributed, broken, & giuen, are subiect to mine eye also. Then I must make two sorts of signes; one sort of the Bread and Wine, and we call them elementall: another sort of the rites and ceremonies, whereby these are distributed, broken, and giuen; and we call them ceremoniall. Be not deceiued with the word Ceremonie; thinke not that I call the breaking of ſ Bread, the eating of the Bread, and drinking of the Wine, Ceremonies: thinke not that they are vaine, as yee vse that word Ceremonie for a vaine thing, which hath no grace nor profite following after it. No, although I call them Ceremonies, there is neuer a Ceremonie which Christ instituted in this Supper, but it is as essentiall as the Bread and Wine are, and ye cannot leaue one iotte of them, except ye peruert the whole institution: for what euer Christ commanded to be done, what euer he spake or did in that whole action, it is essentiall and must be done; & ye cannot leaue one iot thereof, but ye will peruert the whole action.

Why they are
called signes.

The reason wherefore I call them signes is this: I call them not signes by that reason that men commonly call them signes, because they signifie onely; as the Bread signifies the bodie of Christ, & the Wine signifies the bloud of Christ: I call them not signes because they represent onely; but I call them

them signes, because they haue the body & bloud of Christ conioyned with them. Yea so truly is the bodie of Christ conioyned with that Bread, and the bloud of Christ conioyned with that Wine, that as soone as thou receiuest that Bread in thy mouth (if thou be a faithfull man or woman) so soone receiuest thou the bodie of Christ in thy soule, and that by faith: and as soone as thou receiuest that Wine in thy mouth, so soone thou receiuest the bloud of Christ in thy soule, and that by faith: In respect of this exhibition chiefly, that they are instruments to deliuer and exhibite the things that they signifie, and not in respect onely of their representation, are they called signes. For if they did nothing but represent or signifie a thing absent, then any picture or dead Image should be a Sacrament, for there is no picture, as the picture of the King, but at the sight of the picture the King will come in your minde, and it will signifie vnto you that that is the Kings picture. So if the signe of the Sacrament did no further, all pictures should be Sacraments: but in respect that the Sacrament exhibites and deliuers the thing that it signifieth, to the soule and heart, so soone as the signe is deliuered to the mouth, for this cause especially it is called a signe. There is no picture of the King that will deliuer the King vnto you; there is no other image that will exhibite the thing whereof it is the image: therefore there is no image can be a Sacrament. Then in respect the Lord hath appointed the Sacraments as hands to deliuer and exhibite the thing signified, for this deliuey and exhibition chiefly they are called signes. As the word of the Gospell is a mightie and potent instrument to our euerlasting saluation: so the Sacrament is a potent instrument appointed by God to deliuer vs to Christ Iesus, to our euerlasting saluation. For this spirituall meate is dressed and giuen vp to vs in spirituall dishes: that is, in the ministerie of the word, and in the ministerie of the Sacraments. And suppose this ministerie be externall, yet the Lord is said to deliuer spirituall and heauenly things by these external things. Why? Because he hath appointed them as instruments

whereby he will deliuer his owne Sonne vnto vs. For this is certaine, that none hath power to deliuer Christ Iesus vnto vs, except God and his holy Spirit: and therefore to speake properly, there is none can deliuer Christ but God by his owne Spirit: he is deliuered by the ministerie of the holy Spirit; it is the holy Spirit that seales him vp in our hearts, & confirms vs more and more in him: as the Apostle giueth him this stile, 2. Cor. 1. 22.

To speake properly, there is none hath power to deliuer Christ but God the Father or himselfe. There is none hath power to deliuer the Mediator but his owne Spirit: yet it hath pleased God to vse some instruments and meanes, whereby he will deliuer Christ Iesus vnto vs. The meanes are these; the ministerie of the word, and the ministerie of the Sacraments; and in respect he useth these as meanes to deliuer Christ, they are said to deliuer him. But here ye haue to distinguish betweene the principall efficient deliuerer, & the instrumentall efficient, which is the word & Sacraments: keeping this distinction, both these are true; God by his word, & God by his Spirit, deliuereth Christ Iesus vnto you. Then I say, I call the signes, because God hath made the potent instruments to deliuer y^e same thing which they signifie.

Now I go to the thing signified, and I call the thing signified by the signes in the Sacrament, that which *Ireneus* that old Writer calleth the heauenly and spirituall thing: to wit, whole Christ with his whole gifts, benefites and graces, applied and giuen to my soule. Then I call not the thing signified by the signes of Bread and Wine, the benefites of Christ, the graces of Christ, or the vertue that floweth out of Christ onely: but I call the thing signified together with the benefites and vertues flowing from him, the very substance of Christ himselfe, from which this vertue doth flow. The substance with the vertues, gifts and graces that flow from the substance, is the thing signified here. As for the vertue and graces that flow from Christ, it is not possible that thou canst be partaker of the vertue that floweth from his substance, except thou be first partaker of the substance it selfe.

For

2.
What is the
thing signi-
fied in the
Sacrament.

For how is it possible that I can be partaker of the iuyce that floweth out of any substance, except I be partaker of the substance it selfe first?

Is it possible that my stomach can be refreshed with that meate, the substance whereof neuer came into my mouth? Is it possible my drought can be slackned with that drinke, that neuer passed downe my throat? Is it possible that I can sucke any vertue out of any thing, except I get the substance first? So it is impossible that I can get the iuyce and vertue that floweth out of Christ, except I get the substance, that is, him selfe first. So I call not the thing signified, the grace and vertue that floweth from Christ onely; nor Christ him selfe and his substance, without his vertue and graces onely; but ioyntly the substance with the graces, whole Christ, God and man, without separation of his natures, without distinguishing of his substance from his graces.

I call the thing signified by the signes in the Sacrament: for why? if no more be signified by the Bread but the flesh and bodie of Christ onely, and no more be signified by the Wine but the blood of Christ onely, thou canst not say, that the body of Christ is Christ; it is but a part of Christ: thou canst not say, that the blood of Christ is whole Christ; it is but a part of him: and a peece of thy Sauour saued thee not; a part of thy Sauour wrought not the worke of thy saluation: and so suppose thou get a peece of him in the Sacrament, that part will do thee no good.

To the end therefore that this Sacrament may nourish thee to life euerlasting, thou must get in it thy whole Sauour, whole Christ God and man, with his whole graces and benefites, without separation of his substance from his graces, or of the one nature from the other. And how get I him? Not by my mouth. It is a vaine thing to thinke that we will get God by our mouth: but we get him by faith. As he is a Spirit, so I eate him by faith and beliefe in my soule, not by the teeth of my mouth: that is a vaine thing. Be it that thou mightest eate the flesh of Christ with thy teeth, this were a cruell manner of doing; yet thou maist not eate the

God-head with thy teeth : this is a grosse fashion of speaking. Then if euer ye get good of the Sacrament , ye must get whole Christ ; and there is not any instrument whereby to lay hold on him but by faith onely: therefore come with a faithfull heart.

Question.

O, but ye will aske me (and by appearance, the definition laid downe of the thing signified giueth a ground to it) If the flesh of Christ and the blood of Christ be a part of the thing signified, how can I call his flesh a spirituall thing, and Christ in respect of his flesh, a heauenly thing? Ye will not say that the substance of Christs flesh is spirituall, or that the substance of his blood is spirituall; wherefore then call ye it an heauenly and spirituall thing? I will tell you.

Answer.

The flesh of Christ is called a spirituall thing, and Christ is called spirituall in respect of his flesh: not that his flesh is become a Spirit ; or that the substance of his flesh is become spirituall. No it remaineth true flesh, and the substance of it is one, as it was in the wombe of the Virgin. His flesh is not called spiritual in respect it is glorified in the heauens at the right hand of the Father; be not deceiued with that : for suppose it be glorified, yet it remaineth true flesh, that same very flesh which he tooke out of the wombe of the blessed Virgine. Neither is it spirituall, because thou seest it not in the Supper; if thou wert where it is thou mightest see it: but it is called spirituall in respect of the spirituall ends whereunto it serueth to my body and soule, because the flesh and blood of Christ serueth to nourish me, not to a temporall but to a spirituall and heauenly life. Now in respect this flesh is a spirituall foode seruing me to a spirituall life, for this cause it is called a spirituall thing: if it nourish me as the flesh of beasts doth, but to a temporall life, it should be called but a temporall thing: but in respect it nourisheth my soule, not to an earthly and temporall life, but to an heauenly, celestially, and spirituall end; in respect of this end, the flesh of Christ, and Christ in respect of his flesh, is called the spirituall thing in the Sacrament. It is called also the spirituall thing in the Sacrament, in respect of the spirituall instrument,

strument whereby it is receiued. The instrument whereby the flesh of Christ is receiued, is not a corporall instrument; is not the teeth and mouth of the bodie, but it is spirituall, it is the mouth of the soule which is faith: and in respect the instrument is spirituall, therefore Christ who is receiued, is also called spirituall. In respect also that the maner of receiuing is heauenly, spirituall, and an internall maner; not a naturall, nor externall maner: in respect that the flesh of Christ which is giuen in the Sacrament, is receiued by a spirituall and secret maner, which is not seene to the eyes of men; In all these respects I call Christ Iesus the heauenly and spirituall thing, which is signified by the signes in the Sacrament.

Now I say in the end, the thing signified must be applied to vs. What auaieth it me to see my medicine in a box, standing in an Apothecaries shop? what can it worke toward me, if it be not applied? What auaieth it me to see my saluation asafre of, if it be not applied to me? Therefore it is not enough for vs to see Christ, but he must be giuen vs, or else he cannot worke health and saluation in vs. And as this saluation is giuen vs, we must haue a mouth to take it. What auaieth it me to see meate before me, except I haue a mouth to take it? So the thing signified in the Sacrament, must be giuen vs by God, by the three persons of the Trinity one God, by Christ Iesus, who must giue himselfe: and as he giues himselfe, so we must haue a mouth to take him. Suppose he present and offer himselfe, yet he can profite and auaille none but them who haue a mouth to receiue him. Then ye see what I call the thing signified: whole Christ, applyed to vs, and receiued by vs: whole Christ, God and man, without separation of his natures, without distinguishing of his substance from his graces, *all applyed to vs.* Then I say seeing we come to the Sacrament to be fed by his flesh, and refreshed by his bloud, to be fed to an heauenly and spirituall life: and seeing there is no profite to be had at this Table without some kinde of preparation; therefore let no man prease to come to this Table, except in some measure

The thing
signified must
be applyed.

sure he be prepared.

Some will be prepared in a greater measure then others; alwayes let no man presume to go to it, except in some measure his heart be sanctified: therefore my exhortation concerning the way, whereby euery one of you ought to prepare your selues that ye may fit you the better to this Table, is this; There is not one of you that cometh to the Table of the Lord, that may bring before the Lord his integrity, iustice, and vprightnes: but whosoever goeth to the Table of the Lord, he ought to go with the acknowledging and confession of his misery: he ought to go with a sorrowfull heart, for the sinnes wherein he hath offended God; he ought to go with a hatred of those sinnes. Not to protest that he is holy, iust and vpright: but to protest, and confesse, that he is miserable, and of all creatures the most miserable: and therefore he goeth to that Table, to get support for his misery, to obtaine mercy at the throne of Grace: to get remission and forgiuenesse of sinnes; to get the gift of repentance, that more and more he may study to liue vprightly, holily and soberly in all time to come. Therefore except ye haue ntred into this course, and haue a purpose to continue in this course, to amend your life past, to repent you of your sinnes, and by the grace of God to liue more vprightly and soberly then ye haue done; for Gods cause go not to the Table. For where there is not a purpose to do well and to repent, of necessity there must be a purpose to do ill: and whosouer cometh to that Table with a purpose to do ill, and without a purpose to repent, he cometh to mock Christ, to scorne him to his face, and to eate his owne present condemnation. So let no man come to that Table, that hath not in his heart a purpose to do better, that hath not a heart to sorrow for his sinnes past, and thinketh not his former folly and madnesse ouer-great: Let no man come to that Table without this, vnder the paine of condemnation. But if ye haue in your heart a purpose to do better, suppose your former life hath bene dissolute and loose; yet if ye be touched in your hearts with any feeling or remorse

of your life past, go not from the Table, but come with a prostration of your misery and wretchednesse, and come with a heart to get grace. If with a dissolute life (I meane not of open slanders) thou haue also a purpose not to amend, but to do worse, for Gods sake abstaine.

Thus far of the thing signified. Vnto this generall consideration, there remaineth these things yet to be made plaine vnto you: First how the signes and the thing signified are coupled together, and how they are conioyned. Next it resteth to be told you, how the signe is deliuered, and how the thing signified is deliuered, and how both are receiued as they are deliuered. This being done, I shall speake briefly of the other part of the Sacrament, which is the word. And last of all, I shall let you see what sort of faults they are that peruert the Sacrament, and make it of no effect. And if time shall serue, I shall enter in particular to this Sacrament which we haue in hand.

Then to come backe againe; In the third place it is to be considered, how the signe and the thing signified, are coupled: For about this coniunction all the debate stands; all the strifes that we haue with them that vary from the straight truth, stand about the matter of this coniunction. Some will haue them conioyned one way, and some after another way; and men stroue very bitterly about this matter, and continue so in strife, that through the bitterness of contention they lose the truth: for when the heate of contention ariseth, and especially in disputation, they take no heed to the truth but to the victory. If they may be victorious, and it were but by a multitude of words, they regard not, suppose they lose the truth. Reade their works and bookes about this coniunction, & you wil craue rather conscience then knowledge: yea if they had the quarter of conscience, that they haue of knowledge, no question this controuersie might be easily taken vp: but men lacking conscience, and hauing knowledge, an euill conscience peruerst the knowledge, and drawes them to an euill end.

How the
signe & the
thing signifi-
ed, are ioyn-
ed together.

To tell you now how these two are conioyned, it will be

far easier for me, and better for you to vnderstand to tell you first how they are conioyned: for I shall make it very cleare vnto you, by letting you see how they are not conioyned: but it is not possible to make it so cleare by telling you the manner how they are conioyned. Ye may perceiue clearly by your eyes, that the signe and the thing signified are not locally conioyned: that is, they are not both in one place. Ye may perceiue also by your outward senses, that the bodie of Christ which is the thing signified, and the signes, are not conioyned corporally, their bodies touch not each other. You may perceiue also they are not visibly conioyned, they are not both subiect to the outward eye. So it is easie to let you see how they are not conioyned. For if the signe and the thing signified were visibly and corporally conioyned, what need were there for vs to haue a signe? Wherefore should the signe in the Sacrament serue vs? Is not the signe in the Sacrament appointed to leade me to Christ? is not the signe appointed to point out Christ vnto me? If I saw him present by mine owne eye, as I do the Bread, what need had I of the Bread? Therefore ye may see clearly, that there is no such thing as a corporall, naturall, or any such like physicall coniunction betweene the signe & the thing signified. So I say, it is easie to let you see how they are not conioyned.

Now let vs see how they are conioyned. We cannot craue here any other sort of coniunction then may stand & agree with the nature of the Sacrament: for nothing can be conioyned with another after any other sort then the nature of it will suffer; therefore there cannot be here any other sort of coniunction then the nature of the Sacrament will suffer. Now the nature of the Sacrament will suffer a Sacramentall coniunction. O but that is hard yet, ye are neuer the better for this; but I shall make it cleare by Gods grace. Ye know euery Sacrament is a mysterie; there is not a Sacrament but it containes a high and diuine mysterie. In respect then that a Sacrament is a mystery, it followeth, that a mysticall secret, and a spirituall coniunction

junction agreeth well with the nature of the Sacrament.

As the coniunction betweene vs and Christ is full of myserie, as the Apostle letreth you see, *Eph* 5: 32. that it is a mysticall and spirituall coniunction: so no doubt the coniunction betweene the Sacrament and the thing signified in the Sacrament, must be of that same nature mysticall and spirituall. It is not possible to tell you by any ocular demonstration, how Christ and we are conioyned. But whosocuer would vnderstand that coniunction, his mind must be enlightened with an heauenly eye; that as he hath an eye in his head to see corporall things: so he must haue in his mind and heart an heauenly eye to see this mysticall coniunction; a heauenly eye to take vp this secret coniunction that is betwixt the Sonne of God and vs in the Sacrament. So I need not to insist any longer hereupon: except ye haue this heauenly illumination, ye can neuer vnderstand neither your owne coniunction with Christ, nor yet the coniunction betweene the signe and the thing signified in the Sacrament.

But I keepe my ground. As the Sacrament is a myserie; so the coniunction that is in the Sacrament, no doubt must be a mysticall, secret and spirituall coniunction. Besides this, I will let you see by a generall deduction, that in euery Sacrament are two things; which two haue a relation and mutuall respect the one to the other: so that a relatiue coniunction agreeth well with the nature of the Sacrament. Then wilt thou aske what kinde of coniunction it is? I answer, the coniunction that agreeth with nature: to wit, a relatiue and a respectiue coniunction; such a coniunction wherein the signe hath a continuall respect to the thing signified, and the thing signified to the signe.

Then would you know in a word the kind of coniunction that is betweene the signe and the thing signified? I call it a secret and a mysticall coniunction, that standeth in a mutual relation betweene the signe and the thing signified. There is another coniunction besides the coniunction that is betweene Christ and vs, that may make this coniunction betwixt the signe and the thing signified in the Sacrament

more

This coniunction is made cleare, by the coniunction betwixt the word and the thing signified thereby.

more cleare; and this is the coniunction which is betweene the word which you heare, and the thing signified by the same word. Marke what sort of coniunction is betweene the word which you heare, and the thing signified which cometh into your mind; the like coniunction is betweene the signe that you see, and the thing signified in the Sacrament. You may perceiue easily that there is a coniunction by the effect, although you cannot so well know the manner of coniunction. And why? You heare not the word so soone spoken by me, but incontinent the (thing which my words wherof I speake, signifie) cometh into your mind. If I speake of things past, of things to come, or of things that are neuer so far absent, I can no sooner speake to you of them in this language, but presently the thing signified cometh into your mind; no doubt because there is a coniunction betweene the word and the thing signified. So euery one of you may easily perceiue that there is a coniunction betweene the word and the thing signified by the word. As for examples: suppose *Paris* be far distant from vs; yet if I speake of *Paris*, the word is no sooner spoken, but the Citie will come into your mind. If I speake of the King, although he be farre distant from vs, the word is no sooner spoken but the thing signified will come into your mind. So this coming of the thing signified in the heart and mind, maketh it plaine vnto you, that there is a coniunction betweene the word and the thing signified by the word.

To tell you of this sort of coniunction it is not so easie, because the thing signified is not present vnto the eye, as the word is to the eare. If euery thing signified were as present vnto your eye as the word is to the eare, it were easie to see the coniunction: but now seeing the coniunction is mysticall, secret, and spirituall, therefore it is hard to make you vnderstand it. Euer obserue what coniunction is betweene the simple word & the thing signified by the word; the same kind of coniunction is betweene the Sacrament & the thing signified by the Sacrament: for the Sacrament is no other thing but a visible word. I call it a visible word, why?

why? Because it conueyeth the signification of it, by the eye to the mind; as this is an audible word, because it conueyeth the signification of it by the eare to the mind.

In the Sacrament so often as ye looke on it, ye shall no sooner see that Bread with your eye, but the body of Christ shall come into your mind; ye shall no sooner see that Wine, but after the preaching and opening vp of the parts of the Sacrament, the bloud of Christ shall come into your mind.

Now this coniunction betweene the signe and the thing signified in the Sacrament, standeth chiefly as ye may perceiue in two things. First, in a relation betweene the signe & the thing signified; which ariseth from a likenesse and proportion betwixt them two: for if there were no proportion and analogie betweene the signe and the thing signified by the signe, there could not be a Sacrament or a relation. So the first part of this coniunction standeth in a relation, which ariseth from a certaine similitude and likenesse which the one hath with the other. And this likenesse may be easily perceiued: for looke how able the Bread is to nourish thy body to this life earthly and temporall; the flesh of Christ signified by the Bread, is as able to nourish both bodie and soule to life euerlasting. So ye may perceiue some kinde of proportion betweene the signe and the thing signified.

The second point of the coniunction standeth in a continual and mutuall concurring the one with the other; in such sort that the signe and the thing signified are offered both together, receiued together at one time, and in one action; the one outwardly, the other inwardly; if so be that thou hast a mouth in thy soule, which is faith, to receiue it. Then the second point of coniunction standeth in a ioynt offering, & in a ioynt receiuing: and this I call a concurrence. Then would you know what manner of coniunction is betweene the signe and the thing signified? I say, it is a relative coniunction, a secret and a mysticall coniunction, which standeth in a mutuall relation. There is no more to be obserued

serued herein but this onely, that if ye conioyne these two, ye be carefull not to confound them: beware that ye turne not the one into the other, but keepe either of them in his owne integrity, without confusion or permixtion of the one with the other; and so ye shall haue the lawfull coniunction that should be in the Sacrament.

There is not a lesson that can be learned out of this, at the least that I can marke or gather, except onely the lesson of the kindnesse and goodnesse of the euerliuing God, who hath inuented so many wonderfull sorts of coniunction, and all to this purpose, that we might be conioyned to aduance this great and mysticall coniunction betwixt the God of glorie and vs: In the which coniunction, our weale, felicity and happinesse in this life, and in the life to come, doth onely stand: That he is so carefull to conioyne himselfe with his word and Sacraments, that we in his word and Sacraments might be conioyned with him.

If we were mooued with the care and loue of God expressed in these coniunctions, though it were neuer so little on our parts, assuredly we would neuer defraud our selues of the fruite of that happie coniunction, nor bring it in such a loathing and disdain as we do at this day: for we by following and preferring of our pleasures to Christ and his counsell, haue made the stomacks of our soules so foule and ill disposed, that either they receiue him not at all, or if he be receiued, he is not able to tarrie. And why? Because a foule stomacke is not able to keepe him: for incontinently we choke him so, either with the lusts of the flesh or with the cares of this world, that he is compelled to depart. And if Christ be not both caten and digested, he can do vs no good: & this digestion cannot be where there is not a greedie appetite to the receipt of him; for if thou be not hungry for him, he is not readie for thee. And I am assured, if all the men in the Countrey were examined by this rule, that there were none that receiue Christ but he that hath a stomacke and is hungry for him, I doubt that few should be found to receiue him. I feare that we haue taken such a loathing and disdain

disdaine of that heauenly foode, that there is not such a thing as any kind of hunger or appetite of it in our soules: And what is the cause of this? I will tell you: Suppose we haue renounced the corporall and grosse idolatry wherein our Father were plunged & drowned, & which men in some parts go about to erect now: yet, as the manners of this Countrey, and the behauiour of euery one of vs doth testifie, there is not a man that hath renounced that damnable idoll that he hath in his owne soule, nor the inuisible idolatry that he hath in his owne heart and minde. There is not a man but to that same idoll wherwith he was conceiued & borne, and whereunto he addicted himselfe and was a slaue before, but to that idoll he giueth his seruice yet. And therefore maruaile not, when thou hast addicted thy seruice, set thy affection, and poured out thy heart vpon that pleasure of thine owne, vpon that idoll of thine owne, vpon that lust and mischief of thine owne, maruaile not if thou haue no appetite to Christ nor to that heauenly foode.

When thou hast thy soule poured forth on some villany and wickednesse, and hast sent it farre afield, how is it possible for thee to retire it and draw it home againe, to imploy it where thou shouldest, on Christ Iesus? Then let euery one in his owne ranke take heede to his owne domesticke idoll that lodgeth within his owne heart, and prease to cleare himselfe of it; or otherwise ye cannot see the face of Christ, nor be partakers of his kingdome.

There is not another lesson in Christianity but this: this is the first and the last lesson, to shake off your lusts and affections peece and peece, and so by little and little renounce thy selfe, that thou mayst embrace Christ. I grant there is a greater progresse in this point in some then in others; some lesse, some more profit in this: but except in some measure ye cast off your selues, and whatsoeuer in your owne eyes ye account most precious, to come by Christ, ye are not worthy of him. And this is very hard to be done: It is very easie for a man to speake it, to bid a man renounce his owne idol, which I call his affections; but it is not so soone doone:

assuredly a stronger must come in to cast out the affections; yea, a stronger then the diuell must come in to driue out the diuell, who maketh residence in the affection, or else he will remaine there for euer. Therefore there are not many that haue renounced themselues; and examine thine heart when thou wilt, if there be any thing in the world that thou louest better then Christ: if thou be not content to leaue father and mother, to leaue wife and children, or whatsoeuer is dearest vnto thee in this world, for Christ, thou art not worthy of him. If thou be not content to cast off whatsoeuer maketh thee a stranger to Christ, thou art not worthy of him. And is this a small matter, seeing there is no part or power of our soules but it is enemy to this, and repines against this heavenly coniunction? Is this an easie thing, to cast off and renounce our selues, that we may come vnto Christ? There is no greater thing then this: it hath not entred into euery heart, to consider of this; for this worke of our new creation is tenne thousand times greater then the worke of our first creation: and therefore it is most necessary that euery man take heede vnto himselfe; for the diuell is so crafty in this point, that he erecteth euer one idoll or other in our soules; and sometimes vnder the shew of vertue: which of all is most dangerous. And in euery worke that we take in hand be it neuer so holy, he is at our right hand, and maketh himselfe to haue interest in it: and he contents himselfe not with this, vnder the shew of vertue to corrupt vs; but he is so watchful, that euen in the best actions and when ye are best occupied in your most vertuous actions, he mixeth then with sinnes, & so doth all that lyeth in him to make you lose your profite, and lose your rewards. For when ye are best occupied, he goeth about to engender in you an opinion of your selues, and so defraud God of his glory. Or otherwise, in doing of good deedes he maketh you so slacke and negligent, that if ye do them, ye do them coldly, or so indiscreetly that he makes you begin at the last first, and makes it that should be first, last; and so as *Martha* was, to be occupied and ouerbusie in those things which are not so

necessary as the things wherein *Mary* was occupied : for she should haue preferred first the hearing of the word, to the preparing of Christs Supper. This is but to giue you an in-sight, and to let you see that the diuell is so crafty, that either he casteth in a false conceit of our selues, in doing any good deede, or else makes vs to do that last which should be first; or then makes vs altogether so sluggish and so negligent, that we do the worke of the Lord coldly: and so one way or other, he holdeth vs euer in a continuall businesse, so that we cannot be halfe watchfull enough. For we haue to do with principalities and powers, with spirituall wickednesses, which are aboue vs, and within vs also: for there is not that man that hath corruption within him, but Sathan is in him: we cannot therefore be halfe watchfull or studious enough to cast out the diuell, to renounce our selues, and to submit vs vnto the obedience of Christ. Thus farre concerning the coniunction.

Now seeing that the signe and the thing signified are diuerse, it resteth to be considered how the signe is deliuered, & how the thing signified is deliuered; and after what manner they are receiued. And therefore concerning this, ye haue these things to marke. First, to consider whether the signe and the thing signified, be deliuered vnto you by one man or not. Secondly, to consider whether the signe and the thing signified, be deliuered vnto you in one action or not. Thirdly, whether both these things be giuen by one instrument or not. And fourthly, ye are to consider, whether the signe and the thing signified be offered and receiued after one manner or not. Now after that ye haue considered all these, in the end ye shall finde that the signe and the thing signified, are not giuen by one person. Ye shall finde next, that they are not giuen in one sort of action. Thirdly, ye shall finde that they are not both offered and giuen by one instrument. And fourthly, ye shall find that they are not both giuen and receiued after one manner. So finding this diuersity, ye haue this to do: marke the diuersity of the offerers and giuers: marke the diuersity of the actions: marke

How the
signe, and the
thing signi-
fied, are giuen
and receiued.
Considerati-
ons thereof.

- 1.
- 2.
- 3.
- 4.

marke thirdly, the diuersity of the instruments: and fourthly, the diuerse manner of receiuing. Marke all these diligently, and ye shall find little difficulty in the Sacrament. And first to make it cleare vnto you, I say, that the signe and the thing signified by the signe, are not both giuen by one; and this ye see plainely. For as for the signe, that Bread and that Wine, ye see your selues, that the Minister offers vnto you the signe, he giues you that Sacrament; as that signe is an earthly and corporall thing, so it is an earthly and corporall man that giues it. Now the thing signified is of another nature: for it is an heavenly and spirituall thing; Therefore this heavenly thing is not giuen by an earthly man; this incorruptible thing is not giuen by a naturall and corruptible man. But Christ Iesus hath locked vp and reserued the ministry of this heavenly thing to himselfe onely: therefore there are two giuers in this Sacrament; the Minister giueth the earthly thing; Christ Iesus the Mediatour, giues you the heavenly thing in this Sacrament. For Christ, in giuing the earthly thing, wil not vse his owne ministry immediately, nor the ministry of an Angell, but only the ministry of an earthly man. And as for the dispensation of his owne body & blood, he will not giue it either to heavenly creature, or earthly man; but he keepeth this ministry to himselfe, and he dispenseth his owne body and blood, to whom and when he pleaseth. And why? If any man in the world had power to giue Christs body & blood, no question, this man should haue power to clense the heart & conscience; for the blood of Christ hath this power with it; and consequently, should haue power to forgiue sins.

Now, it is onely God that may forgiue sinnes; and therefore it is not possible that the ministry of the heavenly thing can be in the power of any man. Example we haue in *Iohn* the Baptist, *Math* 3. 11. Saith he not, The ministry that I haue, is of the element? I am commanded to minister the element of water onely: but as for the ministry of fire, and of the Spirit, Christ hath reserued it vnto himselfe. Therefore looke not to get the Spirit at mans hands, but at the hands

hands of Christ himselfe onely. And without this inward ministerie the outward ministerie is not worth a straw. For my outward ministerie, yea suppose it were the ministerie of an Angell, and suppose Christ were present in the flesh to minister vnto you these outward things; except he conioyne the inward ministerie of his Spirit therewith, it auai-leth nothing: it may well be as a proesse against you, in the day of that generall assemblie; but to your saluation it will neuer profit you. Therefore this ye ought alwaies to pray for, that the Lord would water your hearts by his holy Spirit, as he watereth your eares by the hearing of his word. Then there are two offerers; the Minister offers the signe, Christ Iesus offers himselfe, the thing signified. The three persons, one God, offer the Mediatour, or the Mediatour offers himselfe, and that by the power and vertue of his owne Spirit.

As there are two offerers, two persons that offer and giue the Sacrament and thing signified by the Sacrament: so these two are offered and giuen in two actions. Christ who is the heavenly thing is offered and giuen vnto you, by an inward, secret and spirituall action, which is not subiect to the outward eye. The signe againe is offered and giuen in an outward action after a corporall and visible manner. As there are two sorts of actions, so there are two sorts of instruments whereunto the signe and the thing signified are offered: for the thing signified, that is, Christ, is neuer offered to the mouth of my bodie: the bloud of Christ, the flesh of Christ, whole Christ or the Spirit of Christ, is not offered either in the word or in the Sacrament to the mouth of my bodie. Let the Aduersaries find me that in any part of the Bible, that there is any other manner of receiuing Christ then by faith, and let them haue the victorie. So there is not an instrument as I told you, neither hand nor mouth to receiue Christ, but faith onely. As Christ who is the thing signified, is receiued by the hand and mouth of faith: so the signe which signifieth Christ, is receiued by our owne naturall mouth and hand. Ye haue a mouth in your heads,

The signe & the thing signified are offered in two actions, by two instruments, and after two manners.

and in your bodies, as proper to receiue the signe, as faith is to receiue Christ. So the signe and the thing signified are offered and giuen, not to one instrument but to two; the one to the mouth of the bodie, the other to the mouth of the soule.

Now marke by what way these things are offered and giuen, by the same way they are receiued: as the signe is corporall and naturally offered to a corporall instrument, so is it receiued after a corporall and naturall manner: for thou must take the Bread and Wine, either by thy hand or by thy mouth. The thing signified is not taken after a corporall manner, but after a secret and spirituall manner: and as it is offered so it is taken. There can be nothing clearer then this; the one is taken after a naturall manner, the other after a secret and spirituall manner. So in this last part ye haue these things to marke, to distinguish betweene the outward action and the inward, betweene the signe and the thing signified, and to keepe a proportion and analogie betweene the inward and the outward actions: ye may surely perswade your selues, that if ye be faithfull, Christ is as busie working inwardly in your soules, as the Minister is working outwardly towards your bodies: looke how busie the Minister is in breaking that Bread, in pouring out that Wine, in giuing that Bread and Wine vnto thee, as busie is Christ in breaking his owne bodie vnto thee, and in giuing the iuyce of his owne bodie after a spirituall and inuisible manner. So keepe this distinction, and ye may assure your selues that by faith Christ is as well occupied towards your soules, to nourish thē, as the Minister is outwardly towards your bodies. Keepe this, and ye haue the whole Sacrament.

Then from this discourse and deduction you may learne a double matter, whereof the Sacrament consisteth. It standeth on two sorts of materials; that is, of an earthly matter, and of an heavenly matter: the signe and the thing signified. And as there is a double matter in the Sacrament, so the Sacrament must be handled after a double manner; by an outward action, and an inward action: keepe the distinction

tion in these things, betweene the signe and the thing signified, and ye shall not easily slip in the vnderstanding of the Sacrament.

This being said concerning the generall consideration of the Elements, (for all this yet appertaineth to the Elements) it resteth that we speake somewhat concerning the word, which I call the other part of the Sacrament. I meane and vnderstand by the word whereunto the Elements are annexed, that thing which quickneth this whole action, which serueth as it were a soule, and giueth life vnto the whole action. For by the word and appointment of Christ in the word, the Minister knoweth what is his part, the hearer knoweth what is his part, & euery one is prepared how to deliuer and how to receiue; the Minister how he should deliuer, and the hearer how he should receiue. So the Institution of Christ is the quicking of the whole action: for all the action is warranted from the Institution set downe in his word. In the Institution of Christ, there are two things chiefly to be considered: a Command, and a Promise. The Command is this, where he saith, *Take, eate*. The Command requireth obedience. There is a Promise also in the institution, and it is contained in these words, *This is my bodie*. The Promise craueth faith: as the Command craueth obedience, so the Promise craueth beliefe. Therefore come not vnto the Sacrament, except ye bring both faith and obedience with you. If thou come not with a heart minding to obey Christ, at the least more then thou wast wont to do, thou comest vnto thy owne damnation. And if thou bringest a heart void of faith, thou comest vnto thine owne damnation. So let euery one that cometh vnto the Sacrament, bring with him a heart minding to do better; that is, to obey and belieue Christ better then he did in time past. Except ye bring these two in some measure, come not vnto the Sacrament: for whatsoever thou doest, except it flow from faith, it can profite nothing. Thus farre briefly concerning the word. Now it will be demanded, what neede is there that these Sacraments and seales should be annexed

Of the other part of the Sacrament, which is the word.

the word? wherefore are they annexed, seeing we get no more in the Sacrament then we get in the word, and we get as much in the very simple word as we get in the Sacraments? Seeing then we get no new thing in the Sacrament but the same thing which we get in the simple word, wherefore is the Sacrament appointed to be hung vnto the word? It is true certainly that we get no new thing in the Sacrament, nor we get no other thing in the Sacrament then we get in the word: for what more wouldest thou craue then to get the Sonne of God if thou get him well? Thy heart cannot wish nor imagine a greater gift then to haue the Sonne of God, who is King of heauen and earth: therefore I say, what new thing wouldest thou haue? for if thou get him, thou gettest all things with him; thy heart cannot imagine a new thing besides him. Wherefore then is the Sacrament appointed? Not to get thee any new thing: I say it is appointed to get thee that same thing better, then thou hadst it in the word. The Sacrament is appointed that we may take better hold of Christ then we could in the simple word; that we may possesse Christ in our hearts and minds, more fully and largely then we did before in the simple word. That Christ might haue a larger space to make residence in our narrow hearts, then he could haue by the hearing of the simple word; and to possesse Christ more fully, it is a better thing. For suppose Christ be one thing in himselfe, yet the better hold thou hast of him, thou art the surer of his promise.

Answer.

I.

By the Sacrament, we possesse Christ more fully then by the simple word.

The Sacraments are appointed that I might haue him more fully in my soule; that I might haue ſ^y bounds of it enlarged, that he may make the better residence in me. This no doubt is the cause wherefore these Seales are annexed to the euidence of the simple word.

2.

They serue to confirme the truth contained in the word.

They serue to this end also, to seale vp and confirme the truth that is in the word: for as the office of the Seale hung to the Euidence, is not to confirme any other truth then that which is in the Euidence; and though ye believed the Euidence before, yet by the Seales ye belieue it better: euen so
the

the Sacrament assures me of no other truth, then is contained within the word: yet because it is a seale annexed vnto the word, it perswades me the better of the same: for the more the outward senses are wakned, the more is the inward heart and minde perswaded to belieue.

Now the Sacrament wakneth all the outward senses, as the eye, the hand, and all the rest: and the outward senses being moued, no question, the Spirit of God concurring therewith moues the heart the more. The Sacraments are then annexed vnto the word, to seale vp the truth contained in the word, and to confirme it more and more in thy heart. The word then is appointed to worke beliefe; and the Sacrament is appointed to confirme you in this beliefe. But except ye feele the truth of this inwardly in your hearts, except ye haue your heart as ready as your mouth, thinke not that any thing will auaille you. All the seales in the world will not worke, except the Spirit of God concurre and seale the same truth in your hearts, which the Sacrament seales outwardly: except he make cleere the sight of thy minde inwardly, and worke a feeling in thy heart, both word and Sacrament shall lose their fruite & effect which they should haue. All the Scriptures are full of this: the whole Scriptures of God are but a slaying letter to you, except the Spirit of God concurre to quicken inwardly. Therefore your whole

Exhortation.

indeuour should be, to prease to feele Christ inwardly in your hearts, that finding him in your hearts, and seeing him in your minds, both word and Sacrament may be effectuell: If not, your soules remaine dead, ye are not translated from that death wherein ye were conceiued. Therefore all the study of Christians should be when they see the Sacraments and heare the word, to labour to finde and feele in their hearts and minds, that which they heare and see; and this I call to finde Christ quick in your owne soules. This cannot be except ye sanctifie his lodging: for if all the corners of thy soule remaine a dunghill; Christ cannot dwell there: and therefore except ye study for continuall growth in sanctification, and seuer your selues from euery thing, that seuers

you from Christ, it is not possible that he can liue or dwell in you.

This is a great lesson, and it is not possible to do this, except, as I haue said, a stronger come in, and possesse vs, and make vs to renounce our selues. Then the seales had not bene annexed to the word, except for our cause: for there is no necessity on Gods part, that God should either sweare, or confirme by seales, the thing that he hath spoken: for his word is as good as any oath or seale. But the necessity cometh of vs: there is such a great weaknesse in vs, that when he hath sworne, and set his seales vnto his word, we are as neere to belieue as if he had neuer spoken a word. So to helpe our beliefe, our weaknesse and inability that is in vs, (for we are so vnable by nature, that we can belieue nothing but that which is of our selues; and the more we leane vnto our selues, the further we are from God:) I say to helpe this wonderfull weaknesse whereby we are ready to mistrust God in euery word, he hath annexed his Sacraments; and besides his Sacraments, he sweares the things that concerne most our saluation. As in the Priesthood of Christ, *Psal.* 110. 4. he will not speake onely, but he sweares, and that for our weaknesse and infirmities: but yet if he abstract the ministry of his Spirit, all these meanes will do no good.

Faults which
peruert the
Sacrament.

Now the last thing is, how the Sacrament is peruerted; & how we are defrauded of the fruit & effect therof. Two sorts of faults peruert the Sacrament, & defraud vs of the profite & vse thereof & these faults are either in the forme, or in the person. In forme, if the essentiall forme be spoyled, we get nothing: for when the Sacrament is spoyled of the essentiall forme, it is not a Sacrament. There is an essentiall forme in Baptisme, & an essentiall forme in the Lords Supper, which if they be taken away, ye lose the vse of the Sacrament. The essentiall forme of Baptisme is: *I baptize thee in the Name of the Father, the Sonne, and the holy Ghost.* Leauē out any of these three, or do it in the name of any one of the three persons onely, ye lose the essentiall forme of Baptisme. In the Lords Supper, if ye leauē out the least ceremonie, ye lose the essen-

essentiall forme, and so it is not a Sacrament. I speake of the essentiall forme, in respect of the Papists, who keepe the essentiall forme in Baptisme, though they haue brought in trifles of their owne, and mixt with it; yet in respect they keepe the substantiall forme, it is not necessary that they who were baptized vnder them, be rebaptized. Indeede if the vertue of regeneration flowed from the person, it were something; but in respect Christ hath this, to giue to whom and when he pleaseth, the essentiall forme being kept, it is not necessary that this Sacrament be reiterated.

Now what are the faults in the person that peruersts the Sacrament? The fault may be either in the person of the giuer, or in the person of the receiuer: (I speake not of those common faults which are common to all, but of such faults as disable the person of the giuer, to be a distributor of the Sacrament, and taketh the office from him) so when the person of the giuer is this way disabled, no question, it is not a Sacrament. Then againe in the person of the Receiuer the fault may be; if their children be not in the couenant, but out of it, they get not the Sacrament. Indeed if the Parents afterward come to the couenant, the children (though they be gotten out of the couenant) may be receiued. Euen so in the Lords Supper, if a man be laden with any burthen of sin, without any purpose to repent, he ought not to receiue it. So then if ye come without a purpose to repent, ye lose the vse of the Sacrament: it is onely this purpose to repent, that maketh me who receiue the Sacrament, to get the fruite and effect thereof; therefore euery one who goeth to the Sacrament, must looke what purpose he hath in his heart. Hast thou a purpose to murder, to continue in adultery, or to commit any other vile sinne that is in thy heart, and art not resolu'd to repent? In shewing thee to be without repentance, thou shewest thy selfe to be without faith, and consequently thou comest to thy condemnation, and not to thy saluation: take heed then what your purpose is; for if with a dissolute life, ye haue a dissolute purpose, ye come vnto your euerlasting perdition.

Conclusion
with an ex-
hortation.

I had thought to haue entred particularly into the handling of this Sacrament; but because the time is past, (and some of you I doubt not are to communicate) onely this: Remember that ye addresse not your selues to that Table, except ye finde your hearts in some sort prepared. The first degree of preparation standeth in contrition, in sorrowing for sinne, in a feeling of your sinnes, wherein ye haue offended so gracious a God. If ye be able as that woman was, by the teares of a contrite heart to wash the feete of Christ, humbly to kisse his feete, and to get hold of the foote of Christ; though ye dare not presume so high as to get him whole, ye are in a good case: but if thou want all these, and hast them not in some measure, thou wantest all the degrees of preparation. Therefore let none come to this Table, except he haue these in some measure. But where there is a displeasure for sinne, a purpose to do better, and an earnest sobbing and sighing to get the thing that thou wantest; in that soule where God hath placed this desire of Christ, it is the worke of Gods Spirit, and Christ will enter there. And therefore though that soule be farre from the thing that it should be at, let him not refuse to go to the Lords Table; but let him go with a profession of his owne infirmitie and weakenesse, and with a desire of the thing that he wants. Euery one of you that findeth himselfe this way disposed, let him go in Gods name to the Lords Table: and the Lord worke this in euery one of your hearts, that this ministerie may be effectuell in euery one of you at this time, and that in the righteous merits of Iesus Christ. To whom with the Father and the holy Ghost, be all honour, praise and glorie, both now and for euer, *Amen.*



THE FOVRTH SER- MON, VPON THE LORDS SVPPER IN PARTICVLAR.

I. COR. II. 23.

*For I haue receiued of the Lord, that which I also haue deli-
uered vnto you: to wit, that the Lord Iesus in the night that he
was betrayed, tooke Bread, &c.*



WE ended the consideration of the Sacra-
ments in generall in our last Exercise, wel-
beloued in Christ Iesus: now it remains
that we proceede to the consideration of
this Sacrament of the Lords Supper in par-
ticular. And that ye may the better attaine
vnto the knowledge and consideration of the great varietie
of matter that is contained in this Sacrament of the Lords
Supper, I shall endeouour as God shall giue me grace, to set
downe certaine things for the easier vnderstanding of it.
And first of all I will let you see what names are giuen vnto
this Sacrament in the Bible; & I will shew you some names
that are giuen to this Sacrament by the Ancients. Next I
will let you vnderstand for what chiefe ends and respects
this Sacrament was instituted and appointed by Christ Ie-
sus. Thirdly, I will come to the things that are contained in
the Sacrament; how these things are coupled, how they are
deliuered, and how they are receiued. And last of all, I
will answer certaine obiections, which may be objected
to the contrarie of this doctrine: and as God shall giue
me grace I will refute them, and so end this present Ex-
ercise.

Of the Sup-
per of the
Lord in par-
ticular.

Heads to be
intreated of.

1.

2.

3.

4.

Now we find sundry names giuen vnto the Sacrament
of

First head
generall.

Of the names
giuen vnto
this Sacramēt,
both in the
Bible, and by
the Ancients.

of the Lords Supper in the booke of God; and euery name carries a speciall reason with it. We finde this Sacrament called the bodie and blood of Christ. This name is giuen vnto it, no doubt, because it is a heauenly and spirituall nouriture; it contains a nouriture of the soule, that is able to nourish and traine vp the soule to a life spirituall, to that life euerlasting: for this cause it is called the bodie and blood of Christ. It is called also the Supper of the Lord, to put a difference betwixt it and a profane supper: for this is the Lords Supper, a holy supper; not a profane or common supper: a supper appointed for the increase of holinesse, for the foode of the soule in holinesse, to feede the soule vnto life euerlasting. Not a supper appointed for the bellie; for he had ended that supper that was appointed for the bellie, or euer he began this Supper which was appointed for the soule. A supper no doubt hauing respect to the circumstance of time, by reason it was instituted in that very same time when they vsed to sup. It is called also in the Bible, The Table of the Lord. It is not called the Altar of the Lord: but the Apostle calleth it a Table to sit at; and not an Altar to stand at: a Table to take and receiue at; and not an Altar to offer at. It is called also the Communion and participation of the bodie and blood of Christ: we haue these names giuen vnto it, besides some others in the Scriptures of God. The Ancients of the Latine and of the Greeke Churches, gaue it fundrie names for sundry respects. They called it a publike action; & this was a very generall name. Sometimes they called it a thanksgiuing. Sometimes they called it a banquet of loue; and sometimes they gaue it one name & sometimes another. And at last in the declining estate of the Latin Church & in the falling estate of the Romane Church, this Sacrament began to be peruerted; and with this decay there came in a peruerse name, and they called it the *Masse*. They trouble themselues much concerning the deriuation of this name: sometime they seeke it from an Hebrew original; sometime from a Greeke; and sometime from a Latine original: but it is plaine that the word is deriued

riued from the Latine; and it is a word which might haue bene tollerable when it was first instituted: for no doubt, the Sacrament at the first institution of this word was not then wholly peruerued; but now in proceffe of time corruption hath preuailed so farre, that it hath turned the Sacrament into a sacrifice; and where we should take from the hand of God in Christ, they make vs to giue.

This is plaine idolatrie: and therefore whereas the word was tollerable before, now it ought not to be tolerated any way, it ought not to be suffered. And certainly, if we had eaten and drunke as oft the bodie and bloud of Christ in our soules, as we haue eaten that bread and drunke that wine which are the signes of his bodie and bloud, we would not haue suffered this word of the *Masse*, much lesse the very action of it, to be so rise in this Countrey. But because we haue but played the counterfeits, & defrauded our soules of the bodie and bloud of Christ, and tooke only the outward Sacrament; therefore it is that our zeale decayeth, therefore it is that our knowledge and light decayeth: and for want of zeale, loue and knowledge, the word of the *Masse* is become customeable vnto you, & not onely the word, but the very action. I will not runne out herein: I onely tell you, what cometh of the abuse of the hearing of the word, what iudgements follow vpon the abuse of the receiuing of the Sacraments.

Now I come to the ends wherefore the Sacrament was appointed. This Sacrament was instituted in the signes of Bread and Wine; and was appointed chiefly for this end, to represent our spirituall nouriture, the full and perfect nouriture of our soules: that as he who hath Bread & Wine lacketh nothing for the full nourishment of his bodie: so he or that soule which hath the participation of the bodie and bloud of Christ, wanteth nothing for the full and perfect nourishment of the soule. To represent this full and perfect nourishment, the signes of Bread and Wine in the Sacrament were set downe and instituted. The second end wherefore this Sacrament was instituted is this; That we

Second head
generall.
Of the ends
why this Sa-
crament was
instituted.

1.

2.

might

might testifie to the world and to the Princes of the world, who are enemies to our profession; that we might openly avow and testifie vnto them our Religion and our manner of worshipping, in the which we avow and worship Christ: and that we might also testifie our loue towards his members our brethren: this is the second end wherefore it was instituted. The third end wherefore it was instituted is this; 3. to serue for our speciall comfort and consolation, to serue as a soueraigne medicine for all our spirituall diseases, as we find our selues either readie to fall or prouoked to fall, by the diuell, the flesh, or the world; or after that we haue fallen and are put to flight by the diuell, and would faine flie away from God; God of his mercie, and of his infinite pitie and bottomles compassion hath set vp this Sacrament as a signe on an high hill, whereby it may be seene on euery side farre and neere, to call all them againe that haue runne shamefully away: and he clucks to them as a Henne doth to her chickens, to gather them vnder the wings of his infinite mercie. The fourth end wherefore this Sacrament was instituted is this, that in this action we might thanke him for his benefits, and render to him heartie thanks, that he hath come downe so familiarly to vs, bowed the heauens as it were and giuen vs the bodie and bloud of his owne Sonne, that we might render vnto him heartie thanks, and so sanctifie his benefits vnto vs: for this thanksgiuing, this Sacrament was also instituted. Thus far concerning the ends briefly.

Third head
generall.

Now I come to the things contained in this Sacrament. Ye see with your eyes there are corporall things, visible things, as the Bread and Wine. There are againe hid from the eye of your bodie, but present to the eye of your mind, spirituall things, heauenly and inward things: both these are in the Sacrament.

Of the things
contained in
this Sacramēt
outward and
inward; wher-

The corporall, visible and outward things, are the things which are appointed to signifie the spirituall, heauenly, and inward things. And why? Nothing without a reason. These corporall signes are appointed to signifie the spirituall things,

things, because we are corporall, we are earthly bodies, we have our soule lodging within a carnall body, in a tabernacle of clay, a grosse tabernacle, which cannot be wakened nor moued except by the things that are like to it selfe. It cannot be induced to the consideration of heavenly things, except by grosse, temporall, and corporall things. If we had bene of the nature of the thing signified, that as the thing signified is spirituall and heavenly, so we had bene spirituall, & heavenly, we had not needed a corporall thing: so if the thing signified had bene as we are, corporall, earthly, & visible, we had not needed a signe, to leade vs to consider of it: But because the thing signified, is spirituall, & we are corporall, therefore to bring vs vnto the sight of these spirituall things, he vseth a corporall meanes, & an outward signe. This is the reason wherfore these corporall signes are appointed to signifie the spirituall thing.

The spirituall thing in both the Sacraments, is one and the selfe same, Christ Iesus, signified in both the Sacraments: yet in diuerse respects, he is the thing signified in Baptisme, and he is the thing signified in the Lords Supper. This Christ Iesus, in his blood chiefly, is the thing signified in the Sacrament of Baptisme: and why? Because that by his blood he washeth away the filth of our soules; because that by the vertue of his blood, he quickneth vs in our soules, with a heavenly life: because that by the power of his blood he ingrafteth and incorporateth vs in his owne body. For that Sacrament is a testimonie of the remission of our sinnes: that is, of the cleanness of our consciences, that our consciences by that blood are washed inwardly. It testifieth also our new birth, that we are begotten spirituallly to a heavenly life. It testifieth also the ioyning of vs in the body of Christ. As it is a testimonie, so it is a seale: it not onely testifieth, but sealeth it vp in our hearts, and maketh vs in our hearts to feele the taste of that heavenly life begun in vs, that we are translated from death, in the which we were conceiued, and ingrafted in the body of Christ.

Marke then: Christ in his blood, as he is the washing of
our

our regeneration, is the thing signified in Baptisme. In this Sacrament of the Lords Supper, againe, this same Christ is the thing signified, in another respect; to wit in this respect, that his body and blood serue to nourish my soule to life euerlasting: for this Sacrament is no other thing but the image of our spirituall nourishment; God testifying how our soules are fed and nourished to that heauenly life, by the image of a corporall nourishment. So in diuerse respects the same thing, that is, Christ Iesus, is signified in Baptisme, and is signified in the Lords Supper: In this Sacrament, the fruites of Christs death whereof I spake, the vertue of his sacrifice, the vertue of his passion; I call not these fruites and vertues onely, the thing signified in the Sacrament of the Lords Supper: but rather I call the thing signified, that substance and that person, out of the which substance this vertue and these fruites do flow and proceede. I grant and it is most certaine, that by the lawful vse & participiation of the Sacrament thou art partaker of all these fruites: yet these fruites are not the first and chiefe thing, whereof thou art partaker in this Sacrament; but of force thou must get another thing first. It is true that no man can be partaker of the substance of Christ, but the same soule must be also partaker of the fruites that flow from his substance: yet notwithstanding, thou must discern betwixt the substance & the fruits that flow from the substance, and thou must be partaker of the substance in the first roome; then in the next place, thou must be partaker of the fruites that flow from his substance. To make this cleere; in Baptisme, the fruites of Baptisme are remission of our sinnes, mortification, the killing of sinne, and the sealing vp of our adoption, to life euerlasting. The substance out of the which these fruits do flow, is the blood of Christ. Ye must here of force discern between the blood, which is the substance; and betweene remission of sinnes, washing, and regeneration, which are the fruites that flow from this blood: so in the Sacrament of the Lords Supper, the fruites of that Sacrament are, the growth of faith, and the increase in holinesse. The thing signifi-

nified is the substance; that is, the body and blood of Christ is the substance, out of which this growth in faith and holinesse doth proceede. Now see ye not this; That you must discern betweene the substance and the fruites, and must place the substance in the first place? So that the substance of Christ, that is, Christ himselfe, is the thing signified in this Sacrament. For your owne experience will make this plaine vnto you: Before your stomacke be filled with any foode, ye must eat the substance of the food first: before you be filled with bread, ye must eat the substance of the bread first; before your drowth be quenched with any drinke, ye must of necessity drinke the substance of the drinke first. Even so after this manner; before the hunger of your soules be satisfied, & the thirst thereof quenched, ye must eat the flesh of Christ and drinke his blood first, and that by faith. So consider the one by the other; looke to what vse bread and wine serue to thy body, to the same vse the body and blood of Christ serue to thy soule; and he that appointed the one to serue for thy body, the same God appointed the other to serue for thy soule. So looke how impossible it is for thee, to be fed with that food y^e neuer cometh into thy mouth, or to recouer health by those drugs which neuer were applyed; it is as impossible for thee to be fed by the body of Christ and to get thy health by the blood of Christ, except thou first eat his body, and drinke his blood. Then ye see, that the thing signified in the Lords Supper, is not the fruites so much as the body and blood, and Christ Iesus, which is the fountaine and substance, from which all these fruites do flow and proceed.

Then I say, suppose Christ who is the thing signified, remaine alwaies one and the same in both the Sacraments: yet the signes whereby this one Christ is signified in the Sacraments, are not one, nor of an equall number. For in Baptisme the thing that representeth Christ is Water. In the Lords Supper, the things that represent Christ, are Bread & Wine. Water is appointed to represent Christ in Baptisme, because it is meekest to represent our washing with the blood of Christ

The thing signified in both the Sacraments, is one: the signes are not one.

Christ: for what is fitter to wash with then water? So there is nothing meeter to wash the soule, then the bloud of Christ. In this Sacrament he hath appointed Bread and Wine: why? Because there is nothing more meete to nourish the body then bread and wine; so the Lord hath not chosen these signes without a reason. As the signes in the Sacrament are not alwayes one, so the same in both, are not of one number: For in Baptisme, we haue but one element; in this Sacrament, we haue two elements. Now what is the reason of this diuersity, that the Lord in the one Sacrament, hath appointed two signes, and in the other but one signe? I will shew you the reason. He hath appointed onely one signe in Baptisme, to wit, Water; because Water is sufficient enough for the whole. If water had not bene sufficient to represent the thing signified, he would haue appointed another signe: but in respect that Water doth the turne, and representeth fully the washing of our soules by the bloud of Christ, what need then haue we of any signe? Now in this Sacrament one signe will not suffice, but there must be two. And why? Wine cannot be sufficient alone, neither can Bread be sufficient alone: for he that hath Bread onely, and Wine onely, hath not a perfect corporall nourishment; therefore that they might represent, and let vs see a perfect nourishment, he hath giuen vs both Bread and Wine (for the perfect corporall nourishment standeth in meate and drinke) to represent the full and perfect nourishment of the soule. Marke how full and perfect a nourishment he hath to his body that hath store of Bread and Wine: so he that hath Christ lacketh nothing of a full and perfect nourishment for his soule. Then you see the reason wherefore there are two signes appointed in this Sacrament, and onely one signe in Baptisme.

Why in Baptisme there is but one signe, and in the Lords Supper two.

Two questions:
What power the bread hath to be a signe in this Sacrament;

There remaineth yet concerning these signes, two thing to be enquired. First, what power hath that Bread in this Sacrament, to be a signe more then the bread which is vsed in common houses: from whence cometh that power? Next, if it haue a power, how long endureth and remaineth that power

power with the bread? For the first, concerning the power which that bread hath more then any other bread, I will tell you. And how long that power endureth.

That Bread hath a power given vnto it by Christ & by his institution; by the which institution it is appointed to signify his bodie, to represent his body, and to deliuer his bodie. That Bread hath a power flowing from Christ and his institution, which other common bread hath not: so that if any of you would aske, when the Minister in this action is breaking or distributing that Bread, pouring out and distributing that Wine; if you would I say, aske what sort of creatures those are? this is the answer: They are holy things. Ye must giue this name to the signes and seales of the body and bloud of Christ. That Bread of the Sacrament is a holy Bread; and that Wine is an holy Wine: Why? Because the blessed institution of Christ, hath seuered them from that vse whereunto they serued before, and hath applyed them vnto an holy vse; not to feede the bodie, but to feede the soule.

Thus farre concerning the power of that Bread: it hath a power flowing from Christ and his institution. Now the second thing is, how long this power continueth with that Bread; how long that Bread hath this office. In a word, I say, this power continueth with that Bread during the time of the action; during the seruice of the Table. Looke how long that action continueth, and that the seruice of the Table lasteth, so long it continueth holy Bread; so long continueth the power with that Bread: but looke how soone the action is ended, so soone endeth the holinesse of it: looke how soone the seruice of the Table is ended; so soone that Bread becomes common bread againe, and the holinesse of it ceaseth. Then this power continueth not for euer, but it continueth onely during the time of the action & seruice of the Table. Thus far concerning the Elements. 2. Answer.

There is besides the Elements another sort of signes in the Sacrament: there is not a ceremonie in the Sacrament of the Lords Supper, but is a signe, and hath it owne spirituall

signification with it: as namely, looking to the breaking of that Bread, it representeth vnto thee the breaking of the bodie and blood of Christ. Not that his bodie and bones were broken, but that it was broken with dolour, with anguish and distresse of heart; with the weight of the indignation and furie of God, that he sustained for our sinnes which he tooke vpon him. Then the breaking is an essentiall ceremonie: the pouring out of the wine also is an essentiall ceremonie. For as ye see clearely, that by the Wine is signified the blood of Christ, so by the pouring out of the Wine, is signified that his blood was seuered from his flesh; and the seuering of those two maketh death: for in blood is the life; and consequently it testifieth his death. The pouring out of the Wine then telleth thee, that he died for thee, that his blood was shed for thee; so this is an essentiall ceremonie which must not be left out. Likewise the distribution, giuing and eating are essentiall ceremonies. And what doth the eating testifie vnto thee? The applying of the bodie & blood of Christ vnto thy soule. So that there is none of these rites but haue their owne signification; and there cannot one of them be left out but ye shall peruert the whole action. Thus far concerning the signes.

An obseruation.

Now what profit can ye make of all this discourse? Learne this lesson, and ye shall make profite by these things. In respect that euery signe and ceremonie hath it owne spirituall signification, so that there is not a ceremonie in this whole action that wanteth it owne spirituall signification; consider this and thinke with your selues at that time especially when ye are at the Lords Table, and in the sight of that action, that looke what thou seest the Minister doing outwardly, what euer it be: (Is he breaking that Bread? is he dealing that Bread?) Thinke assuredly with thy selfe that Christ is as busie doing all these things spirituallly vnto thy soule: he is as busie giuing vnto thee his owne bodie with his owne hand: he is as busie giuing to thee his owne blood with the vertue and efficacie of it. So in this action (if thou be a faithfull Communicant) looke what the mouth doth,
and

and how the mouth of the bodie is occupied outwardly: so is the hand and mouth of the soule (which is faith) occupied inwardly. As the mouth taketh that Bread and that Wine; so the mouth of thy soule taketh the body and bloud of Christ, and that by faith. For by faith and a constant persuasion, is the onely way to eate the bodie and drinke the bloud of Christ inwardly: and doing this, there cannot but follow a fruitfull eating. Thus far for the consideration of the signes.

Now cometh in the matter wherein greatest difficultie standeth, whereof I spake the last day as God gaue me the grace; yet in the particular I must speake as well as in the generall, but somewhat more shortly. Then ye haue to vnderstand for the better information of your consciences; & for the better preparation of your soules ye haue to vnderstand, how that Bread and that Wine which are signes, are coupled with the body and bloud of Christ which are signified thereby: What sort of coniunction is this, and from whence this coniunction floweth I shall be brieve; because I haue already in my last Lecture spoken of it at large.

How the signes, & the thing signified, are conioyned in the Sacrament.

Take heede, for if ye giue not good attention, it is not possible that ye can conceiue this coniunction. Concerning this coniunction would you know how these two are coupled? Then must you first marke the nature of the signes, and the nature of the thing signified; ye must obserue both their natures: And why? Because nothing can be coupled nor conioyned with other, but so far as the nature of it will suffer; if the nature of it will not suffer a coniunction, they cannot be conioyned. Or will the nature of it suffer a coniunction? looke how farre it will suffer a coniunction, so far are they conioyned. Seeing then ye must obserue the nature of the things that are conioyned, first marke the thing signified what the nature thereof is; marking that, ye shall see that the thing signified is of a spirituall nature, or a heauenly and mysticall nature. Then may ye conclude, that this spirituall thing will suffer a spirituall coniunction, a mysticall and

secret coniunction.

Againe, obserue the signe: The signe of his nature (as I haue told you) hath a relation vnto the thing signified: and the thing signified, of his nature hath a relation vnto the signe. So then the signe and the thing signified will suffer to be conioyned by a mutuall relation: both the signe and the thing signified, in respect they haue a mutuall relation the one vnto the other, they will suffer themselues to be conioyned by a relatiue coniunction. Now if ye aske me what sort of coniunction is betweene that Bread and Wine and the bodie and bloud of Christ: to tell you in a word, I say, it is a secret and spirituall coniunction; such a coniunction as standeth in a mutuall respect betwixt the Bread and the bodie of Christ, and betwixt the Wine and the bloud of Christ: then I say, it is a secret and a spirituall coniunction. Ye would not be so inquisitiue of this coniunction if it were corporall, visible, or locall: if you saw them both before your eyes, you would not aske how they are conioyned; or if thou didst see them both in one place. But because you see but the one with your eyes, and the other is hid, this maketh the coniunction the more difficult to be vttered and vnderstood. And how is it possible that ye can conceiue this secret & hid coniunction, except you haue the eyes of your mind illuminated by the Spirit, whereby ye may come to the right vnderstanding? But if ye haue any insight into these spirituall matters that come by faith, this coniunction will appeare as clearly by the eye of your faith, as the physicall coniunction doth to the eye of your body.

Now to haue this matter made more plaine; there is another coniunction which serueth to make this coniunction very cleare: namely, the coniunction betwixt the word which I speake, and the thing signified by that same word. As if I speake to you of things in this language which ye vnderstand, be it of things past though neuer so long since; of things to come though neuer so farre off; of things absent though neuer so farre distant; yet so soone as I speake the word, whether it be of things past or to come, the thing

it selfe will come into your mind. The word is heard no sooner by your eare, but the thing signified by the same word cometh into your mind. What maketh the thing signified, though absent, to come into my mind? This could not be, except there were a coniunction betweene the word and the thing signified by the word.

As for example; if I speake of the King who is now a great way distant from vs, (I pray God blesse him) ye will no sooner heare the word, but the King who is the thing signified by the word, will come into your mind. If I speake of things past, though they be already expired, yet the thing signified will presently come into your mind: so there is a coniunction ye see, betweene the word and the thing signified by the word. Marke this coniunction, and ye shall get the nature of the coniunction and coupling of the signe, which is the thing signified in the Sacrament.

For obserue what sort of coniunction is betweene the word and the thing signified by the word, the same sort of coniunction is betweene the Sacrament which is seene to the eye of your body, and the thing signified by the Sacrament, which is seene to the eye of your soule onely. As for example; so soone as thou seest that bread taken in the hand of the Minister, thou seest it not so soone, but incontinent the body of Christ must come into thy minde; these two are so conioyned, that they come both together: the one to the outward senses; the other, to the inward senses. This is not enough now, because in the institution ye are commanded to go further; and not onely to looke to that bread and that wine, but to take that bread and that wine: incontinent as your hands take the one, so your heart takes the other; as your teeth eates the one, so the teeth of your soule, which is faith, eates the other; that is, applyeth Christ vnto your soule. So ye see there is a coniunction here, secret and mysticall: and therefore Christ cannot be conioyned but by a secret and mysticall coniunction. The coniunction betweene Christ and vs, is a secret and mysticall coniunction, which the Apostle in the fist of the *Ephes.* calleth that

spirituall coniunction, full of an high mystery: this coniunction cannot be taken vp at the first. So seeing the coniunction is secret and spirituall, and not perceiued but by the spirit of God; all is as nothing except ye haue some portion and measure of his Spirit. All that is taught in the word and Sacraments will neuer do you good, will neuer carry your soules to heauen, except the Spirit of God illuminate your mindes, and make you to finde in your soules the thing that ye heare in the word. Then learne this; seeing the word cannot be vnderstood but by the spirit of God, craue that the Lord would illuminate the eyes of your mindes by his Spirit; and be you as carefull to get the Spirit as ye are carefull now in the hearing of the word. Thus farre concerning the coniunction.

How the
signe, and the
thing signifi-
ed, is receiued

Now ye haue heard how the signe is conioyned with the thing signified, what remaineth for you to know? This restteth yet to know, how the signe is receiued, & how the thing signified is receiued; whether they be both receiued with one mouth or not; whether the signe and the thing signified be receiued after one fashion and maner, or not. And marking the diuerse maner of receiuing, & the diuersity of the instruments, ye shall not easily erre in the Sacrament. The signe, and the thing signified, are receiued by two mouthes: for ye see the signes, that is, that bread and wine, whereunto they are giuen; they are giuen to the mouth of the body. Then the mouth of the body is the instrument that receiuet that bread and that wine, which are the signes. As that bread and that wine, are visible and corporall: so the mouth and instrument, whereby they are receiued, is visible and corporall. The thing signified by the bread and wine, is not receiued by the mouth of the body: no, the Scripture denieth that plainly; but it is receiued by the mouth of the soule. Then there are two mouthes: that bread and that wine, which are the signes, are receiued by the mouth of the body: Christ, who is the thing signified, is receiued by the mouth of the soule; that is, by a true faith.

Then

Then bring not to the Lords Table one mouth onely, (for if ye bring the mouth of your body onely, it auaileth nothing:) but bring with you also the mouth of your soule, a constant perswasion in the death of Christ, for that is auaileable.

Now concerning the manner how the signes are received, and the manner how the thing signified is received, ye may easily know that these corporall and naturall signes must be received after a corporall and naturall manner: they must be taken with the hand or mouth of the body. Againe, a supernaturall thing must be received after a supernaturall manner: And a spirituall thing must be received after a spirituall manner. So as the signes are corporall, and received after a corporall manner with the hand or the mouth of the body; in like mannner the thing signified is spirituall, and received after a spirituall manner with the hand and mouth of the soule, which is true faith. Thus ye haue briefly deliuered vnto you the whole preparation, that is necessary for the vnderstanding of the Sacrament.

Now what doctrine gather I from this? Of this last point, where I say that Christ is the thing signified, & cannot be perceived but by faith, cannot be received nor digested but by a faithfull soule: what kinde of receiuing confirme I in this Sacrament? I establish no kinde of receiuing of Christ but a spirituall receiuing: he can not be perceived nor received but by faith, and faith is spirituall: Therefore in this Sacrament I establish onely a spirituall taking of Christ; and not a carnall, or fleshly receiuing. This is the ground: Now let vs see what inconuenience can follow vpon this ground. The Papists say, that vpon this ground this inconuenience shall follow. If there be no receiuing of Christ but a spirituall receiuing, then (say they) your Sacrament is in vaine; this Sacrament of the Lords Supper was instituted to no end. And what is their reason? If there be no way to receiue Christ (say the Papists) but by faith, what neede you then a Sacrament? Ye receiue Christ by faith, in the word: by the naked and simple preaching of the word,

What kinde of receiuing Christ, is established in the Sacrament.

Inconueniences cast in by the Papists against the spirituall receiuing of Christ in the Sacrament.

ye get faith. So the simple word may serue the turne. What neede haue ye of a Sacrament, if ye get not some new thing in the Sacrament, which ye could not get in the word?

First incon-
uenience:
That the Sa-
crament is
superfluous.

This is their argument; whereof ye see their conclusion to be this: We get no other new thing in the Sacrament then we do in the word, if there be no receiuing but spirituall. *Ergo*, The Sacrament is superfluous.

We admit the Antecedent to be true: we get no other thing, nor no new thing in the Sacrament, but the same thing which we got in the word. I would haue thee deuise and imagine with thy selfe, what new thing thou wouldst haue: let the heart of man deuise, imagine, and wish; he durst neuer haue thought to haue such a thing as the Sonne of God; he durst neuer haue presumed, to haue pierced the clowdes, to haue ascended so high, as to haue craued the Sonne of God in his flesh, to be the food of his soule. Hauing the Sonne of God, thou hast him who is the heire of all things; who is King of heauen and earth; and in him thou hast all things. What more then canst thou wish? What better thing canst thou wish? He is equall with the Father, one in substance with the Father, true God, and true man, what more canst thou wish? Then I say, we get no other thing in the Sacrament then we had in the word: content thee with this. But suppose it be so; yet the Sacrament is not superfluous. But wouldest thou vnderstand what new thing thou obtainest, what other thing thou gettest? I will tell thee. Suppose thou get that same thing which thou hadst in the word, yet thou gettest that same thing better. What is that *better*? Thou obtainest a greater and surer hold of that same thing in the Sacrament, then thou hadst by the hearing of the word. That same thing which thou possessedst by the hearing of the word, thou doest possesse now more largely; it hath larger bounds in thy soule by the receiuing of the Sacrament, then otherwise it could haue by the hearing of the word onely. Then wilt thou aske what new thing we get? I say, we get this new thing: we get Christ better then before

Refutation of
the first In-
conuenience.

before; we get the thing which we had more fully: that is, with a surer apprehension then we had it before; we get a greater hold of Christ now. For by the Sacrament my faith is nourished, the bounds of my soule are enlarged: and so, whereas I had but a little hold of Christ before, as it were betweene my finger and my thumbe, now I get him in my whole hand; and still the more that my faith groweth, the better hold I get of Christ Iesus. So the Sacrament is very necessary, and if it were no more but to get Christ better, & to get a faster apprehension of him by the Sacrament then we could haue before.

Now if it were true that the Sacrament is superfluous: by the same reason it should follow also, that the repetition of the Sacrament is superfluous. For when ye come to the Sacrament the second time, ye get no other thing then ye did the first time: when ye come vnto the Sacrament the third time, ye get no other thing then ye did the first time: and yet no man will say, that the third and the second coming is a superfluous thing. And why? Because by the second coming my faith is augmented, I vnderstand better, I grow in knowledge, I grow in apprehension, I grow in feeling: and in getting the growth of all these, as oft as I come there is no man will say that the oft coming to the Sacrament is superfluous, and if it were euery day once. So their first inconuenience auaieth not: We get no new thing in the Sacrament; *Ergo* the Sacrament is superfluous.

Thus far for the first. Then there depends another thing on the same ground. If Christ be not receiued but by faith, then, say we, no wicked bodie can receiue him; he that lacketh faith cannot receiue him. He that lacketh faith may receiue that Sacrament of that Bread and Wine, and may eate of that Bread and drinke of that Wine; but he that wanteth faith, may not eate and drinke of the body and bloud of Christ signified by that Bread and by that Wine. So this is the ground: No faithlesse people can receiue Christ, nor eate the bodie of Christ in the Sacrament.

Against this ground they bring their Argument out of the

the same words of the Apostle which I haue read; the words are these; *He that eateth of this Bread vnworthily* (saith the Apostle) *and drinketh of this Cup vnworthily, is guiltie of the bodie and bloud of Christ.*

Second inconuenience.

There is their ground: So that their Argument will suffer this forme: *No man can be guiltie of that thing which he hath not receiued; they haue not receiued the bodie and bloud of Christ: therefore they cannot be guiltie of the body and bloud of Christ: but so it is that the Apostle saith, they are guiltie, therefore they haue receiued the bodie and bloud of Christ.*

Refutation of the second inconuenience objected, wherein are sundrie reasons giuen, why the wicked are counted guiltie of the body and bloud of Christ.

I answer vnto the Proposition and say, it is very false: They could not be guiltie of that bodie and bloud, except they had receiued it; for they may be guiltie of that same bodie and of that same bloud, suppose they neuer receiued it. But marke the Text the Text saith not, that they eate the bodie of Christ vnworthily; but it saith, that they eate that Bread and drinke that Wine vnworthily: and yet because they eate that Bread & drinke that Wine vnworthily, they are counted before God guiltie of the bodie and bloud of Christ. Now wherefore is this? Not because they receiue him; for if they receiued him, they could not but receiue him worthily, for Christ cannot be receiued of any man but worthily: but they are accounted guiltie of the bodie and bloud of the Sonne of God, because they refused him. For when they did eate that Bread and drinke that Wine, they might if they had had faith, haue eaten and drunke the flesh of Christ Iesus. Now because thou refusedst the body of Christ offered to thee, thou contemnest his bodie offered vnto thee; if thou haue not an eye to discern and iudge of this bodie that is offered. For if they had had faith, they might haue seene his bodie offered with the Bread; by faith they might haue taken that same bodie, and by faith, they might haue eaten that same bodie. Therefore lacking their wedding garment, wanting faith whereby they should eate the bodie and drinke the bloud of Christ; wanting faith which is the eye of the soule to perceiue, and the mouth of the soule to receiue that bodie which is spiritually offered; they
are

are counted guiltie of that same bodie and blood.

Now let vs make this more cleare by a similitude. Ye see among worldly Princes, their custome is not to suffer their maiestie to be impeached in the smallest thing that they haue. What meaner thing is there that concerneth the maiestie of a Prince then a seale? for the substance of it is but waxe: yet if thou disdainefully vse that seale and contemne it, and stampe it vnder thy feete, thou shalt be esteemed as guiltie of his bodie and blood as he that laid violent hands on him, and thou shalt be punished accordingly. Much more if thou come as a swine or a dog to handle the scales of the bodie and blood of Christ; much more, I say, mayest thou be reckoned guiltie of his bodie and of his blood.

Thus farre of the eating of the bodie of Christ: The wicked cannot eat the bodie of Christ; but they may be guiltie of it. The Apostle maketh this more plaine yet by another speech which I haue sometimes handled in this place. In *Hebr. 6. 6.* it is said that *Apostates*, they that fall away, crucifie the Sonne of God againe; and their falling away maketh them as guiltie as they were who crucified him. He is now in heauen, they cannot fetch him from thence to crucifie him: yet the Apostle saith they crucifie him. Why? Because their malice is as great as theirs that crucified him, because they match in malice with them that crucified him; so that if they had him on the earth they would do the like: therefore they are said to crucifie the Son of God. So in *Heb. 10. 29.* there is another speech: the wicked are said to stampe the blood of Christ vnder their feete. Why? Because their malice is as great as theirs that stamped his blood.

Now they are accounted for this reason to be guiltie of the bodie and blood of Christ, not because they eate his bodie, but because they refused it when they might haue had it.

Now the time remaineth yet wherein we may haue the Exhortation.
 bodie and blood of Christ. This time is very precious, and the dispensation of times is very secret and hath it owne bounds;

bounds: if ye take not this time now, it will away. This time of grace and of that heauenly foode hath bene dispensed vnto you very long: but how ye haue profited, your liues and behauiours testifie. Remember therefore your selues in time, and in time make vse of it; for ye know not how long it will last: craue a mouth to receiue as well the foode of your soules that is offered, as ye do the food of your bodies: & take this time while ye may haue it, or assuredly the time shall come, when ye shall cry for it but shall not get it; but in place of grace and mercie, shall come iudgement, vengeance, and the dispensation of wrath.

They will not leaue this matter so, but they insist yet, and they bring more Arguments to proue that the wicked are partakers of the bodie and bloud of Christ; *That bread (say they) ye will grant which the wicked man eates is not naked bread, but is that bread which is the Sacrament.* Thus then they make their Argument; *The Sacrament hath euer conioyned with it, the thing signified: But the Sacrament is giuen to all, therefore the thing signified is giuen to all.*

Third incon-
uenience.

Refutation
of the third
inconueni-
ence.

What if I grant to them all this Argument? There should no inconuenience follow. For the thing signified may be giuen to all; that is, offered to all, as it is offered to all men, and yet not receiued of all. Giuen to all; therefore receiued of all, it followeth not. I may offer you two things; yet it is in your owne will, whether you will take them or no, but ye may take the one and refuse the other: and yet he that offers, offered you the thing that ye refused, as truly as the thing which ye tooke. So God deceiueth no man: but with the word and Sacraments assuredly he giueth two things, if they would take them. By his word he offers the word to the care, he offers Christ Iesus to the soule. By his Sacraments he offers the Sacraments to the eye, he offers Christ Iesus to the soule.

Now it may be that where two things are truly and conioyntly offered, a man may receiue the one and refuse the other. He receiue the one, because he hath an instrument to take it: he refuseth the other because he wanteth an instrument.

ment. I heare the word, because I haue an eare to heare it with: I receiue the Sacrament, because I haue a mouth to receiue it with: but as for the thing which the word and Sacraments represent, I may refuse it; because I haue not a mouth to take it, nor an eye to perceiue it: and therefore the fault is not on Gods part, but on our part. The wicked get the body and bloud of Christ offered to them conioyntly with the word and Sacraments; but the fault is on their part, that they haue not a mouth to receiue him, and God is not bound to giue them a mouth. Marke this: That if it were not of Gods speciall grace and mercy, that he giueth me an eye to perceiue him, & a mouth to receiue him, I would refuse him as wel as they. So this Argument holdeth not: *Christ is offered to all; Ergo, he is receiued of all.* Happy were they, if they could receiue him. Thus far for the 3. Argumēt.

What resteth now for the full vnderstanding of the Sacrament? These things remaine; That we vnderstand the Sacramentall speeches that are vsed in the Sacrament: for we vse to speake of them: God vseth to speake of them: and the Ancients vse to speake of them. We vse to say, that the soule eateth the body of Christ, and drinketh the bloud of Christ. These speeches would be opened to you, how the soule is said to eate the body, and drinke the bloud of Christ: these speeches are Sacramentall; yet ye are not the wiser: but I will make it plaine by Gods grace. They are Sacramentall; what is that? Ye know it is proper to the body to eate and drinke, they are the proper actions of the body onely. Now they are ascribed to the soule by a translation, by a figuratiue manner of speaking. That which is proper to the body, is ascribed to the soule, and it is said that the soule eateth and drinketh. The eating of the soule doth resemble the eating of the body: then the eating of the soule is no other thing but the applying of Christ to the soule; to beleue that he hath shed his bloud for me; that he hath purchased remission of sinnes for me. Wherefore then call you this an eating? Thy body eateth when thou appliest the meate to thy mouth. If then the ea-

How the soule is said to eate the body, and drinke the bloud of Christ.

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ting of the body be no other thing but the applying of the meat to the mouth; the eating of the soule is no other thing but the applying of the nourishment to the soule. Then ye see what is meant by the eating and drinking of the soule: no other thing but the applying of Christ to my soule, and the applying of his death and passion to my soule; and this is onely done by faith: therefore he that lacketh faith cannot eat Christ. Thus farre for the eating and drinking of the soule, which are Sacramentall speeches.

There remaineth now of all these great things, & of al this doctrine which hath bin taught, but this one lesse: That thou learne to apply Christ rightly to thy soule. Thou art a great Diuine, if thou hast learned this wel: for in the right application of Christ to the sick soule, to the wounded conscience, and diseased heart, here begins the fountaine of all our felicity, and the wel-spring of all our ioy. And I will tell you what this application worketh: Obserue what the presence of thy soule within thee (suppose thou want Christ in thy soule) doth to this earthly body, to this lump of clay; as by the presence of the soule, it liueth, it moueth, it feeleth: as the soule giueth to the body, life, mouing, and senses: that same very thing doth Christ vnto thy soule. Hast thou once laid hold of, and applied him to thee? As the soule quickens thy body, so he quickens thy soule; not with an earthly or temporall life, but with the life which he liueth in heauen: he makes thee to liue that same life, which the Angels liue in heauen: he maketh thee to moue not with worldly motions, but with heavenly, spirituall and celestiall motions. Againe, he inspires in thee not outward senses, but heavenly senses; he worketh in thee, a spirituall feeling, that in thine owne heart and conscience, thou mayst find the effect of this word. So by the coniunction of Christ with my soule, get a thousand times greater benefits, then the body doth by the soule: for the body by the presence of the soule getteth onely an earthly and temporall life, subiect to continuall misery; but by the presence of Christ in my soule I see a blessed life, I feele a blessed life: and that same life takes daily

daily more and more increase in me. Then the ground of all our perfection and blessednesse, standeth in this coniunction: & suppose thou mightest liue *Methuselaes* yeers, and wert euer seeking; yet if in the last houre, thou get this coniunction thou must thinke thy trauell well bestowed; thou hast gotten enough: for if we haue obtained Christ, we haue gotten al with him. Then the applying of Christ to my soule, is the fountaine of all my ioy & felicity. Now let vs see how we get this coniunction. This is a spirituall coniunction, a coniunction hard and difficult to be purchased, obtained & gotten of vs. How then is this coniunction brought about? which are the meanes of this coniunction on Gods part? and which are the means on our part, to get Christ, to put Christ in our soules, and to make Christ one with vs? There is one meanes on Gods part, that helpeth vs vnto Christ, and there is another on our part. On Gods part, there is the holy Spirit, which offereth the body and bloud of Christ to vs: and on our part, there must be a meanes, or else though he offer, we will not receiue. Therefore of necessity there must be faith in our soules, to receiue that which the holy Spirit offers, to receiue that heavenly food of the body and bloud of Christ which the holy Spirit offers. Then faith and the holy Spirit are the two meanes of this spirituall, and heavenly coniunction. By these two meanes, by faith and by the holy Spirit, I get the body of Christ, the body of Christ is mine, and he is giuen to my soule. Now here comes in the question; How canst thou say that the body of Christ is giuen or deliuered to thee, seeing the body of Christ is sitting at the right hand of God the Father? and looke how great distance is betwixt heauen and earth, as great distance is there betwixt the body of Christ, and thy body: how then say ye, that the body of Christ is giuen to you? The Papists vnderstand not this; and therefore they imagine a grosse and carnall coniunction. Except the Spirit of God reuale these things, they cannot be vnderstood. The Spirit of God must illuminate our mindes, and be planted in all our hearts before we can come to the vnderstanding of this. Then wouldest thou vnder-

derstanding of this. Then wouldest thou vnderstand how Christ is giuen thee? This ground is true, that the body of Christ is at the right hand of the Father; the bloud of Christ is at the right hand of the Father: yet notwithstanding, though there be as great distance betwixt my body and the body of Christ, as is betwixt heauen and earth, yet Christs body is giuen to me, because I haue a title to his body giuen to me: the right and title which is giuen to me of his body and bloud, makes me to possesse his body and bloud. The distance of the place, hurteth not my title nor my right: for if any of you haue a peece of Land lying in the farthest part of England, if ye haue a good title to it, the distance of the place cannot hurt your title: so I say, the distance of place hurts not my title and my right that I haue to Christ. But though he be sitting at the right hand of the Father, yet the title and right that I haue to him makes him mine; so that I may say truly, this Christ is my property. Then Christ is not made mine, because I fetch him out of the heauens: but he is mine because I haue a sure title and right to him, and hauing a sure title and iust right to him, the distance of place, how farre soeuer it be, can no wayes hurt my title nor right; but where-euer he be, he is mine, because I haue a right and title to him. Yea not onely haue I a title to him, but this title is confirmed to me: For as I get a title to him in the word, (and if I got not that title to him in the word, I durst not come to the Sacrament) so in the Sacrament I get the confirmation of my title, I get the Seale which confirms my title. Then to come to the point, Christs body is sitting at the right hand of the Father, and yet he is mine, and is deliuered to me, because I haue right to his body, be it, where it will: he was borne for me, giuen to mee, and deliuered to me. So distance of place hurts not the surety of my title, as propinquity of place helps not the surety of the same. Though Christ would bow the heauens, and touch thee with his body as he did *Indas*, yet this could not helpe thee; for if thou hast not a title to him, thou darest not call him thine. So it is not the neereness nor proximity of place that

that maketh Christ mine: It is onely the right that I haue to him: I haue right to him onely by faith: So by faith onely Christ is made mine. But they thinke they haue gotten a great vantage of vs, if we be so farre from Christ as the heauen is from the earth; but this shall be answered by Gods grace. I haue a title to his bodie, his bodie is distant from my bodie: yet his bodie is not distant from me, that is, from my soule; I say his bodie and my soule are conioyned. It is a strange ladder that will reach from the earth to the heauens, yet let me tell you, there is a cord that extendeth from the earth to the heauens; and coupleth me and Christ together, and this is onely true faith: By true faith, Christ, though he be in the heauens, is coupled and conioyned with me who am here on earth. I will shew you this by a similitude. Is not the bodie of the Sunne in the firmament? It is impossible for you to touch the bodie of the Sunne, yet the bodie of the Sunne and ye are conioyned, How? By those beames that shine on you, by that light that shineth vpon you: Why may not the bodie of Christ then though it be in the heauens, be conioyned with me that am on earth, namely, by the beames, by the light and gladnesse that floweth from his bodie? My bodie and Christs bodie are conioyned by the vertue and power flowing from his bodie: which vertue and power quickneth my dead soule, maketh me to liue the life of Christ, to begin to die to my selfe: and euer the more I die to my selfe, the more I liue to Christ. This conjunction now is the ground, as I told you, of all our felicitie and happinesse, and I haue made it cleare to you at this time so far as God hath giuen me insight. Alwaies ye see this conjunction is brought to passe by two speciall meanes; by the holy Spirit & by faith: If there be no other meanes but these two, what needest thou a carnall or a visible conjunction? Faith is inuisible, and the Spirit is inuisible, therefore thou canst not see it, nor take it vp with the eye of thy bodie: The power of the holy Spirit is so subtile, secret and inuisible, that thou canst not perceiue it nor take it vp with

Faith is that which couples vs and Christ.
Similitude taken from the Sunne.

the eye of the bodie, and it will worke great effects in thy soule or euer thou perceiuest his working. In respect therefore that the meanes of this coniunction are so subtill, secret, and spirituall, why thinkest thou to get a sight of this coniunction with the eye of thy bodie? why imaginest thou such a carnall coniunction as this, which would do thee no good if thou hadst it? Knowest thou not that the Spirit that coupleth vs and Christ is infinite? so that it is as easie for the Spirit to couple vs and Christ, how far distant soeuer we be, as it is easie for our soules to couple our head and the feete of our bodies though they be distant. Then seeing this coniunction is the ground and fountaine of all our happinesse: and seeing this ground of happinesse is so subtill and so spirituall, what is your part? Remoue all your outward senses, remoue all your naturall motions, remoue your naturall discourses and your naturall reason, and follow the sight and information of the Spirit of God: Craue that it would please him to illuminate your vnderstanding, that by the light of his Spirit ye may see clearly the spirituall coniunction. Except the eye of the Spirit be giuen you to perceiue this spirituall coniunction, it is not possible that ye can get any insight in it. But if the Lord of his mercie will bestow some measure of his holy Spirit vpon you; out of question ye shall soone come to the vnderstanding of it, and ye shall thinke the time happie that euer ye heard this word. Except ye haue some part of this Spirit, it is not possible that ye can be spirituall.

That which is borne of flesh and blood will remaine flesh and blood, except the Spirit come in and make it spirituall.

Therefore ye must be borne againe of the Spirit, ye must be borne in the bodie of Christ, his Spirit must quicken you.

This is called the quickning and liuing Spirit of Christ by *Iohn*. And so soone as the Spirit cometh, what doth it? It chaseth away darknesse out of the vnderstanding: whereas before I knew not God, now I see him, not onely generally

rally that he is a God, but that he is my God in Christ. What more doth the holy Spirit? It openeth the heart as well as the minde: and what doth it there? Those things whereon I bestowed the affections of my heart and imployed the loue of my soule, are by the working of the holy Spirit made gall to me, he maketh them venome to me, and to be as deadly hated of me as poyson: He worketh such an inward disposition in my soule, that he maketh me to turne and flie from those things whereon I imployed my loue before, and to imploy it vpon God. This is a great perfection. Alwaies in some measure he maketh me to loue God better then any other thing: He changeth the affections and inclinations of my soule, he changeth the faculties and qualities of my soule: And though our hearts and minds be made new, yet the substance of them is not changed, but onely the faculties and qualities are changed, in respect of the which change we are called new creatures, and except you be found new creatures ye are not in Christ.

Now to come to the point. This secret coniunction is brought to passe by faith and by the holy Spirit: by faith we lay hold on the bodie and bloud of Christ: And though we be as farre distant as heauen and earth are, the Spirit serueth vs as a ladder to conioyne vs with Christ: As the ladder of *Iacob* which reached from the ground to the heauen, to the selfe same vse serueth the Spirit of God to conioyne the bodie of Christ with my soule. Then obserue the whole in a word: What maketh you to haue any right or title to Christ? Nothing but the Spirit: nothing but faith. What should be your studie then? Seeke by all meanes possible to get faith: that as Peter, Acts 15. 9. saith, your hearts and consciences may be sanctified by faith. And if you endeavour not as well to get faith in your hearts as in your minds, your faith auaileth not. What auaileth the faith that flecteth in the fantasie, and bringeth a naked knowledge without the opening of the heart and consent of the will? So there must be an opening of thy heart and consent of thy will to do that thing that God commandeth, or else thy

Conclusion
with an exhortation.

faith auailleth not. Then strue to get faith in your hearts and minds; and doing so, ye do the duties of Christians. This is not done without the diligent hearing of the word, and diligent receiuing of the Sacrament. Then be diligent in these exercises, and be diligent in prayer: Praying in the holy Ghost, that he would nourish your soules inwardly with the bodie and bloud of Christ: That he would increase faith in your hearts and minds, and make it to grow vp more and more daily, vntill you come to the full fruition of that blessed immortalitie: Vnto the which the Lord of his mercie bring vs; and that for the righteous merits of Christ Iesus: To whom with the Father and the holy Ghost, be all honour, praise and glorie, both now and euer: Amen.

THE FIFTH SERMON, V P O N T H E L O R D S S V P P E R.

I. C O R. II. 23.

For I haue receiued of the Lord, that which I also haue deliuered vnto you: to wit, that the Lord Iesus in the night that he was betrayed, tooke Bread, &c.



WE haue heard (wel-beloued in Christ Iesus) in our last exercise, what names were giuen to the Sacrament of the Lords Supper, as well in the Scriptures as by the Ancients of the Latine and East Churches: we heard the chiefe ends wherefore, and whereunto this holy Sacrament was at first instituted: we heard the things that were contained in this Sacrament, what they were, how they are coupled, how they are deliuered, and how they are receiued: we heard also some obiections that might be objected to the contrarie of this doctrine: we heard

heard them propounded, and as God gaue the grace, refused: we heard how the faithfull soule is said to eate Christs body, and drinke Christs blood: We heard the manner how Christ is, or can be receiued of vs. And we concluded in this poynt: That Christ Iesus the Sauour of mankinde, our Sauour, cannot be perceiued nor yet receided, but by a spirituall way and apprehension. Neither the flesh of Christ, nor the blood of Christ, nor Christ himselfe, can be perceiued but by the eye of faith; can be receiued but by the mouth of faith; nor can be layd hold on, but by the hand of faith.

Now faith is a spirituall thing: for faith is the gift of God, powred downe into the hearts and minds of men and women, wrought in the soule of euery one, and that by the mighty working and operation of the holy Spirit. So the onely way to lay hold on Christ being by faith, and faith of it owne nature being spirituall, it followeth therefore that there is no way to lay hold on Christ but a spirituall way: there is not a hand to fasten on Christ but a spirituall hand, there is not a mouth to digest Christ but a spirituall mouth. The Scriptures familiarly by all these termes describe the nature and efficacy of faith.

We are said to eate the flesh of Christ by faith, and to drinke his blood by faith, in this Sacrament: chiefly in doing of two things: First, in calling to our remembrance the bitter death and passion of Christ, the blood that he shed vpon the crosse, the Supper which he instituted in remembrance of him, before he went to the Crosse: the commandement which he gaue: *Do this in remembrance of me*: I say, we eate his flesh, and drinke his blood spirituallly. First in this point, in recording and remembering faithfully how he died for vs, how his blood was shed vpon the crosse. This is the first point, a point that cannot be remembered truly, except it be wrought by the mighty power of the holy Spirit. The second poynt of the spirituall eating standeth in this, That I and euery one of you beleeuue firmly, that he died for me in particular: That his blood was shed on the

How we are said to eate the flesh, and drinke the blood of Christ.

cross, for a full remission and redemption of me and my sins. The chiefe and principall point of the eating of Christ his flesh & drinking of his blood, standeth in beleuing firmly that that flesh was deliuered to death for my sinnes; that that blood of his was shed for the remission of my sinnes: and except euery soule come neere to himselfe, and firmly consent and agree, and be perswaded, that Christ died for him: that soule can not be saued, that soule can not eate the flesh, nor drinke the blood of Christ. Then the eating of the flesh, and drinking of the blood of Christ, standeth in a faithfull memorie, in a firme, beleife, and in a true applying of the merits of the death and passion of Christ, to my owne conscience in particular.

There were sundry things objected against this kind of receiuing: I will not insist to repeate them: But beside all the objections which ye heard objected against this kinde of spirituall receiuing by faith, they say, If Christ his flesh nor his blood be not perceiued, nor receiued, but by the Spirit, by faith in the Spirit: then say they, ye receiue him but by an imagination: if he be not receiued carnally nor corporally, but onely by the Spirit and by faith; then is he not receiued but by way of imagination, conceite, and fantasie. So they account faith an imagination of the minde, a fantasie and opinion, fleeting in the hearts of men. I cannot blame them to thinke so of faith: For as none can iudge of the sweetenesse of hony, but they that haue tasted of it: so there is none can discern nor iudge of the nature of faith, but they that haue felt it, and tasted in their hearts what it is. And if they had tasted and felt in their soules, what faith brings with it; alas, they would not call that spirituall Iewell, and onely iewell of the soule, an imagination. They call it an imagination: and the Apostle describing it, Heb. 11. 1. calleth it a substance and substantiall ground: Marke how well these two agree, *An imagination, and a substantiall ground.* They call it an vncertaine opinion, fleeting in the braine and fantasie of man: He calleth it an euidence and demonstration, in the same definition. See how directly

contrary, the Apostle and they are, in the nature of faith. Upon this they infer, that as it is true in generall, he can not be deliuered nor giuen, but that same way that he is receiued; and looke what way any thing is receiued, the same way it is giuen and deliuered: So (as they say) he being receiued by way of imagination, he is also in their fantasie, giuen and deliuered by way of imagination. For if he be not giuen, say they, to thy hand, to thy mouth, nor to thy stomack corporally: he cannot be giuen but by an imagination and fantastical opinion. The reason that moueth them to thinke that Christ cannot be theirs, nor giuen to them truly in effect and really, except he be giuen carnally, is this: That thing which is so far absent and distant from vs as the heauen is from the earth, cannot be said to be giuen vs, nor to be ours: But by our owne confession, say they to vs, Christ his body is as farre absent from vs as the heauen is from the earth: Therefore Christ his body, nor his flesh, cannot be giuen vnto vs, except by way of imagination, and so not truly nor in effect. This argument framed in this sort, would at the first sight seeme to be of some force. But let vs examine the proposition of it: The proposition is this; *That thing which is so farre absent from vs as the heauen is from the earth, cannot be said to be deliuered to vs, to be giuen to vs, or any wayes to be ours.*

Now whether is this proposition true or false? I say, this proposition is *vntrue*, and the contrarie most true. A thing may be giuen to vs, and may become ours, though the thing in person it selfe be as farre distant from vs as the heauen is from the earth. And how proue I this? What maketh any thing to be ours? What maketh any of you esteeme a thing to be giuen vnto you? Is it not a title? Is it not a iust right to that thing? If ye haue a iust right giuen vnto you, by him who hath power to giue it and a sure title, confirmed to you by him who hath the power; though the thing that he giueth vnto you, be not deliuered into your hands, yet by the right and title which he granteth to you, is not the thing yours? There is no doubt of it, for it is not the

neernes of the thing to my body & to my hand, that maketh the thing mine; for it may be in mine hand, and yet not belong to me. Neyther is it the distance nor absence of the thing that makes it not to be mine, but it may be farre absent from me and yet be mine, becaue the title is mine, and because I haue gotten a right to it from him who hath the power to giue it. So then this ground is true, It is a sure title and a iust right that maketh a thing, though it be far distant from vs, to be ours. But so it is, that a liuelie and true faith in the blood and death of Christ, maketh vs to haue a sure title and a good right to the flesh and blood of Christ, and to his merites: looke what he merited by his death, & shedding of his blood vpon the crosse, all that together with himselfe also appertaineth to me, and that by a title and a right which I haue gotten to him, of God; which is faith: And the surer that my title is, the more sure am I of the thing that is giuen me by the title. Now this Sacrament of the Lords Supper, was instituted to confirme our title, to seale vp our right which we haue to the bodie and blood, to the death and passion of Christ: and so the bodie of Christ is said to be giuen to vs, the blood of Christ is said to be deliuered to vs, when our title which we haue of him, of his death, of his bodie and blood, is confirmed in our harts. For this Sacrament is instituted for the growth and increase of our faith, for the increase of our holinesse and sanctification: which faith the greater that it is in our hearts, the more sure are we, that Christ his death appertaineth to vs. I grant as I haue said, that the flesh of Christ is not deliuered into my hndes, his flesh is not put into my mouth, nor entreteth into my stomacke: Yet God forbid that thou shouldst say, He is not truly giuen, although Christs flesh be not put into thy hand, nor mouth of thy body: and wherfore should it? Hath he not appointed bread & wine for the nourishment of the bodie, & may not that content you? Are they not sufficiēt to nourish you to this earthly & temporall life? Hath he not appointed Christ to be deliuered to the inward mouth of thy soule, to be giuen into the

hand

hand of thy soule, that thy soule may feede on him and be quickned with that life wherewith the Angels liue, wherewith the Sonne of God and God himselve liue ?

So the flesh of Christ is not appointed to nourish thy bodie, but to nourish thy soule in the hope, yea in the growth of that immortall life: and therefore I say, though the flesh of Christ be not deliuered into the hand of thy body, yet it is deliuered to that part that it should nourish: the soule is that part that it should nourish, therefore to the soule it is deliuered.

Yea that Bread and that Wine are no more really deliuered to the bodie and to the hand of the bodie, then the flesh of Christ is deliuered to the soule and to the hand and mouth of the soule, which is faith: therefore craue no more a carnall deliuerie, nor thinke not vpon a carnall receiving.

Thou must not thinke that either God giueth the flesh of Christ to the mouth of the bodie; or that thou by the mouth of thy bodie receiuest the flesh of Christ: For ye must vnderstand this principle in the Scriptures of God; our soules cannot be ioyned with the flesh of Christ, nor the flesh of Christ cannot be ioyned with our soules but by a spirituall band, Not by a carnall band of bloud and alliance; not by the touching of his flesh with our flesh: but he is conioyned with vs by a spirituall band; that is, by the power and vertue of his holy Spirit. And therefore the Apostle saith, *1. Cor. 12. 13.* That by the meanes of his holy Spirit, all we who are faithfull men and women, are baptized into one bodie of Christ. That is, we are conioyned and fastened with one Christ by the meanes, saith he, of one Spirit: not by a carnall band or any grosse coniunction, but onely by the band of the holy Spirit.

That same holy Spirit that is in him, is in euery one of vs in some measure: and in respect one Spirit is in him and in vs, therefore we are accounted all to be one bodie, and to be members of one spirituall and mysticall bodie. And in the same verse the Apostle saith, We are all made to drinke into

Our vnion
with Christ
by one and
the same Spi-
rit.

into one and the selfe same Spirit: that is, we are made to drinke of the blood of Christ. And this blood is no other thing but the quickning vertue and power that floweth from Christ, and from the merits of his death: we are made all to drinke of that blood when we drinke of the liuely power and vertue that floweth out of that blood.

So there is not a band that can couple my soule with the flesh of Christ, but onely a spirituall band and a spirituall vnion. And therefore it is that the Apostle *1. Cor. 6. 17.* saith, *He that is ioyned vnto the Lord is one Spirit.* And *Iohn* saith, *That which is borne of the Spirit, is Spirit.* So it is onely by the participation of the holy Spirit that we are conioyned with the flesh and blood of Christ Iesus.

That carnall band whether it be the band of blood which runneth through one race, or the carnall touching of flesh with flesh, that carnall band (I say) was neuer esteemed of by Christ. In the time that he was conuersant here vpon earth, he respected nothing that band: for as he witnessed himselfe by his owne words, he neuer had that carnall band in any kind of reuerence or estimation in respect of the spirituall band.

But as for the spirituall band whereby we are coupled with him by one Spirit; he euer esteemed of this band in the time that he was conuersant on earth, & in a word, he hath left the praise and commendations of the same.

To let you see how lightly he esteemed of the carnall band of blood and alliance, which we esteeme so much, ye may see in the eight of *Luke, 20. 21.* for there they coming to him, say, *Master, thy Mother and thy brethren stand without, and would see thee:* ye shall heare his answer vnto them, how little he esteemed of that carnall band; in the *21. verse,* in a manner denying that band, he saith; *My Mother and my brethren, are those which heare the word of God and do it.* As if he would haue said, It is not that carnall band y I esteeme: it is not that carnall coniunction that I reuerence: it is the spirituall coniunction by the participation of his holy Spirit; whereby we are moued to heare the word of God, to giue
reuerence

reuerence to it and to obey it.

This carnall band was neuer profitable, as that in the 8. of *Luke* doth plainly testifie: for if the touching of Christs flesh had bene profitable, the multitude, whereof mention is made in that Chapter, that thrust and preased him, had bene the better by their carnall touching. But so it is that there was neuer any of them the better by their carnall touching; therefore the carnall touching profiteth nothing. Saith not Christ himselfe, *Iohn 6. 63.* (to draw them from that sinister confidence they had in the flesh onely) *My flesh profiteth nothing; It is the Spirit that quickneth?* To touch him by the holie Spirit and by faith in thy soule, this touching by faith hath euer bene profitable, and we have a plaine example of it in the same Chapter.

Euen so the poore woman that had long bene diseased with a bloudie issue the space of twelue yeares, and had wasted and consumed the greatest part of her substance in seeking remedie; she found no helpe by the naturall and bodily Physition: at the last by vertue of the holie Spirit working faith in her heart, she vnderstands and conceiues that she is able to recouer the health of her bodie and the health of her soule from Christ Iesus, who came to saue both bodie and soule. And vpon this perswasion which she had in her heart, that Christ could cure both bodie and soule, she came vnto him; and as the Text saith, she preased through the multitude to come to him: and when she was come, it is not said that she touched his flesh with her hand (in case the Papiests would ascribe the vertue which came out of him to her carnall touching:) but it is said, that she touched onely the hemme of his garment with her hand; and with faith, which is the hand of the soule, she touched her Sauour God and man. And to let you vnderstand that she touched him by faith, he saith to her at the last, *Go thy way, thy faith hath saued thee.*

She touched him not so soone by faith, but incontinent there came a power out of him: which power and vertue she felt by the effect of it in her soule; and our Sauour felt it when

when it went from him. The effect whereby she felt it, was the health of her soule: and the effect whereby he felt it, was the going from him. And so soone as he felt it go from him, he saith, Who is it that hath touched me? *Peter* (who was euer most suddaine) answereth and saith, Thou art thronged and thrust by the multitude, & yet thou askest who hath touched thee.

Our Saviour answers againe, It is not that touching that I speake of; it is another kind of touching. There is one hath touched me who hath drawne a vertue and power out of me: the multitude taketh no vertue from me. The poore woman thinking she had done amisse, and perceiuing she could not be hid, came trembling and said; I haue done it. He answered her at the last and said, *Depart in peace; thy faith hath saved thee:* Thy faith hath drawne out a vertue and power from me, that hath made both thy soule and thy bodie whole.

So that this touching of Christ hath euer bene profitable; is & shall be profitable: like as the touching of Christ with the corporall hand hath neuer bene, is not, nor euer shall be profitable. And why? Christ is not appointed to be a carnall head, to be set vpon the necks of our bodies, that he may do the office of a carnall head thereunto, to furnish naturall motions and senses to our bodies. No, the Scriptures call not Christ a naturall head, but the Scriptures call him a spirituall head, to be set vpon the necke of our soules: that is, to be conioyned with our soules; that out of him into our soules may distill holy motions, heavenly senses; and that there may flow out of him to vs, a spirituall and heavenly life.

Then the Scriptures call him a spirituall head, as they call vs a spirituall bodie: and as the life which we get from him is spirituall, so all our coniuention with him is spirituall. And in respect he worketh that same operation in my soule, which the carnall head doth in my bodie, therefore he is called a spirituall head: therefore he is called the head of his Church, because he furnisheth her with spirituall motion
and

and senses, which is the life of the Church.

So to be short, there is nothing in this coniunction carnall; there is nothing grosse in it; there is nothing that may be compassed by our naturall iudgement and vnderstanding. And therefore whosoeuer would attaine to any small in-sight of this spirituall coniunction betweene Christ and vs, of necessitie he must humble himselfe & earnestly pray for the Spirit; otherwise it is not possible to get any vnderstanding, no not the least apprehension how the flesh of Christ and we are conioyned, except we haue some light giuen vs by the Spirit; that is, except our hearts be wakened by the mighty working of the Spirit of Christ, this shall remaine as a dead & closed letter vnto vs. So ye are to craue that the Lord in his mercie would waken you, illuminate your vnderstandings, and make you to haue a spirituall light to discern of these spirituall things. Next, ye must studie and be carefull to remoue all vaine cogitations & earthly fantasies: when ye come to heare so high a matter, ye must cast off all filthie thoughts, ill motions and care of the world; and ye must shake off all things that clog your hearts. Thirdly, ye must come with a purpose to heare the word, to giue diligent eare to the word, & with a sanctified heart to receiue it; with a purpose to grow and increase in holinesse, as well in bodie as in soule all the daies of your life.

Exhortation.

And coming with this purpose, no question, the holie Spirit shall reueale those things to you which ye want. And though this word passe and bring no commoditie for the present, yet the holie Spirit hereafter shall reueale to thee the truth of that which thou hast now heard. This then is the end of all; Be present in your hearts and minds, and let your soules be emptied of all the cares of the world, that they may receiue that comfort which is offered in the hearing of the word.

Now I come to the defining of the Sacrament of the Lords Supper. I call this Sacrament, *An holy Seale*, annexed to the couenant of grace and mercie in Christ. A seale to be ministred

The definition of the Sacrament of the Lords Supper.

ministred publicly, alwaies according to the holy institution of Christ Iesus: that by the lawful ministry thereof, the Sacramentall vnion betweene the signes and the thing signified, may stand: and this vnion standing, Christ Iesus who is the thing signified, is as truly deliuered to the increase of our spirituall nourishment, as the signes are giuen and deliuered to the body, for our temporall nourishment.

Why this Sacrament is called a Seale.

Now let vs examine the words and parts of this definition. First of all, I call this Sacrament a Seale; because this Sacrament serueth to the same vse to our soules, that a common seale doth to a common Euidence. As the seale which is annexed to the Euidence, confirmes & seales vp the truth contained in the Euidence: so this Sacrament of the body and bloud of Christ, confirmeth and sealet vp the truth of mercy and grace, contained in the couenant of mercy and grace: for this respect it is called a seale.

Why it is called an holy Seale.

It is called *An holy Seale*. Why? Because it is taken from profane vse, whereunto that bread serued before; and that bread is applyed to an holy vse. There is a power giuen to that bread, to signifie the precious body of Christ Iesus, to represent the nourishing and feeding of our soules. And in respect it serueth now in the Sacrament to so holy an vse, therefore I call it an holy seale. This is not my word; it is the Apostles, *Rom. 4. 11.* where he giueth the Sacrament the same name and calleth it a seale. And further, if the wisdom of Christ in his Apostle had bene followed, and if men had not inuented new names of their owne for this Sacrament, but had contented & satisfied themselues with the names which God hath giuen by his Apostle, & that Christ himselfe hath giuen to this Sacrament; I am assured, none of these controuersies and debates (which neuer will cease) had fallen out: but where men will go about to be wiser then God, and go beyond God in deuising names which he neuer gaue, vpon mens owne inuention such debates haue fallen out. A lesson by the way, that no flesh presume to be wiser then God, but let them stoupe & keepe the names which God hath giuen to this Sacrament.

Thirdly, I say, annexed to the Couenant; annexed and hung to the Charter: because it cannot be called a seale properly except it be hung to an Euidence. What it is by nature the same it remaineth, and no more, if it be not annexed to some Euidence: it is onely the hanging of it to the Euidence that maketh men account it a seale; not being esteemed except it be hanged to the Euidence. Euen so it is here; if this Sacrament be not ministred and ioyned to the preached word, to the preaching of the couenant of mercy and grace, it cannot be a seale; but what it is by nature, it is no more. As by nature it is but a common peece of bread; so it is no more if it be not annexed to the preaching of the word, and ministred therewith as Christ hath commanded. Therefore I say, the seale must be annexed and hanged to the Euidence, to the preaching of the word, for the confirming of the Euidence; otherwise it is not a seale. But it is not so with the Euidence which is the word of God: for ye know any Euidence will make faith though it want a seale; and it will serue to make a right, if it be subscribed without a seale: but the seale without the Euidence availeth nothing. Euen so it is with the word of God: though the Sacraments be not annexed to the word, yet the word will serue the turne: it serueth vs to get Christ, it serueth to ingender and beget faith in vs, and maketh vs to grow vp in faith. But the seale without the word can serue vs to no holy vse: therefore I say, the seale must be annexed to the word preached, to the couenant of mercy and grace.

Now it followeth in the definition, that this seale must be ministred publikely. Wherefore say I publikely? To exclude all priuate administration of this Sacrament. For if this Sacrament be administred to any priuately, it is not a Sacrament. Why? Because the Apostle calleth this Sacrament a Communion: therefore if ye administer it priuately, ye lose the Sacrament. For this Sacrament is a Communion of the body and bloud of Christ: therefore of necessity it must be by way of communication; and so the action must be publikely ministred.

Why the seale is said to be annexed to the couenant.

Why the Sacrament should be ministred publikely. First reason.

Secondly.

Secondly, this Sacrament must be publicly ministered, because Christ Iesus who is the thing signified in this Sacrament, is no such thing as pertaineth to one man onely: if this were so, he might be priuately giuen and ministered. But seeing Christ which is the thing signified in the Sacrament, is a common thing belonging to euery faithfull man and woman, therefore he ought to be commonly giuen to all, in a common action, in a society, & congregation of the faithfull.

Thirdly, this Sacrament is a Thansgiuing to God the Father for his benefites. Now it appertaineth not to one or two, to thanke God onely; but as we are all partakers of his temporall and spirituall benefites, so we ought all of vs publicly to giue him thanks for the same. Therefore I say, in the definition, this seale ought to be publicly, and not priuately ministered; as the Papists do in their priuate Masses.

This Seale must be publicly ministered according to Christ his institution. Wherefore say I Christ his institution, more then mans institution or Angels institution? Why keepe I to Christ his institution? Because man hath not power to institute or make a Sacrament: because an Angell hath not power to make or institute a Sacrament. For none hath power to make or institute a Sacrament, but he y^e hath power to giue Christ, who is the thing signified in the Sacrament. But so it is that none hath power to giue Christ but either the Father or himselfe: therefore none hath power to make or institute a Sacrament, but either the Father or the Sonne: only God must make a Sacrament. Secondly, this Sacrament is a part of Gods seruice and worship: but so it is that none hath power to appoynt any part of his seruice, or prescribe any part of his worship, but onely God himselfe: therefore none can make a Sacrament but God himselfe. There is no Prince wil be contented to be serued after another mans fantasie: but he will prescribe his seruice according vnto his owne pleasure: how much more is it meete that God should appoint his own seruice & worship? Therefore there is neither man nor Angell, hath power to institute any part of the seruice of God.

Why this seale must be ministered according to Christ his institution. None hath power to institute a Sacrament but God onely.

The Sacraments are a part of his seruice: therefore there is no Angel nor man hath power to institute a Sacrament. The greatest stile that any man can haue in the ministerie of the word and Sacraments, is that stile which the Apostle giues them, 1. Cor. 4. 1. There we are called Stewards and Dispensers of the graces of God, Ministers of those mysteries and holy things. It followeth then, that we are not Authors, Creators and makers of them, but onely Ministers and Dispensers of the Sacraments. So it is euident, that no man nor creature hath power to make a Sacrament. Then it must be according to the institution of Christ, his institution must be kept: looke what he said, what he did, what he commanded thee to do; all that must be said, done and obeyed. If thou leauest one iot of that vndone which he commanded thee to do, thou peruertest the institution: for there is nothing left in register of that institution but it is essentiall.

So in the celebration of Christs institution we must take heede to whatsoeuer he said, did or commanded to be done: Thou must first say whatsoeuer he said, and then do whatsoeuer he did. For the Ministry of the Sacrament must follow after the word. First thou must say that which Christ commanded thee to say, and thou must teach that which he commanded thee to teach: and then minister the Sacrament. Then to keepe this institution we must begin at the saying, and say whatsoeuer Christ commanded vs; then after, faithfully to do all that which he commanded to be done. Then I call the word, the whole institution of Christ Iesus, preached and proclaimed, denounced distinctly, clearly and sensibly to the people in such sort, that if we leaue any kind of circumstance or ceremonie of this institution vndone, we peruert the whole action.

We call the word in the Sacrament, the whole institution.

It is agreed vpon and condescended vnto betweene vs who celebrate this institution, and all the sects in the world who haue separated themselues from this institution, That two things are necessarie, and must concur in the nature and constitution of a Sacrament. To wit, there must be a

Word and element must concur in the constitution of a Sacrament.

word, and there must be an element concurring. There is not a sect that granteth not this, That the word must concur with the element, before there can be a Sacrament. Though they easily admit this generall, wherein we agree well with them, yet when it cometh to the speciall, and that we enter into particular in the handling and treating of the word; how well soeuer we agree in the generall, yet in the particular we are farre asunder. For when we come to dispute and reason on these particulars; First, what we meane by the word: Secondly, how this word ought to be intreated: Thirdly, what vertue this word hath: Fourthly, how farre the vertue of this word doth extend it selfe: And last of all, to whom the word ought to be directed and pronounced: In all these particulars we are as far asunder as euer we seemed to agree in the generall.

What we
meane by
the word in
the Sacra-
ment.

I leaue to meddle with any other sect, but will deale with the Papists onely, because we haue most to do with them: And first of all we are to vnderstand what we meane by the word, and what they meane by it. We by the word (as I haue said) vnderstand the whole institution of Christ Iesus, whatsoeuer he said, or did, or commanded to be done, without adding or diminishing, or alteration of the meaning or sense of the word: This we meane by the word in the Sacrament.

What the
Papists vn-
derstand by
the word in
the Sacramēt.

Now what vnderstand the Papists by the word? They preach not the institution of Christ, nor take the whole institution as he left it. But in place thereof, they select and chuse out of his institution foure or fise words, and they make the whole vertue of the institution to consist in the foure or fise words. And it were nothing if they would content themselues with these words, because they are the words of the institution. But they adde to the words, they take from the words, and alter the meaning of the same words at their pleasure. That ye may know this; In their Masse which they call the Lords Supper, I will let you see the substance of it: I will deuide their Masse into substantiall and accidentall things. To the substance of the Masse there

are three things required. There must of necessitie be a Priest, that is to say, such a one as takes vpon him the office of our Mediatour Christ Iesus, to intercede betweene God and man. Secondly, to the substance of the Masse is required, that the Priest offer the bodie and bloud of Christ. We come here to receiue the same things: There the Priest offers them to God the Father. Thirdly, by this worke (say they) they obtaine all good things: by this worke wrought they obtaine remission of sinnes as well to the dead as to the quicke; but in speciall they obtaine remission of sinnes to the Priest who is the distributer, & to him to whom the Priest applieth that sacrifice: And as for the rest of the Church who are absent, they obtaine this remission of their sinnes by this worke generally. These three things are necessarie to the substance of the Masse. As for the accidents that must concurre to the making of a Masse, they are of two sorts: Some of them are alwaies necessarie, without the which that action cannot be: againe, some are not necessarie, and the action may be without them, but not without a deadly sinne. These things that are necessarie, concerne partly the Priest, and partly the action it selfe. The accidents that are necessarie to the Priest are of two sorts: One sort are such, as without the which he cannot be a Priest; The other sort such, without the which he cannot be free from deadly sin. The things without the which he cannot be a Priest, are these: Except he haue a power giuen of his Bishop to consecrate, which power is iustified by the vnction and shauing of his crowne: Except againe, he haue power to speake, and that the rooffe of his mouth be whole that he may speake, he cannot be a Priest. These two are alwaies necessarie, and concurre to the person. Other things againe are not so necessarie; as that the Priest must be free from suspension, from cursing, deadly sinne, and all Ecclesiasticall paine and censures. These things are necessarie to the person. There are againe two things necessarie to the action: One sort without the which the action cannot be; without the Lords prayer it cannot be, without the five words of the institution it

cannot be. Other things againe are not so necessarie; as the consecration of the place where the Masse is said, the Altar stone, the blessing of the Chalice, the water, the singing, he that should helpe to lay Masse, and the rest. So they and we in no sort agree concerning the word what is meant by it. The second point is, how this word ought to be intreated, wherein we are as farre asunder: we say, the word taken as hath bene said, for the whole institution, ought to be intreated after this manner. First, there ought to be a lawfull Pastor, who hath his calling of God to deliuer it. And this Pastor ought to deliuer the word lawfully; what is that? he ought to preach it, to proclaime it publikely, with a plaine speech to denounce it: he ought to open vp and declare all the parts of it, what is the peoples part, & what is his owne part, how he ought to deliuer and distribute that Bread and that Wine, how the people ought to receiue at his hands that Bread and that Wine, to informe their faith how they ought to receiue Christs bodie and bloud signified by that Bread and Wine: As also he ought to teach them how they should come with reuerence vnto that Table, and communicate with the pretious bodie and bloud of Christ. This he ought to do in a familiar language, that the people may vnderstand him, that they may heare him, that they may perceiue and lay vp in their hearts the things that he speaketh. For what auaieth it you to heare a thing whispered and not spoken out? or if it be spoken out, what auaieth it you to heare it if ye vnderstand it not? For except ye heare Christ in a familiar and plaine language, ye cannot vnderstand: and except ye vnderstand, it is impossible for you to beleue: and without beleefe there is no application of Christ: and except ye beleue and apply Christ to your selues, your coming to the Sacrament is in vaine. So of necessitie if this Sacrament be lawfully handled, the Pastor must preach the institution of Christ that it may be heard, and in a familiar language that it may be vnderstood, in such sort that the faithfull people may be informed how to receiue, and the Minister may know his part, how to deliuer and distribute.

This

This I say, should be the right handling of the holy institution of this Sacrament.

Now what do they? In place of a Minister, Pastor or Bishop (call him as you please) who is lawfully called of God, they substitute a priest, surrogate an hireling, who hath no calling or office now in y^e Church of God. For the office of a priest as they vse their priesthood, is no other thing but the office of Christ Iesus, the office of the Mediatour betwixt God & vs: for they make their priests daily to offer vp Christ Iesus, to the Father. Now this is the Mediatour Christ his office, and he did it once for all, once for euer, saith the Apostle: so that they haue no entrance to do this ouer againe: and in respect that their priests do this againe which Christ hath done already, they do it without command, they haue no warrant in the word of God. And if they had warrant for their calling in the word of God, yet they handle the Sacrament amisse: for whereas they should speake forth cleerly, they whisper and coniure the elements by a certaine kinde of whispering. Whereas they should speake it in a knowne language that the people may vnderstand, they speake in an vnknowne language: and though they spake it in a knowne and familiar tongue, yet in that they whisper it, the people cannot be the better. And what shall I say? Seeing they thus handle the word though it be the very institution it selfe, yet they so spoyle it in the handling that it is not an holy Sacrament. Then we differ as much in the second poynt, how that word ought to be handled and intreated.

Now the third poynt is what vertue this word hath, how farre the vertue of this word extendeth it selfe: In this point we grant and acknowledge that the word hath a vertue: & the word taken as hath bene said, worketh somewhat euen toward the same elements of bread and wine; for we acknowledge that those element by the vertue of this word are changed, not in their substance and naturall properties: but we grant that the elements are changed, in a quality which they had not before; in such sort that these elements

The third
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are taken from the common vse whereunto they serued before, and by the institution of Christ they are applyed vnto an other holy vse. Marke how farre the holy vse differs from the common vse; there is as great difference betwixt the elements this day in the action, and the thing that they were yesterday. For I grant that the elements are changed; and yet this change proceedeth not of the nature of the elements, from an inclosed yertue supposed to be in the words, nor from the whispering of the words, but it procedes from the will of Christ, from the ordinance and appointment of Christ, set downe in his owne institution: for that thing is holy, which God calleth holy; and that thing is profane, which God calleth profane.

How the elements are sanctified.

To let you vnderstand how these signes are made holy, it is necessary that these two things be considered. First what he is that makes them holy, whether God, Angell, or man. Secondly, whosoever he be that maketh them holy, by what meanes and way he maketh them holy. And by the consideration of these two, we shall come to the consideration and right viewing of the sanctification of the Elements.

For the First, we say that God is onely he that may make a thing which was common to be holy. So we say, that God by his will and ordinance declared and set downe in his word, hath made the things that were common, by his apoyntment to be holy. As for the way and meanes whereby they are made holy, it is the word of God, the institution of Christ the wil of Christ, declared in his institution, that maketh them holy. For the preaching and opening of the word & institution of Christ, lets vs see that God hath made these things holy; and not onely that he hath made them holy, but letteth vs see an holy manner how they should be vsed, in what place, at what time, with what heart, and to what end. So it is the will Christ declared in his institution, whereby the things that were common before are now made holy. There are two other things also which make the same elements holy: and these two are vsed in this institution.

tution. There is prayer and thanksgiving, which make the creatures of God holy to our use: whereas otherwise if we receive the good creatures of God, like dogs, and thank him not for them, it is a sure token that they were never sanctified to our use.

By prayer we obtaine grace and strength from God to use the creatures, and this whole action, holily and lawfully as it should be. And therefore not onely in this holy action should we begin with God & with inuocation of his name, but in all actions in the world we must begin in his name of God. So it is the will of God that prayer, and thanksgiving conioyned with the elements, do make them holy. All these three contained in the action of the Lords Supper, make the Seales holy: For beside the will of God declared in the institution, in the Lords Supper we use inuocation; and in this inuocation we use thanksgiving. The elements are not made holy by the word of God onely, but by the use of prayer and thanksgiving, which three are the onely means whereby these things are sanctified.

Now to expresse and lay forth the sanctification of the Elements: The Euangelists and the Apostle Paul use indifferently the word, *To blesse* and *to giue thanks*, and commonly they put the one for the other: For ye may see that *Marke* and *Paule* use the word *Blesse*: *Mathew* and *Luke*, use the word *to giue thanks*, and all in one signification: And *Marke* himselfe in the 14. of his Gospell, 22. verse, speaking of the same action of the Lords Supper, useth the word *to Blesse*, and in the 23. verse he useth the word *to Giue thanks*, and both in one signification, to let you see, that the Apostle, Christ himselfe, and the Euangelists, use the word *to Blesse*, and *to Giue thanks*, indifferently, to signifie the sanctification and consecration of the elements. Except ye take the one for the other, it will be hard to gather any good meaning out of the Apostles wordes: for I remember the Apostle 1. Corinthians 10. 16. sayth: *The cup of blessing which we blesse*; what is that? I take the word to signifie, as I haue said, *which we blesse*, that

The word of blessing and thanksgiving used indifferently, expressed by the other.

is, which we sanctifie and prepare by blessing. So to blesse and to giue thankes in the Lords Supper, signifie no other thing but to sanctifie: otherwise if ye take the word in another signification ye shall fall into an error; and why? God is said to blesse, and man is said to blesse: God is said to blesse when he giueth good things vnto his creatures, for Gods blessing is euer effectuall; and therefore he is said to blesse when he giueth good thing. Man againe is said to blesse either priuately or publicly, when he craueth blessing at the hands of God for any man; when he blesteth in the name and at the commandement of God, any person or people. Now if ye ascribe blessing in any of these two significations to the cuppe, it is amisse: for we vse neyther to craue a blessing to insensible elements; nor yet to blesse them in the name of God: and God vseth to giue good things to the sonnes of men, and not to insensible creatures. Therefore we must needs vse the word *Blesse*, in the third signification, *The cuppe of blessing which we blesse*, that is, which we sanctifie and prepare by blessing. Thus farre we vnderstand, for the sanctification of the elements.

How the Pa-
pists sanctifie
the outward
Elements.

Now let vs see how they sanctifie the elements, and what is the forme of their consecration; so farre as I vnderstand of it, it consisteth in these fīue words: *Hoc est enim corpus meum*. It standeth in these fīue words, and in the whispering of them; for if you whisper them not, ye lose the fashion of incantation: for the thing which we call sanctifying, they call whispering: and the whispering of those fīue words, they call the consecration of the elements. And when the words are after this manner whispered, they presuppose such a secret and monstrous vertue to be inclosed in the syllables, that the vertue and power which floweth from the words, is able to chase away wholly the substance of the bread, so that the very bread and substance of it is altogether destroyed by this power. Secondly, that this power which floweth from these words, is able to fetch and pull downe another substance, to wit, the flesh and bloud of Christ Iesus that sitteth at the right hand of his Father, and

is able to put it within the compasse of that bread. This is a strange and a great vertue, that not onely will ouerthrow that substance, but put it within the compasse of that bread. The same five words whispered in this manner haue such a monstrous operation, say they, that they are able both to chase away the one substance, to pull downe another, and to put it within the compasse of that bread. We altogether denie that there is such a vertue in these words: for as I haue said before, we denie not that the word hath a vertue, but denie that there is such a vertue inclosed in the words: we denie the qualitie of the vertue, or that it floweth from such a fountaine. For we grant that the word hath a vertue; there is neuer a word that God speaketh here, but it hath a vertue ioyned with it: but we denie that this vertue is inclosed in the syllables, in the whispering or pronouncing of the words: for if there were such a vertue and power inclosed in the syllables, by the same reason it should follow, that there were a vertue in the figure & shape of the letters that make vp the words. Now there is no man will thinke that there is any vertue in the figure or shape of the letters: and there is as little vertue in the syllables or pronouncing of the words themselues. So we denie that there is any vertue inclosed in the syllables or resident in the word. But we say that there is a power conioyned with the word, and this power is not resident in the word, but is resident in the eternall word, in the essentiall word whereof *Iohn* the Euangelist maketh mention, Chap. 1. *The word which was from the beginning*, that is, the Sonne of God Christ Iesus. We say, there is not a dram weight of this vertue & power resident in anie creature y euer God created, but it is only resident in Christ Iesus: And therefore there floweth no vertue from the sillables, nor from the words that are spoken, but from Christ and his Spirit, who giueth the vertue to those words. So we differ in this; we say, that there is not any vertue resident in the sillables, we say that the sillables and pronouncing of the sillables worke nothing: but we say that the vertue is resident in the person of the Sonne of God, and he worketh
by

by his owne word.

Now we say that there cannot be such a monstrous change, as to say the whispering of so many words should change the owne substance of the bread, pull downe the substance of the bodie of Christ, and put his bodie in so narrow a compasse, we say that cannot be. And this I shall proue by these three rules; namely, By the veritie of the flesh of Christ Iesus; By the articles of our beliefe; And by the true end of the institution of this Sacrament. And so we shall see by Gods grace the infinite absurdities that follow vpon their opinion.

Refutation of
the doctrine of
transubstanti-
ation, by three
sorts of argu-
ments.

The first
sort of ar-
gument.

The first principle that I lay is this; Seeing y^e Christ Iesus the Sonne of God in the time appointed, tooke true flesh of the wombe of the Virgin, & vnited himselfe with our nature in one personall vnion; to y^e end that our nature which fel altogether from integritie in the first *Adam*, might recouer the same in the second *Adam*: yea not onely y^e same, but so much the greater as our second *Adam* excelleth the first in all degrees. And in respect he tooke on him a bodie like vnto ours in all things (sinne excepted,) of necessitie it must follow, that the definition of a true bodie, and the inseparable properties thereof must be competent to him. But these are the inseparable properties; namely, to be in one certaine place, to be finite, circumscribed, visible, and palpable: for all these concurre (*quarto modo*, as the Logicians say) to a bodie; so that they cannot be separate from the subiect without the distraction thereof. Then I reason on this manner; *A true humane bodie is in a certaine place; Christ Iesus bodie is a true humane bodie: therefore it is in a certaine place.* I call a place a certaine condition of an instrumentall bodie, whereby it cometh to passe that where-euer the bodie be, of necessitie it is limited within that place; and while it is there, it cannot be elsewhere.

If you would haue the probation of my Proposition from the Doctors, reade *Augustine to Dardanus*, speaking of this same bodie of Christ. Take away a certaine roome from the bodies, and they shall be in no place; and if they be in no place,

place, they are not. The same *Augustine* writing vpon *Iohn*, in his 30. Treatise saith, The bodie in the which the Lord did arise, of necessitie must be in a place; but his diuine efficacy and nature is diffused euery where, And in his third Epistle he saith, How much soeuer the bodie be, or how little soeuer the bodie be, it behoueth to occupie the bounds of a place. And besides these, the historie of the *Acts* proueth most evidently Christ his bodie to be in a certaine place: as *Acts* 3. 21. the words are these; *Whom the heauens must containe, untill the time that all things be restored, which God had spoken by the mouth of all his holy Prophets.* Though I need not to insilt in the probation of these things, yet I proceede. Secondly then I reason after this manner; A humane bodie is finite and circumscribed; but the bodie of Christ is a humane bodie. What warrant from the Doctors haue I for this? I leaue many purposely, and will alledge onely *Augustine*, who writing to *Dardanus*, *Belieue* (saith he) *Christ to be euery where in that he is God; but onely to be in heauen, according to the nature of a true bodie.*

And in his 146. Epistle, *I belieue*, saith he, *the bodie of Christ to be so in heauen as it was on the earth, when he went up to heauen.* But it was circumscribed in a certaine place on the earth. Ergo, it is so in the heauen. And consequently, it cannot be in the Masse-bread and in heauen both at one time. The last reason is this: A humane bodie is visible and palpable: but Christ hath a humane bodie, and he is corporally present, as they say: therefore Christ his bodie is visible and palpable.

I proue my Proposition by Christ his owne words taken out of *Luke* 24. 39. In the which place, to perswade the Apostles of the veritie of his bodie, and to proue evidently that it was not fantastickall, he vseth the argument taken from these two qualities, and he commandeth his Apostles to feele and see; giuing them thereby to vnderstand, that as these two senses are the most certaine of all the rest, so are they most able to discern, whether he was a bodie or a Spirit. As if he would haue said, If I be visible and palpable, ye may

may be out of doubt that I haue a true bodie. For as the Poet saith, which *Tertullian* citeth also to this same purpose; *Tangere enim, & tangi, nisi corpus, nulla potest res.*

By these arguments it may be evidently seene, how this Transubstantiation may no way stand with the veritie of the bodie of Christ Iesus. And as it fights with the flesh of Christ Iesus, so it repugnes directly the articles of our faith. For in our Beliefe we professe, that Christ ascended out of this earth to the heauen, where he sits at the right hand of the Father, where he gouerns and directs all things in heauen and earth; from the which place, he is to come at the last day to iudge the world.

Second sort
of argument.

This article teacheth vs, that he hath changed his dwelling which he had amongst vs on earth, and is ascended into the heauens, where he sits at the right hand of his Father, and shall remaine there (according to the testimonie of *Peter*, which I cited out of the *Acts* 3.21.) vntill the last day. If he sit at his Fathers right hand, and be to remaine in heauen vntill the last day, then is he not corporally in the bread. But the article of our beliefe saith, That he sitteth at the right hand of his Father: and *Peter* saith in that place, that the heauens must containe him vntill the last day. Therefore this Transubstantiation is directly against the articles of our Beliefe, and the manifest place of the Scripture.

Third sort of
argument.

Thirdly, it is opposite vnto the end wherefore this Sacrament was instituted, and this is most eident: for the end of the Sacrament is spirituall, as the effect that floweth thereof is spirituall, and the instrument whereby this spirituall food is applied to vs, is also spirituall. But from a naturall and corporall presence, a spirituall effect can neuer flow: therefore the corporall and naturall presence of the body and bloud of Christ Iesus repugnes directly the end of this Sacrament: for the corporall presence must haue a corporall eating: of this eating followeth a digestion in the stomacke: and the thing that is digested in the stomacke is neuer able to feede my soule to life eternall. So this corporall presence must euer tend to a corporall end; which is directly

directly contrary vnto the end wherfore the Sacrament was instituted.

Further, if the bread were transubstantiate, it should become the thing signified; if it become the thing signified, this Sacrament should want a signe, and so it should not be a Sacrament: for euery Sacrament, as ye haue head, is a signe. Now to say that the accidents of true bread, as the colour and the roundnesse of it, may serue as signes, that is more then folly: for betwene the signe and the thing signified, there must be a conformity: but there is no conformity betwene the accidents, and the body and blood of Christ Iesus. For if that were so, the accidents behoued to nourish vs corporally; as the body and blood of Christ Ie-
 pointed to nourish vs spiritually.

Other argu-
 ments vnto
 the same
 effect.

Againe, if the bread become the body & blood of Christ Iesus, it should follow that he had a body without blood; for he hath instituted another signe besides to represent his blood. Also if there had bene such a wonderfull thing as they speake of, in this Sacrament, there would haue bene plaine mention made thereof in the Scripture: for God himselfe neuer works a notable worke but he declares it either openly or more secretly in the Scripture, that thereby he may be glorified in his wonderfull workes. As ye may reade in the Euangelist *Iohn* 2.8. where the water was changed into wine; *Gene.* 2. 22. where the rib of *Adam*, was changed into *Hena*: *Exodus* 7. 10. where *Aarons* rodde was turned into a Serpent: there ye see that changing is manifestly expressed. Therefore I say, if there had bene such a monstrous change in these elements of the Supper as they affirme, the Scripture would not haue concealed it, but expressed it: but in respect there is no mention made of this change in the Scriptures, therefore there is no such change in this action. Further if there were such a change, as they say, either it is before these words of consecration be spoken, or followes after the same words be spoken. If the change be before the words of the consecration be spoken, the consecration is superfluous, and their Proposition is false: if the change
 be

be after the words be spoken, *This bread is my body*, their Proposition is false also; because the word *bread* is spoken, before the last syllable of their five words is pronounced. These, and infinite more absurdities follow of this doctrine.

And yet they obstinately perseuer, and vrge vs with the letter, affirming that the words of Christ are so plain that they admit no figure. They would haue spoken more aduisedly if they had sought counsell of *Augustine*, to haue discerned betwene a figuratiue speech, and a proper speech: for he in his third booke and 16. chapter of Christian doctrine, speakes after this sort; *If the speech, saith he, seeme to command a wickednesse or mischiese, or to forbid any happinesse or any welfare, it is not proper, it is then figuratiue.* And he addes for an example, a place out of *Iohn 6. 53.* *Except, saith our Sauour, ye eate the flesh of the Sonne of man, and drink his blood, ye haue no life in you.* Whereunto *Augustine* addeth: *This speech saith he, seemeth to commande a mischiese therefore it is a figuratiue speech,* whereby we are commanded to communicate with the sufferings of Christ Iesus, and with gladnes to keepe in perpetuall memory, that the flesh of the Lord was crucified and wounded for vs. For otherwise it were more horrible (as the same *Augustine* maketh mention in the second booke against the Aduersaries of the law) to eate the flesh of Christ Iesus really, then to murder him; and more horrible to drinke his blood, then to shed his blood. Yet notwithstanding they are not ashamed still to hold & maintaine, that those words ought to be taken properly. So that it appeareth, that of very malice for contradiction sake, to the end onely that they may withstand the truth, they will not acknowledge this to be a sacramentall speech. For they are compelled will they, nill they, in other speeches of the like sort to acknowledge a figure; as *Genes. 17. 10.* Circumcision is called the couenant; and *Exod. 12. 11.* the Lambe is called the Passeouer; and *Math. 20. 22.* the Cup is called his Blood; and *Lnke 22. 20.* the Cuppe is called the new Testament; and *1. Cor. 10. 4.* the Rocke is called

called Christ. All these speeches are sacramentall, and receive a kinde of interpretation: yet they maliciously prease to deny vs this in these words (*Hoc est corpus meum,*) which they are compelled to grant in the rest, as especially where *Paul* calleth the rocke Christ.

Now when they are driven out of this Fortresse they flie as unhappily to the second: namely, That God by his omnipotency may make the body of Christ to be in heaven, and in the bread both at one time. *Ergo,* say they, it is so. If I denied their consequent, they would be much troubled to proue it. But the question standeth not here, whether God may do it or not: but the question is, Whether God will it or not; or may will it or not. And we say reverently, that his Maiestie may not will it: for though it be true that he may many things which he will not, yet it is as true, that there are many things which he may not will; of the which sort this is: and these are reduced to two sorts.

First, he may not will those things which are contrary to his nature: as to be changeable, as to decay, & such others: for if he might will these things, they should not be arguments of any puissance or of any other power, but rather certaine arguments of his impotency and infirmity. And therefore though he may not will these things, he ceasech not to be omnipotent; but so much the rather his constant and invincible power is knowne.

Secondly, God may not will some things by reason of a presupposed condition: as such things, whereof he hath concluded the contrary before; of the which sort is this which is now controuerted. For seeing that God hath concluded, that a humane body should consist of instrumentall parts, and therefore to be comprehended and circumscribed within one, and the owne proper place: and also seeing he hath appointed Christ Iesus to haue the like body, and that not for a time, but eternally: in respect of this determined will (I say) God may not will the contrary now, eyther to abolish this bodie which he hath appointed to be eternall,

or yet to make it at one time, in respect of one thing, a body and not a body, quantified and not quantified, finite and infinite, locall and not locall: for to will these things which are plaine contrary in themselves he may not, no more then it is possible for him to will a lye. So it may be seene of all men, that we preferue the omnipotency of God; and with reuerence from our hearts, acknowledge him onely to be onely omnipotent: and we desire all men to esteeme them as Calumniatours, who abuse the eares of the simple ones to perswade them the contrary of vs.

They are not content with this: but they say, That God may wil a contradiction, and make both the parts to be true at one time. And to proue this, they would bring in the miracles which God works: as if they would say, Euery miracle includes a contradiction. As for example; God made a Virgine to beare a Sonne, they thinke this worke brings with it a contradiction. To beare a Sonne, say they, is the one part of the contradiction; and to be a Virgine, is the other part of the contradiction. This worke is a miracle, but it implieth no contradiction: for concerning the holy Virgins conception, therein is no contradiction. There was a miracle indeede, that a virgin should beare a Sonne, contrary to the course of nature: for to be a virgine, & yet to haue a child, are not contradictory if she haue conceiued & broght forth by miracle, as did the blessed Virgin: But to be a virgine and not a virgine at one time, this is the contradiction. So Christ his body to be visible and inuisible, locall & not local, at one time, is in euery respect the like contradiction; and therefore impossible to be true.

Their other example, of Christ his entring in, the doores being closed and shut, what appearance of contradiction hath it? Can they proue that he entred through the doores? And if he did, then was there an alteration of qualities and that by miracle, either in Christ his body, or in the doores; but no contradiction in nature, vnles you know not what a contradiction is.

Their third and last example of the fire in *Nabuchadnezz-*

zars Ouen, which consumed the ministers, but hurt not them that were in the midst of it, appeares to be of no weight, by that which hath alreadie bene answered. They imagine, as appeareth, that in euery miracle a contradiction is implied: which is absurd. If they can proue that this fire was both hot and cold, then they say something to the purpose: but that it burnes vp some and hurts not others, is no contradiction; because by miracle the force therof was repressed. So this second ground is sure; God may not will that thing which implyeth a contradiction. But so it is that the reall presence of the bodie of Christ in the Sacrament implyeth a contradiction; for it maketh the bodie of Christ visible and inuisible, compact and not compact at one time: therefore God may not will such a thing.

When they are driuen from this, they make their last refuge a peremptorie defence in their owne opinion: for they say, Christ his bodie is freed from physicall rules: for Theologie is not subiect to physicall rules. It is a very ill gathered consequence, to say, that we subiect Theologie to Physicke, because that we (first, according to Theologie, which is the law of God; and next, according to Physicke, which is the law of Nature) defend the naturall properties of the true and naturall bodie of Christ Iesus. Then I grant this, that Theologie is not subiect vnto Physicke; what of this? *Ergo*, Christ his bodie is freed from physicall rules. How followeth that I pray you? By what law may ye free or can ye free the bodie of Christ? By the law of Nature ye cannot; for he was made of the seede of *Dauid*, and tooke on him true flesh of the wombe of the Virgine: And far lesse by the law of God, which is Theologie: for ye know that Christ was appointed from all eternitie, to take on him our nature and to become true man.

Their last refuge.

Indeede it is true, that the law of God cannot be subiect to the law of nature; for the law of Nature floweth from the law of God as out of the owne spring: but it is as true, that if ye take Christ his bodie from the law of Nature, ye shall free it also from the law of God. For I affirme that the

Scripture so consents with the law of Nature, that if ye denie the one, ye shall denie the other; and if ye admit the one, ye shall admit also the other. Therefore if they looke well about them, they shall finde the beame to be in their owne eye: for they peruert both the law of God and the law of Nature, by a new inuented naturall knowledge of their owne.

For whatsoeuer he be that attributes to one and the selfe same bodie, naturall and vnnaturall properties, which directly fight against themselves; I say, that man peruerteth both true Theologie and Nature. But they to one and the selfe same body of Christ Iesus, attribute naturall and vnnaturall properties: therefore it is they that peruert both the vse of true Theologie, and the order set downe and established in Nature.

Would you know the reason of my Proposition? I say, it behoueth as well in Theologie as in Nature, of necessity one of the contrarie enunciations to be false. But once to make an end with them, I will answer their last refuge. Thus they reason; A glorified bodie is not subiect to naturall rules: but Christ his bodie is glorified; therefore it is not subiect to naturall rules. First of all, before we answer directly, we must consider wherein standeth the glorification of a bodie, and then the answer will be easie.

The Apostle Paul, 1. Cor. 15. 42. speaketh after this manner; *So also, saith he, is the resurrection of the dead. The bodie is sowne in corruption, & is raised in incorruption: It is sowne in dishonour, and is raised in glorie: It is sowne in weaknesse, and is raised in power. And a little after: This corruption must put on incorruption, and this mortalitie must put on immortalitie.* By this cleare *Antithesis*, Paul plainly describeth the glorification of a bodie; for he opposeth these two, the vnglorified and the glorified bodie: And to the vnglorified bodie he ascribeth corruption, ignominie, infirmitie, carnalitie, and mortalitie: To the glorified bodie he attributes incorruption, glorie, power, spiritualitie and immortalitie. Of this opposition we may gather easly, what the resurrection and glorification

rification bringeth to the bodie. In a word, by them we see that the bodie is onely spoyled of corruption, shame, infirmitie, naturalitie, and mortalitie: and it becometh onely spoyled of all the infirmities of our nature, that it may be clothed with a more glorious apparell: as with incorruption, power, glorie, spiritualitie, and immortalitie. We see then, that this glorification imports a change indeed; but I beleue no man will be so mad, as to thinke this change to be made in the substance: for if that were so, the old substance behoued to decay, and a new should arise: but we heare no such thing in this discription. And as little is the change made in the quantitie: for we find no word either of augmentation or diminution of any substance, which behoued to be, if it were in the quantitie. The most that we can perceiue, this mutation consisteth in the qualities, by the which the bodie casteth off the old coate of infirmitie, and is clothed anew with the coate of glorie: for Christ after he did arise, he both went and came, was seene and touched. Of the things before deduced, it clearly followeth, That in respect the glorie of the bodie of Christ hath wrought nothing in his nature and substance, and consequently in his naturall dimensions, neither yet in any other essentiall propertie. that therefore the glorification of his bodie freeth it not from the rules of Nature. For so long as that nature of a true bodie remaineth, there are no supernaturall gifts whereby it may be glorified, were they neuer so high (so far as they may be gathered out of \bar{y} Scriptures) that may hurt either the nature or the naturall propertie of it: For there is no gift nor qualitie that may hurt nature, but that gift that is against nature. But the supernaturall gift is neither vnnaturall, neither yet against nature: therefore it cannot hurt nor impaire nature. And my reason is this; Those gifts that decore and beautifie nature, they cannot hurt nor impaire nature: But all supernaturall gifts beautifie and decore nature; Therefore they cannot take away either nature, or yet the naturall propertie.

They leaue vs not so: but out of this doctrine of *Paule*,

concerning the glorification of the bodie, they draw an objection to presse vs withall. *Paul* granteth that a glorified bodie is a spirituall bodie: but a spirituall bodie is an inuisible body; Therefore a glorified bodie is inuisible: and by consequence, the bodie of *Christ* is inuisible.

Though the argument be not formall: yet to be short I denie their assumption: for if there were no more but that word, bodie, that word might be an argument that the spirituall bodie is not inuisible. But yet to open the matter more clearly, according to the meaning of *Saint Paul* in that place: *Saint Paul* in a word as it were, in the 44. verse of that Chapter, sheweth the change that shall be in the qualities of the bodie by the resurrection. For he saith, that our naturall bodies shall become spirituall bodies: and then in the next verse immediatly following, he expoundeth these two qualities: for in the 45. verse, That is called a naturall body, saith he, which is maintained and quickned by a liuing soule onely, such as *Adams* was. And againe, that is said to be a spirituall bodie, which together besides the soule is quickned with a farre more excellent vertue, to wit, with the Spirit of God, which descendeth from *Christ* the second *Adam* vnto vs. Then according vnto this ground I answer with *Augustine ad Constantium*: As the naturall bodie is not a soule, but a bodie: euen so the spirituall bodie is not said to be a soule, but a bodie. And by consequent, it is not inuisible. For the further explaining of this head, I will giue them onely one knot to loose, & so end this point. Then I reason: If therefore *Christ*s body is naturally and really in the Lords Supper, because that it is glorified: It followeth consequently, that when it was not glorified, it could not be really present. But it was not glorified when this supper was first instituted. Therefore it was not really present in the bread at *Christ*s first Supper. If his bodie was not really present in the bread at the first Supper, it cannot be naturally present now. For whatsoever they vse now in the administration of their Supper or of their Masse, (call it as you will) according to their owne confession, they vse it according

ding to the ordinance, forme, and manner that Christ Iesus himselfe vsed in his first Supper: For they say plainly in their disputation at *Poyssie*, and in all the rest of their works, That Christ Iesus first of all obserued that forme which they vse in their Masse, and left it to his Apostles and to their successors, that they should do the like. And so by their owne words they haue intangled themselues, and crucified their Masse: what can they answere to this? They will not stand dumbe I am sure: for maintenance of their religion they must say some thing. Thus they say, That though the body of Christ which was locally present with the rest of his disciples, was not glorified, yet the body which he exhibited in the bread was glorified. They might as wel haue held their peace, and say nothing. For marke the words of the text as they are written, Luke 22. 19. where it is said, *And he tooke the bread, and when he had giuenthanke, he brake it, and gaue to them saying, This is my body which is giuen for you:* and Saint Paul, 1. Cor. 11. 24. hath these words, *Take, eate, this is my body, which is broken for you.* This relatiue, which, is relatiue to the body which was exhibited in the bread: for according to their owne confession, those words are pronounced vpon the bread and directed vnto it. But that same body was giuen and broken vnto vs, that is to say, crucified and broken with anguish and dolours. Then I reason after this sort: *To be crucified and broken with anguish and dolours, can no wayes agree and accord with a glorified bodie: But the body that Christ exhibited in the bread, is said of the Euan-gelists, to be crucified and broken for vs: Ergo, that body was not glorified.*

Now last of all they are not yet content, but say, Christ can make the bread his body; and therefore his body is really present. That Christ can make the bread his body, we grant: for Christ being God, can do whatsoeuer he wil: onely let them shew, That Christ will make of reall bread, his reall flesh, and then this controuerfie will end. Christ indeede makes the bread his body, not really but sacramentally: For Christ hath not a bodie made of bread; his body

die was made once of the pure substance of his blessed Mother: Another body then this, or oftner made then once, hath he none: wherefore all doctrine that teacheth Christs body to be made of bread is impious and hereticali. The Papiſts doctrine of reall presence teacheth, that Christs body in the Sacrament is made of bread, by changing the bread into his body through consecration: wherefore we may bodily and truly conclude; That their doctrine of reall presence is both wicked and hereticall. Now to conclude this head: I beseech them, seeing that reason failes them, that they fight not against God for maintenance of a lie how old soeuer it be, (for the diuell is old enough, and yet he could neuer change his nature.) But let them rather glorifie God in confessing these speeches to be Sacramentall.

The reason that moues the Papiſts to thinke that Christs body cannot be present in the Sacrament, except it be really, carnally, and substantially present.

Then what is the reason and ground wherefore the Papiſts pull downe the substance of the body of Christ and the blood of Christ, and make the very substance to be corporally, really, and substantially in the Sacrament? The reason is this, Because they cannot see by their naturall iudgement, nor can vnderstand by their naturall wit, the truth of this, to wit, how Christs flesh and blood can be present in the Sacrament, except he be present to their corporall mouth and stomacke. If they had the light to informe them, that Christ might be present in the Sacrament, and not to the hand, to the mouth, or stomack, they would neuer think of such a monstrous presence as they imagine to be there. But being destitute of the spirituall light, they follow their naturall reason, and make a naturall and carnall presence. So that ye haue this lesson to note from hence: There is no man that hath not the spirit of God to vnderstand this word, *This is my body*, but out of question he will do as the Papiſts do, that is, he will vnderstand it carnally: And so they mis-knowing the right meaning of it, it is no marueile though and we differ in this matter.

Observation.

For will you aske of a Papiſt, first if the true body of Christ be there, or if the true flesh and blood of Christ be there:

there; he will say, it is there: will you aske him wherein? he will say in and vnder the accidents of the bread and wine, vnder the hew and roundnesse of the bread: will you aske him againe, by what instrument it is receiued? He will tell you by the mouth and stomacke of the body: So this is their grosse vnderstanding of the body and bloud of Christ. Will you aske of the *Ubiqueter*, if the true body of Christ be present? he will say, it is: will you aske, if it be in, with, or vnder the bread? he will answere, It is in the bread, *contine*, that is, the bread containes it: will you aske him to what instrument it is offered? he will answere, that the bodie of Christ is offered to the mouth of our bodie, and that the bloud of Christ is offered to the mouth of our body, as the Papists do: Will you know of vs how Christ Iesus his true body & bloud is present? We wil say, that they are spiritually present, really present, that is, present in the Lords Supper, and not in the bread: we will not say, that his true flesh is present to the hand, or to the mouth of our bodies; but we say it is spiritually present, that is, present vnto thy spirit and faythfull soule: yea, euen as present inwardly vnto thy soule, as the bread and wine are present vnto thy body outwardly. Will you aske then, if the body and bloud of Christ Iesus be present in the Lords Supper? We answer in a word; They are present, but not in the bread and wine, nor in the accidents, nor substance of bread and wine. And we make Christ to be present in this Sacrament, because he is present to my soule, to my spirit, & fayth. Also we make him present in the Lords Supper, because I haue him in his promise, *This is my body*; which promise is present to my faith: and the nature of faith is to make things that are absent in themselves, yet present. And therefore seeing he is both present by faith in his promise, and present by the vertue of his holy Spirit, who can say but that he is present in this Sacrament?

But yet the word would be explained, what we meane by the word, present, how a thing is said to be present, and absent. And knowing this, ye shall finde all the mater casie.

The diuerse opinions concerning the presence of the body of Christ in the Sacrament.

How a thing is said to be present and absent.

I say, things are said to be present, as they are perceiued by any outward or inward sense, and as they are perceiued by any of the senses, so are they present, and the further they be perceiued the further present: and by what sense any thing is perceiued, to that sense it is present. As if it be outwardly perceiued by an outward sense, that thing is outwardly present. As for exāple, if it be perceiued by the outward sight of the eye, by the outward hearing of the eare, by the outward feeling of the hands or taste of the mouth, it is outwardly present. Or if any thing be perceiued by the inward eye, by the inward taste and feeling of the soule, this thing cannot be outwardly present, but it must be spiritually and inwardly present to the soule. So I say euery thing is present, as it is perceiued. So that if you perceiue not a thing outwardlie, it is outwardly absent: and if ye perceiue not a thing inwardly, it is inwardly absent. It is not distance of place that maketh a thing absent, nor propinquity of place that makes a thing present: but it is onelie the perceiuing of any thing by any of thy senses that makes a thing present; and the not perceiuing that makes a thing absent: I say, though the thing it selfe were neuer so farre distant, if thou perceiue it by thine outward sense, it is present vnto thee. As for example, my bodie and the Sunne are as farre distant in place, as the heauen is from the earth; & yet this distance stayeth not the Sunnes presence from me: why? because I perceiue the Sunne by mine eye and other senses; I feele it and perceiue it by the heate, by the light, and by his brightnesse. So if a thing were neuer so farre distant, if we haue senses to perceiue the same, it is present to vs. Then the distance of place makes not a thing absent from thee, if thou hast senses to perceiue it: likewise the neerenes of place makes not a thing present, be it neuer so neere, if thou hast not senses to perceiue it. As for example, if the Sunne shine vpon thine eyes, if thou be blinde it is not present to thee, because thou canst not perceiue it. A sweete tune will neuer be present to a deafe eare, though it be sung in the eare of that man, because he hath not a sense to per-

ceiue it: and a well told tale will neuer be present to a foole, because he cannot vnderstand it, nor hath no iudgement to perceiue it: So it is not the nearenesse nor distance of place that maketh any thing present or absent, but onely the perceiuing or not perceiuing of it.

Now the word being made cleare, aske you how the bodie of Christ is present? To giue our iudgement in a word, as ye haue heard from time to time, he is present, not to the outward senses, but to the inward senses, which is faith wrought in the soule. For this action of the Sacrament and of the Lords Supper, is partly corporall, and partly spirituall: I call this action partly corporall, not in respect onely that the obiects, that is, that bread and wine are corporall, but also in respect my mouth whereunto these things are offered, the instrument whereby, and the manner how these things are receiued, are all corporall and naturall. I call the same action againe, partly spirituall, not onely in respect of Christ Iesus who is the heauenly and spirituall thing of the Sacrament, but also in respect of my soule wherunto Christ is offered and giuen, in respect the instrument whereby, and the manner how he is receiued, are all spirituall: for I get not Christ corporally but spiritually. So in these respects I call this action partly corporall and partly spirituall.

How the bodie of Christ is present.

Now confound not these two sorts of actions, the corporall and naturall signes, with the spirituall thing signified thereby: againe, confound not the mouth of the body with the mouth of the soule. Thirdly, confound not the outward manner of receiuing by the hand of the bodie with the spirituall manner of receiuing by the hand of the soule. And so it shall be exceeding cleare to see, that each thing shall be present to the owne instrument; that is, the bodie of Christ which is the spirituall thing signified, shall be present to the spirituall mouth and hand: and the bread and wine which are the corporall signes, are present to the corporall mouth and hand. Then how is any obiect present? A corporall obiect is corporally present: and an inward obiect is inwardly present. Of what nature is the thing signified? It is of an heauenly

heavenly nature. Then aske you how he is present; He is spirituallly and heavenly present to the soule, and the mouth of the soule, which is faith. For it were a preposterous thing to make the thing signified present to thy bellie, or to the mouth or eye of thy bodie; for if that were so, it should not be spirituallly present: because euery thing is present as it agreeth in it owne nature. Is it a bodily thing? it is bodily present: and if it be a heavenly thing, it is spirituallly present. So I thinke no man can doubt how the bodie of Christ is present: he is not carnally present, but spirituallly present to my soule, and to faith in my soule. Thus far concerning the manner of his presence.

The last point
in controuersie
betwixt vs
and the Pa-
pists.

Now the last part of our difference is this: we haue to consider to whom the words ought to be directed and pronounced: For we and the Papists differ in this last point; we say that the words ought to be directed and pronounced vnto the people, to the faithfull communicants. They on the contrary say, that the words ought not to be directed nor pronounced to the people, but to the elements, and not to be clearely pronounced, but whispered on the elements; So that if they be spoken to the people, or spoken openly, their charme auaieth not. Now I say, that as this holy action is peruerterd by them in all the rest, so they peruert it in this point also, in speaking that to the dumbe elements which they should speake to the people of God: For I shall proue it clearely by three arguments taken out of the Scriptures, that the words ought not to be spoken to the bread, but to the people of God.

And first I say, the promises of mercie and grace ought to be directed and pronounced to them in whom the Lord performeth them and maketh them effectuell: But so it is that the promises of mercie and grace are performed, and made effectuell not in bread and wine, but in faithfull men and women: Therefore these promises should be directed to faithfull men and women. Now here is the promise of mercie and grace: *This is my bodie which is broken for you:* and this promise is made to no other thing but to the faithfull,
and

and so to them onely it ought to be directed. Secondly, we haue to consider, that this Sacrament seales vp a couenant of grace and mercie. Now with whom will God make his couenant of mercie and grace? will he make a couenant with a peece of bread or any dumbe element: There is no man will enter into couenant with his seruant, much lesse wil enter into couenāt with a dumbe element. So in respect this Sacrament seales vp a couenant, this couenant of necessity must be made with a faithfull soule, and in no wise with the dumbe element: and therefore these words cannot be directed to the elements. Thirdly, looke to y end wherefore this Sacrament was appointed. Is it not to leade vs to Christ? Is it not to nourish my faith in Christ? Is it not to nourish me in a constant perswasion of the Lords mercy in Christ? Was this Sacrament appointed to make the elements Gods? No, for if ye marke Gods purpose in this institution, ye shal find that Christ hath not ordained this institution to nobilitate the elements, to fauour & respect the elements which were Bread and Wine yesterday, to be Gods to day. We on the contrary say plainly, that the institution of Christ respecteth not the elements to alter their nature. Indeed it is appointed to alter vs, to change vs, and to make vs more and more spirituall, and to sanctifie the elements to our vse. But the speciall end is this, to make vs holy, and more and more to grow vp in a sure faith in Christ, & not to alter the elements nor to make them gods. And therefore by all these three Arguments, it is euident that the words ought not to be directed to the elements, but to the people and faithfull communicants.

Now to come to an end: There is one thing without the which we cannot profit, let vs discourse neuer so long vpon the right vnderstanding of the Sacrament. Ye see now how all that is spoken concerning the Sacrament, is grounded and dependeth vpon faith. Let a man haue faith be it neuer so little, he shall get some hold of Christ, and some insight in the vnderstanding of this Sacrament: but wanting faith, though a man endeuour himselfe to make the Sacraments

Conclusion,
with an exhortation.

neuer

neuer so sensible, it is not possible that he can get any hold of Christ, or any insight of him. For without faith we cannot be Christians: we can neither get a sight of God, nor feele God in Christ without faith.

Faith is the onely thing that translateth our soules out of that death and damnation wherein we were conceiued and borne, and planteth life in vs. So the whole studie and endeavour of a Christian should tend to this; To craue that the Lord in his mercie would illuminate his mind with the eye of faith, and that he would kindle in his heart a loue of faith, and worke in his heart a thirst and desire of the obiekt of faith, and more and more to thirst and hunger for the foode of faith that nourisheth vs to life eternall.

Without this faith (how-soeuer the naturall man vnderstanding naturally, would flatter himselfe) surely there is no blessednesse; but all his life is more then terrible miserie. For whatsoeuer it be that flatters and pleaseth thee now, be it a thought or motion of the mind, or an action of the bodie that pleaseth thee now without faith, the same very motion, cogitation, or action, shall torment thee hereafter.

So without faith it is not possible to please God; and whatsoeuer pleaseth not God, is done to torment thee. Therefore craue mercie for whatsoeuer motion, cogitation, or action, wherein thou hast offended God; or for the same God shall offend and torment thee. And to eschue the offence of God there is no meanes but by true faith; therefore the studie of a Christian should be to grow in faith.

Now by hearing of the word thou gettest faith; and by receiuing this Sacrament thou obtainest the increase of faith; and hauing faith, the receiuing of the Sacrament shall be fruitfull: but without faith thou eatest thine owne condemnation. Then the whole studie of a Christian is to get faith; and this faith cannot be obtained with idlenesse, but by earnest prayer: therefore let euery one of vs fall downe, and craue earnestly this faith and the increase of it, whereby we may be worthie receiuers of this blessed Sacrament;

and

and that for the righteous merits of Christ Iesus: To whom with the Father and the holy Spirit, be all honour, praise and glorie, both now and euer, *Amen.*

THE SIXTH SERMON

V P O N T H E 38. CHAP. O F

the Prophecie of ISAIAH, preached in the
presence of the Kings Maieftie.

ISAIAH 38.

I *About that time was Hezekiah sicke vnto the death, and the Prophet Isaiab the sonne of Amos came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.*

2 *And Hezekiah turned his face vnto the wall, and prayed to the Lord.*

3 *And said, I beseech thee, Lord; remember now how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight; and Hezekiah wept sore.*

These words which I haue presently read (welbeloued in Christ Iesus,) the heauie disease wherinto this godly King fell, is at length described, and the manner of his behauiour vnder this disease is well set downe. It pleased the Lord to exercise this godly King with this heauie tentation amongst many moe. And suppose it be true that diseases are common to all flesh, yett the manner how to behaue our selues vnder diseases, is not common. Therefore let all flesh take heede to the seuerall parts of this historie, that they may learne so to behaue themselves in the day of their miserie, that taking up this Kings behauiour, they may in the end obtaine his comfort.

Heads to be
intreated in
this Sermon.

- 1.
- 2.
- 3.
- 4.

In the beginning of this Chapter, the King is brought in lying vnder an heauie disease: the kinde and manner of this disease is concealed, although it may be gathered from the 21 verse of the Chap. and therefore I note it here. Secondly, the time when he fell into this disease is also noted. Thirdly, the greatnesse and weight of this disease is likewise noted. And last of all, the manner of the Kings behauiour vnder so terrible a disease is at length set downe. To returne to the first: The kinde of the disease as may be gathered out of that verse, was a pestilentious byle: for the name which is giuen to the byle, is the same name which is giuen to the botch of Egypt, that same name which is expressed Exod. 9.9. a matterie kinde of byle breaking out into many heads; for so the nature of the word signifieth: The most dangerous and deadly kinde of plague that was in the daies of that king. In deed since as the world hath growne in wickednesse, so it hath brought forth more dangerous kinds of botches then before: the experience whereof this Towne hath had. For as man is ingenious to inuent new sinnes to prouoke God to wrath, the Lord being both iust and prudent, on the other part deuifeth new plagues to punish these new sinnes of men: for the store-houise of the Lords iudgements can neuer be emptied. But surely it is a wonderfull matter that he should haue visited so godly a King with so terrible a both, in respect that this plague proceedeth commonly from his hote rage and wrath. For from his wrath it takes these names oftentimes; as when it is called the finger of the Lord, his seare by night, his flying arrow by day, and the deuouring plague. Now I say the matter is wonderfull, that he louing this King so well, should so extremely haue plagued him in the sight of the whole world. What should this teach vs? This visitation of the King teacheth vs two necessarie lessons. First it teacheth vs, not to measure the fauor and hatred of God by any externall thing on the earth: For if we looke to the visitation of God vpon his children, if we looke to the nature of the plague and affliction either in quantitie or qualitie, if we looke to the

long

long continuance & diuturnity of the plague; in the iudgement of man and in the iudgement of him that is afflicted, sometime it shall come to passe that he shall thinke himselfe in a worse case then any of the reprobate. But how soeuer it be so esteemed in the heart and iudgement of man; yet it is farre otherwise in the iudgement of God. For there lieth hid one thing in the heart of God concerning vs that are his children; and an other thing concerning the Reprobate; in such sort, that suppose affliction be common to vs and them; yet the cause from whence the affliction proceedeth, is not common, nor the end whereunto it tendeth. For as to vs our affliction floweth from the fauour, loue and mercy of God in Christ Iesus, and tendeth to our great profite and commodity; to wit, that we being corrected here, should not perish hereafter with the wicked world. But as for the affliction of the reprobate, it floweth from the hote wrath and indignation of God vpon them, he as a righteous iudge beginning their punishment here which shall last for euer. So affliction that is vnto them a part of his iustice, vnto vs is a mercifull correction. The Prophet *Isaiah* in his 27. chap. expresth this matter so liuely, that I thinke there is no part of Scripture in the which there is greater comfort. In the 4. and 7. verses of that chapter he saith to the Church; *I am not, saith he, in furie, I am not in rage; suppose I strike thee, yea suppose I beate thee, saith he, I strike not thee as I strike them that strike thee, I slay not thee as I them that slay thee: for in correcting thee I purge thee from thine iniquity, in striking thee I remouethy sins from thee, but I do not so with the rest.* Then the first lesson that ye haue to learne here is this, *Measure not the fauour of God by any externall thing in the earth, whether it be prosperity or aduersitie.* First lesson.

The second thing that ye haue to learne here, is this, ye see *Kings may haue the Plague.* There is no Prince in the earth exempted from the iudgement of God, when he pleaseth to apply them. Thus farre for the name of the disease. Second lesse.

The second thing that is noted here, is the time when the

The time
when the
King fell into
this disease

the King fell into this disease: there is no certaine time set downe here; but the time specified is relative to the last history: It is relative to that time when the King of *Assur* took armes against him, which was the 13. yere of his reigne. So it was the 14. yeare of his reigne that he fell into this disease: for this godly King reigned 29. yeares; 15. of them were giuen him after his disease: In the 14. yeare of his reigne the warres beganne, and this time is relative to that history; so it must be in the 14. of his reigne that he fell into that disease, whether the disease was after the siege, or during the same, the iudgement of the learned differs: although in 2. *Chron.* 32. chap. it appeareth that he fell into this disease after the siege and time of his deliuey. For we reade in that history, that the King in the meane time of this siege, was building vp the ruinous walles, was stopping the conduites of the waters, was sending messengers to *Isaiab*, and was resorting to the Temple. These were all arguments of a wholesome and well disposed King, and there is no argument of infirmity here. So it appeareth, that it was after the siege that he fell into this disease.

Observation.

Now take heede where my note riseth; he is scarcely freed from the fearefull warres, when he falleth into a terrible plague. We see then, that *the estate of the godliest and best Princes, is to be subiect to continuall tentation, grieffe and vexation, so that the issue of one trouble is the beginning of another.* So it pleaseth the Lord to exercise them. And to what end I pray you? To the end that this life, with the pleasures and glorie of it, may become bitter to their taste; and so they may be moued to seeke for a better. And this lesson appertaineth to all Christians: for if thou be a Christian, thou must looke for trouble, of necessity thou must take vp thy daily crosse and follow Christ. As for the fed carcasses of this world, the Lord in his righteous iudgement hath appointed them for slaughter. But if thou be one of them whom he hath not appointed for slaughter, thou must be subiect to a continuall exercise, either in soule or in body, in familie or fame, one way or other, thou must be subiect to

a continuall exercise. For *there is no way to pierce the clouds, but by a continuall tribulation.* And seeing it is so, it becometh vs not to haue our hearts here grunting vpon this earth; but it becometh vs to haue our hearts hoisted and our minds lifted vp to the heavens where our Maister reigneth in glorie, and to vse the things of this world as they may best further vs to the next world: or otherwise, terrible is the iudgement and incommoditie that the things of this world shall bring vpon vs. Thus farre concerning the time.

As to the greatnesse of the disease, I find it noted in the verses which I haue read by sundrie things: First, the Prophet sheweth the greatnesse of the disease, whereas he saith, he was sicke euen to y death. Secondly, the greatnes of his disease is aggravated, while as the Prophet getteth command in the name of the Lord to assure him of death. And thirdly, the byle it selfe which broke out, was deadly, and sheweth also the weight of the disease.

Now in this extremitie the Prophet visiteth him, and in the name of the Lord enioyneth him two things: first, to take order with his house: next, to prepare him for death, and to pull his heart the more from all present things and all earthly comfort, assureth him of death shortly: and for his further assurance, he doubleth the word, saying, Thou shalt die, and not liue. It is so hard a thing to haue the hearts of Kings pulled from their wealth, and from their glorie.

The Prophet visiteth the King, and inioyneth two things to him.

The Prophet in visiting of the King, learneth vs a point of dutie towards our diseased brethren, a point wherunto we are bound by nature, by charitie, and by all sorts of lawes; but chiefly we who haue the care of soules, and represent *Esay* in our office, at this time chiefly we are bound to visite our brethren; for at such times the Diuell is most busie, the bodies of men are abstracted from the hearing of the preached word, and old sinnes begin to reuiue and returne to their memories, and therefore at that time there is great need of comfort. We are also informed here by the

The dutie of the Pastor toward his diseased brethren.

Prophet how to propound our comfort, lest we spend our time in idle and vnprofitable talke, as worldly men do: To wit, first of all that we bid the patient take order with his house, that is, make his testament, and lay aside the worldly part, that so his heart may be readie to go when the Lord calleth on his soule. The most part of the world are so negligent in this point of dutie, that there are very few that haue their heart free when the Lord knocketh: but they are compelled to leaue their heart behind them where their treasure is, or where they loue best, and that because they set themselues here as in a permanent Citie. And in their life time they will not so much as once thinke of death, but dreame to themselues length of dayes: and which I wonder most of; there is not a man about them that will do so much as once to put them in mind of death, yea not when the Lord beginneth to strike; but some say, it will trouble him and make him heauie; others come in and say, they would do it, but they cannot for teares and sorrow: The Doctor saith, Nature is strong enough, be of good comfort. So that if the Pastor leaue this point of dutie, there is not a friend almost that beginneth to admonish a man vntill his outward senses begin to leaue him. Now as it becometh the Pastor to propound this, so it becometh the Patient to obey it: for this command is not giuen by man, but by God. For *Esay* giueth it in the Name of God: and it is not onely giuen to Kings, but it reacheth to all masters of families whosoeuer: for the Lord hath willed them to haue a care of their families, not onely in their life time, but in their death also, that by this meanes all occasion of quarrels and debates might be cut off after their death. The Patriarches, the godly Kings, they haue left their example registred concerning this point; so that I will not insist at this present further in it. Now the worldly part being set aside, and the conscience put at rest, the soule is prepared to heare of death: and so the Prophet cometh in the second place with the denunciation of death. Indeed *Esay* in his denunciation appeareth to be very strict, but how strict soeuer he was, he hath

hath his warrant: We haue not the like warrant, therefore we ought not to vse the like strictnesse toward the Patient. Alwaies generally we ought to exhort him to vnburden his conscience, to disburden his soule, and to make him ready whensoever it shall please the Lord to call. So in a word the chiefe points of our visitation standeth in these two: first, to bid the Patient lay aside the worldly part: and next, to prepare for the heauenly part.

Yet ere I leaue the denunciation, there appeareth in the denunciation three faults to concurre. First it seemeth that the Prophet in his denunciation is ouer rigorous against so godly a King, and handles the King ouer extremely in this heaue diseafe: for he cuts from him at the first, all hope of this present life. He doth farre otherwise then our Doctors of medicine; for if they see any certaine signe of death, they will not shew it to the Patient himselfe, but to some of his friends: he on the contrarie denounceth death to himselfe, constantly affirming that he shall die. Now this appeareth to be very hard: But I answer, if this denunciation had bene vsed against an Ethnick or a licentious liuer, indeed it had bene an hard denunciation. For as to an Ethnick who hath his hope onely in the earth, it is not possible that he can make his hope to mount aboute the earth, so that he thinketh when he is gone, all is gone to him. Secondly, this denunciation would appeare hard and extreame to them that liue according to the flesh; for o how bitter is death, saith *Salomon*, to them that liue according to the flesh! And I pray you what is the cause that death is so bitter vnto them? Because in the agonie of death they feele another thing then this violent separation of the soule from the bodie: for beside this, they feele a conscience of iniquitie gnawing them: they feele also the heaueie wrath of God kindled against their sinne and iniquitie, and the sense of this wrath striketh such a horroure in their soules, that at the very memorie of death they tremble. Therfoie I say to such kind of persons as those, this would haue bene a hard kind of threatning: But vnto Christians, and namely to such a

The first omission that appeareth to be in this denunciation.

godly King as this was, it was no hard language. For as to vs that are Christians, we must not looke on death as she is in her owne nature: But we must looke vpon her as she is made to vs, by the benefite and mercie in Christ Iesus. And looking on death this way, is not death spoiled of her sting, is she not sanctified to vs in the death of Chrutt, and is she not made to vs an entrie to euerlasting felicitie, is she not a returning from our banishment, and passing to our euerlasting heauen? So looking on death not in the owne nature, but as she is made to vs in Christ, at the voice of death we ought to lift vp our eyes and be glad, that the redemption of our soule is so neare; when the separation shal be made, & the Lord shall call on vs, we ought to reioyce, seeing he hath made death to vs, a further step to ioy, and a meanes of a stricter coniunction. But it is not possible that words can make men prepare them for death. The readiest way to eschue the horror of death is to thinke vpon death, and yet notwithstanding of all the great spectacles that we see dayly, we are neuer an haire moued. Alwaies the readiest way, as I haue said, is, to take vp such a life presently as may best agree with that life which we aspire vnto. Thou must take vp a new course, thou must conforme thy life here with the life to come, that an harmonic being betwixt the two liues, death may be to thee an entry to that euerlasting ioy. Thou must bid all thy foule affections good night, for thou and they cannot come both to heauen: Thou must bid sinne whereunto thou art a slaue and an ordinarie seruant, farewell; for except thou be this way altered, thou must not thinke that death shall be to thee a passage to heauen. Then learne ye that would haue death pleasant, so to rule and square this life, that it may agree in some measure with the life to come.

The second
omission.

The second omission that appeareth in this denunciation is this, it seemeth to be superfluous: for why? the kind of plague assured him of his death, the Physicians assured him, the weakenesse of his owne nature assured him that he should die. So the denunciation seemeth to be superfluous;

ous; but it is not superfluous in deed, if we shal examine our owne nature, how loath all men are, to die; for we know by experience, that there are some who wil scarcely take death to them, euen at the last gaspe; and what loue we haue to this life, it is knowne to all men. Therefore the Prophet so strictly denounced death, that by this strict denunciation, the King may be moued to lift his hope aboue nature and all naturall meanes, and of God onely to seeke support where nature had denyed him: And so the denunciation is not superfluous, it is the ready way to make him runne vnto the right way.

Now the last omission that appeareth in this denunciation is this. The Lord seemeth by his Prophet to dissemble, The third omission. for is not this an high dissimulation, to say that he shall die, and yet notwithstanding to meane the contrary? So there appeareth a great dissimulation on Gods part denounced by his Prophet, that he should die instantly: and yet he was of minde that he should liue fifteene yeares after this. To answer vnto this, this generall must be layed downe for a ground, that *Unto all the threatnings and promises of God there is a condition annexed, which condution is either secretly inclosed in the promise or threatning, or else it is openly expressed.* That this is true, see *Ezechiel* the 18. 1. and *Dan*, 4. 27, this condition hath place.

Then this being the nature of the threatnings of God, this terrible denunciation how terrible soeuer it appeare, yet it hath a condition in it, to wit, *Except he repent, except he seeke me, and make his recourse to me by prayer.* For out of question, the Lord was of minde to punish Niniue, except they had preuented him by repentance. So I say, all the promises and threatnings of God haue a condition annexed, which is either openly expressed, or couertly to be vnderstood. And therefore the denunciation hath a secret condition, and this condition made the King to liue: for suppose it be simply propounded, yet it is not to bring him to despaire, but onely to make him the more instant to seeke grace & health at the hands of the liuing God. Now haue I touched the great-

nesse, the time, and the kind of the disease. Let vs make our profite thereof; for it is necessary that this doctrine be applied to our times.

Then I say, praised be the living God, our King is not diseased, but surely his country is heauily diseased; for so long as Papists & Papistry remaine in it, so long as these pestilent men remaine in it, and so long as these floods of iniquity which flowes from the great men, remaine, there is an heauie iudgement hanging ouer this Country. And in my conscience, I cannot but look for a heauy iudgement vntill these things be remoued. There is no great man, but whatsoever liketh him, he thinketh it lawfull: And not onely is this in this part of the land, but in all other parts of this Nation grosse iniquities are committed; and the Church is made a prey to all men, there is such disdain and contempt of the word in the whole estate. Except these things be purged, I cannot looke but the Lord shall raise some if it were out of the furthest Indies to plague this land. Albeit I doubt not but the liberty of the Church here, and the sobs and sighes of the godly here, haue delayed the iudgement from the whole land: yea, I am assured of it, and therefore I pray God that he may so worke in your heart (Sir) by grace, y^e ye may put to your hand to purge your part of the Ile. The Lord of his mercy establish your heart by grace, that for no mans pleasure ye communicate with other mens sinnes. Three maner of wayes we are said to communicate with other mens sinnes. First, when both with heart and hand we do one thing with them. Secondly, when we consent with our heart only. Thirdly, when we ouersee where we should reprove, and forbear where we should punish. And in this way Magistrates are onely guilty. Thus farre for the application. Now I go forward to my text.

The Kings
behaviour in
this disease.

The last thing that we haue to speake of, is the manner of the Kings behauiour vnder so terrible a disease; we haue in the second three verses, his behauiour liuely expressed. As to his behauiour, I speake onely of it as the text speaketh; I doubt not but he reasoned otherwise, and gaue other answers

swers to *Isaiah*: But I content me with that which the text saith. Then in his behaiour we see, he retyreth himselfe, first to God by prayer, and to testifie that he prayeth from his heart, it is said that he weeped bitterly. Surely this is an eident argument that his prayer flowed from his heart, & was indited by the right Spirit; for if God leaue vs to our owne natural spirit, we neither know what to pray, nor how to pray: But as it is said, Rom. 8. 26. it is the Spirit of God that inditeth our prayer, that raiseth these sighes and these sobbes, that maketh our heart to melt in those teares that are pleasing to him. So it appeareth here by the earnestnesse of his prayer, that it flowed from the right fountaine, and therefore it can not be but pleasing to God.

This prayer and manner of his behaiour, assureth vs of two things; first, it makes vs certaine of his faith; Secondly, of his repentance: I say, it makes vs certaine of his faith. For how is it possible that I can craue any thing at the hands of him in whom I trust not? Or how can we call vpon him (saith the Apostle) in whom we belieue not? Then *Prayer to God is an eident argument, that we trust in God.* So I say, it is an argument of his faith, and where faith is, of necessity repentance must be; for these two companions, Faith and Repentance, are inseparable. As Peter testifieth in the Actes, 15. chap. For so farre as the heart is purged, so farre is the life renewed: so faith, and newnesse of life going together, faith and repentance must also go together. Then his prayer testifieth his faith, his faith testifieth his repentance, his repentance testifieth of the secret condition inclosed in the threatning; and the condition being fulfilled, the threatning can not strike. So by this deduction it may appeare, that suppose the Prophet denounced very strictly, yet vnder the denunciation there was a condition, which condition taketh effect in the King. Thus far concerning his behaiour.

Now as to his gesture, I shall be short in it: It is said that he turned him to the wall, he did this out of question for two respects. First, that he might weepe the more bitterly:

The Kings behaiour makes vs certaine of his faith and repentance.

The Kings gesture in his discafe.

for it is said, that he powred forth his soule in teares. And so he desired not that he should be seene. Secondly, he turned him to the wall, to the end that his eyes should not carry his minde from God. For we know easily, that when any of vs is making our prayer in any publike place, there is no obiekt that falleth before our senses, but it will draw vs from that communing which we haue with God. So it is necessary for them y would pray earnestly, to withdraw them vnto a secret place, according as our maister commanded his Disciples to enter into their secret chamber. Thus farre for his gesture.

The words
of his prayer.

As to the words of the prayer, they are set downe in the third verse: in his prayer he suppresseth his petition (for his petition is the prorogation of his dayes;) according to the custome of the godly men of old, as *Daniel 9. 4.* And in place of the petition he setteth downe the reason why his petition should be heard. As to the reasons, they are three in number.

1. The first is, *Remember Lord, that I haue walked in thy truth.*
2. Secondly, *I haue walked with an upright heart.* Thirdly, *I haue done that which is good in thy sight.*
3. In all these three it would appeare, that he is boasting of his owne merits: for the words appeare to be full of ostentation and pride. But to answer to this, the Lord measureth not ostentation and pride by words, but by the heart from whence the words proceede: A broken, a contrite and humble heart, is euer acceptable to him, vse what forme of words you will. And a proud heart is euer displeasing to him, vse what forme of words it will.

Now what is he doing here? he is not making a vaunt or bragging of his works onely; he is shewing to God, y how-soeuer his plague was great, yet he had a good conscience, the testimonie whereof vpheld him: In such sort, that suppose all outward things said that God was angry at him, yet he could not be perswaded in his conscience but he was his friend.

And therefore in his whole prayer he reasoneth as
though

though he would say after this manner: Lord, thou knowest that the prophane men of this cōuntrie will thinke it an extreme curse that I shall die without children, and by this they will esteeme the deedes to be accursed which I haue done before: they will curse and damne the religion that I haue reformed, and the order of thy house which I haue begun. And yet notwithstanding I am assured in my conscience, that I haue the warrant of thy Law in all that I haue done: For I sought not my selfe, but thee onely; therefore (Lord) deliuer me. So this kind of reasoning cometh neither of ostentation nor of pride. Now as to my selfe (would he say,) when I examine my doings, I find my conscience so pure, that in all my proceedings I had a good warrant; and in all my doings I sought not mine owne particular, but thy glorie: And therefore Lord remember me, & take not my life from me, that I be not a stumbling blocke to the weake ones, and a reioycing to mine enemies. This is the onely thing which we are taught here; We see this good King when all worldly comfort faileth him, and in his greatest extremitie, he reposeseth himselfe vpon the testimonie of a good conscience; this is the onely thing that sustaineth him, this is the onely thing that comforteth him, and wherein now in the very instant of his death he hath to glorie. Surely when I reade through the Bible, I find that all the seruants of God in their greatest trouble, had recourse to this testimonie of conscience. Ye see *Moses* when he hath to do with *Core*, *Dathan*, and *Abiram*, he hath recourse to the testimonie of his conscience. Ye see *Dauid* when he hath to do with *Saule*, he hath recourse to this testimonie of conscience. Ye see *Nehemiah* maketh recourse to this: Ye see *Daniel* maketh recourse to this, Dan. 6. 23. And the Apostle *Paule*, 1. Cor. 4. maketh his recourse to this, 1. Cor. 4. and saith, I passe very little for your iudgment or any mans iudgement; my glorie is the testimonie of mine owne conscience. And the Author of the Epistle to the *Hebrewes*, in his last Chapter: *I am assured* (saith he) *that I haue kept a good conscience in all things.* So go through all the seruants of God, and

and ye shall see they haue had euer recourse to this testimonie of conscience; and blessed is that man that is not condemned in his doings by his owne conscience. For if we are not able to eschue the condemnation of our owne heart, how shall wee be able to eschue the condemnation of God, who seeth all the secrets of the heart? So that man is more then blessed that is not condemned of his owne heart. For as to this conscience it is a faithfull pledge keeper: the pawnes y^e it receiueth it rendreth; of good turnes it giueth a ioyfull testimonie, of euill turnes it giueth a bitter testimonie. And suppose the most part of our deeds be now couered from the eye of man, and her testimonie for the most part hid from our selfe; yet there is a day coming which now is at hand, in the which all these things that are now hid vnder darkenesse shall come to light, and the secrets of all hearts shall be disclosed. The bookes of conscience shall be cast open, and he that bringeth not in these bookes, the discharge of his sinnes in register, purchased by the blood of Christ Iesus whereby our consciences are onely washen from these dead workes; he that bringeth not this discharge with him, to him shall his whole sinnes present themselues. So that not onely shall he be iudged by the sentence of the righteous Iudge, but his owne conscience which in this life foreiudged him, shall cōdemne him there, and all the Angels of God with his elect children shall iustifie his iudgement: Therefore it is time we had now our discharge registred.

Now would God I might obtaine this of the office bearers in Church or Policie, that they would now cast them in their life, to haue the approbation of their conscience in the time of their death. The Lord grant it to all them that seeke to serue him: But specially, the Lord make you (Sir) so to walke in your life, that you may haue a ioyfull testimonie of your conscience in your death; that being approued with your owne conscience, and the testimonie of God within your conscience, in the mouth of these two faithful witnesses your saluation may be sure, not in your selfe, but in the
 blood

bloud of Christ Iesus, whose mercie is onely our meric.

As this is desired in him, so it is required in the rest of the office-bearers: Lord grant that they may follow such a trade of life, that in their death their conscience may make mention of their deeds to their ioy. Thus far for this part of his behauiour.

Now resteth one thing to speake, and so I shall end: Take vp the manner of his behauiour vnder this disease, he is straitned with the extremitie of his disease on the one side, and with the Lords threatning on the other: what doth he in this strait pinch? He seeketh by prayer to the same God that strooke him, and now by his Prophet threatneth him. This is wonderfull: for if he had had to do with any other person, as namely, if he had had to do with the King of *Assur* as before, it had bene an easie matter to haue retired to God: But now hauing to do with God, and God apparently being his enemy, it is wonderfull that he should haue recouse to God. This is a notable faith in him, for he hopeth against hope, he runneth to that same God that smiteth him. So notwithstanding that he threatneth him with death, yet he runneth to him, and he appealeth from his iustice to mercie in the merits of Christ: he appealeth from God as a righteous Iudge, vnto him as a Redeemer in Christ, and his appellation is heard. For, as we shall heare hereafter (by Gods grace) he is healed: Thus farre concerning his repentance. Now as to the prorogation of his dayes, the question might rise, whether it was lawfull for him to craue it or nor. I shall touch it but in generall; and first I say, in *Hezechias* person it is very lawfull: for he lacked posteritie, and in this the promise of God had not taken effect in him, and so it was lawfull for him to seeke the accomplishment of the Lords promise made to his father *Dauid*: and also the reformation of the Church was but new begun, the commonwealth was not as yet established, and all these craued the presence of the King. So if we looke to the particular, in him it was lawfull. I come to the generall, it is lawfull at some times to seeke at God prorogation of dayes, and my reason

A wonderfull thing to haue recourse vnto the same God who smiteth.

reason is this; Length of dayes is one of the greatest blessings temporall that we haue, as in that promise annexed to the commandement appeareth. And as the Apostle in the 2. Chap. 27. to the Philip. when he maketh mention of the disease of *Epaphroditus*, he saith, *No doubt he was sicke verie neare vnto death, but the Lord had mercie on him, and not onely vpon him, but on me also.* So he counteth the prorogation of dayes a speciall mercie. And there is no mercie nor benefit of God but it may be craued, so that it be craued to the right end. For we directing our life to the glorie of God, and vsing it as Pilgrims and strangers seeking our home, and hauing it ready to lay downe in the hands of God at his pleasure, why is it not lawfull to craue it? Indeed *John* in his 12. Chap. 25. ver. seemeth gainsay this, where he saith, *He that loueth this life shall lose it.* This knot may be soone loosed. There is a loue of this life which is commendable, and there is a loue which is worthie of reproofe, whereof *John* speaketh, to wit, an extraordinarie loue, and such a loue whereby we place our whole felicitie in this life, not looking for a better after this. So this loue is damned by *John*. The other loue which is of God, is whē we are ready to lay downe our life at his Maiesties feete, and seeke the prorogation of our life for no respect but for his glory, (as this King did,) as he sheweth clearly in the end of his owne words, in the 18 and 19 verses. Thus farre concerning the petition. So if we respect God and his glorie we may seeke this blessing. Alwaies ye see in the greatest extremitie, the onely comfort that he hath is the testimonie of a good conscience: And this ought to be our stay when we are threatened of God, either with plague or any other calamitic.

Lesson.

Well, as I said in the beginning, if it were possible that the Lords threatnings could make vs to haue recourse to him that he might cleanse our consciences in time, we should haue as great comfort in our trouble as this King had. Would God he would giue vs melting hearts.

Lord worke this in you (Sir) that as he hath honoured
you

in your byrth, so ye may honor him by your doings in your government. The Lord of his mercy giue vs hearts to craue this; Lord giue vs hearts to sigh for the things we cannot amend; Lord giue vs grace to haue recourse to Christ Iesus, and by his mercy to enter into that City, for without it there is nothing but swine and dogs, nothing but Papistrie and idolatrie. Let vs, I say, haue recourse to this God, who is onely able to preferue both Church and Countrie. To this God be all honour, praise and glorie, for euer and euer. Amen.

THE SEVENTH SER- MON: VPON THE 38. CHAP.

of the Prophecie of ISAIAH, preached in the
presence of the Kings Maiestie.

The text.

4 Then came the word of the Lord to Isaiah saying,

5 Go, and say vnto Hezekiah, Thus saith the Lord God of David thy Father: I haue heard thy prayer, and seene thy teares: Behold, I will adde vnto thy dayes fiftene yeares.

6 And I will deliuer thee out of the hand of the King of Assur, and this City: for I will defend this City.

IN the describing of this Kings disease, we Recapitulated; first, the manner and kinde of the disease. We noted secondly, the time when it tooke him. We noted thirdly, the greatness of this disease. And last of all, we marked his behavior vnder this disease. As to the kind of the disease, we marked it to haue bene a pestilent kinde of byle like vnto the botch of Egypt, a byle of the worst kind that could be in those dayes. So it pleased the Lord to exercise the patience of his tender seruant; suppose

pose he had an entire liking of this King, yet it pleased him so roughly to handle him. Vpon this we marked, that the fauor & hatred of God should not be esteemed by any externall thing in the earth: suppose plagues and afflictions be common both to good & euill; yet the cause from whence they come is not common, & the end whereunto they tend is not common. The Spirit of God assureth vs, that this kind of exercise is the onely way to purge our iniquity. By this kinde of exercise the finnes of *Iacob* are remoued. Then let no man iudge the woe of his brother by reason of affliction. Secondly, we marked the time when he tooke this disease, we noted this time to haue bene the 14. yeare of his reigne, shortly after he was deliuered out of the hands of *Sennacherib*: So he is not so soone deliuered from one fearefull warre, but he falleth in the hands of a terrible plague. And here we gathered, that the life of a good King is a continuall grieffe, and a continuall tentation: so that the issue of one trouble is the beginning of a greater, and their whole life is as it were, a continuall vexation. So it pleaseth the Lord to exercise the patience of his owne, to the end he may engender a bitternesse of this life into them, that this life being bitter, they may seeke for a better; for the Lord feedeth not his owne as slaughter oxen: No, but he holdeth their backes vnder continuall crosses, that by this they may learne to haue their mindes aloft, that they may learne how to vse the world and all these trifles beneath, to wit, as they may serue them to the life to come. Thus for the time.

As for the greatnesse of the disease, we painted it forth by two circumstances. First, by nature it was deadly, for there was no force of nature that could preuaile ouer it. Secondly, the seruant of God by a denunciation assured him that it was deadly, and this aggrauateth highly the greatnesse of this disease. Vpon this denunciation, we tooke vp a generall lesson concerning the promises and threatnings of God: to wit, that in all his promises and threatnings, there is a condition annexed, which either

is expressed, or perpetually to be vnderstood; So it is here; for suppose the Prophet vsed the simple forme of denunciation, yet it was not to bring him to despaire, but that he might the more earnestly seeke grace and mercy at God. Lastly we marked his behauiour vnder this disease, and we found, that suppose the plague threatned him on the one hand, and God terrified him on the other hand; yet in this extremity he maketh his recourse to him that terrifieth him. It was an easie matter to haue retyred to him, when the King of *Asbur* terrified him. But this is a wonderfull triumph of faith, y^e the Lord appearing to be his enemy, yet he maketh his recourse vnto him. This he could not haue done, except he had bene sustained by the testimony of a good conscience; it is not possible that he could haue retyred to God that is a consuming fire in a guilty conscience, except he had bene vpholden by the testimony of a good conscience; hauing this testimony, he knew that this threatning was to amend him and not to slay him, in word, and not in deede. Vpon this we gathered this obseruation; Blessed is the man that is not condemned in his owne conscience: for if we cannot escape the condemnation of our owne heart, how much lesse can we be able to escape the condemnation of God who made the heart? for *The Lord condemneth no man but him whom his conscience first condemneth*: so the Lord hath placed this conscience here, to resemble the iudgement which is to follow after. For whom the conscience condemneth, assuredly the Lord condemneth. And whom the conscience with the warrant of the word approueth, no question the Lord approueth. Then the the lesson we gathered was this: All office-bearers ought so to behaue themselves in this life, that in their death they may haue the testimony of a good conscience: for it is not possible that the conscience can testifie well, except in time he take vp a new trade of liuing, except you keepe your hands free of other mens finnes. And therefore I exhorted all inferiour magistrates, superiour, and in speciall the supreme, that the Lord by his spirit would so rule your conscience (Sir) that ye may keepe

keepe your selfe free from other mens iniquities. Thus farre we proceeded in our last exercise.

Division.

Now followeth the comfort that the King being placed in this extremity did finde: the Lord sendeth him comfort from heauen. The forme and manner of the comfort is set downe in these verses which I haue read; but the circumstances are more particularly set downe in the 2. King. 20. chap. Alwayes this order is kept in these verses: First in the 4. verse is set downe the circumstance of time, when this comfort was offered; and vpon the circumstance of time, the circumstance of place, where he was when he receiued this comfort may easilie be gatherd. Besides this, the persons, the Author, the giuer of this commission, the Minister and bearer are noted. Vnto this verse, before that he come to the comfort, he vseth a preface: in the end of this preface there is a narration, that the Lord had heard the kings prayer, & had teene his teares. In the third place he propoundeth the comfort. And last of all, we haue the confirmation of this proposition, by a wonderfull signe and miracle from heauen.

Then to come backe to the 4. verse, he touched the circumstance of time very obscurely, when the King receiued this comfort, for it is said, *Then came the word of the Lord.* This particule (*Then*) is relatiue to that time, which is more chearely set downe in 2. King, 20. This then is to be vnderstood, when the Prophet was in the middle court, when the word of the Lord came vnto him, and commanded him to stay: look how much space there was betwixt the Kings bed where he lay, and the second hall, as great space is there betwixt the denunciation, & the recalling thereof. He was not as yet passed the second hall, when the word of the Lord came vnto him, and commanded him to go backe, and to recall that same sentence in a moment with one mouth, which before he pronounced: now he commandeth him to pronounce the contrary. This is a wonderfull change in such a suddainnes, and vpon this suddainnes there are many notable things that offer themselues worthy of consideration.

tion. First, of this suddainnes marke this lesson: we see how pitie and effectuall the prayer of the King hath bene; this prayer is so effectuall that in a moment it moueth the great God to reuerse that same sentence which he had pronounced: that which heauen nor earth nor any other creature was able to alter, he maketh the prayer of his owne seruant to call backe. Beside this, his prayer purchased health of bodie, length of dayes, a sure and prosperous estate; and afterward all this is confirmed by such a wonderful miracle, & like whereof was neuer seene nor heard of before. Looke then if the prayers of the faithfull be not wondrous effectuall. It is not possible that all these effects can flow of the pitinesse of prayer, seeing there is nothing so weake in it selfe, but it cometh of the free nature of God, whose nature is to be mercifull; and it is the nature of mercie to haue pitie vpon miserie. This is the reason why our prayers are in an instant of time heard. And here also we may learne how well God answers to the names that are giuen him, Exod. 34. 6. where he is called exceeding mercifull, slow to anger, readie to forgieue: he vttereth himselfe to be a God of great compassion and exceeding in mercie toward vs: in such sort, that in an instant sometimes he granteth our requests. The last thing that I marke vpon the suddainnes, is the strict and entire coniunction that is betwixt the faithfull soule in earth on the one part, and God in heauen on the other part. This coniunction is so entire and strict, that it maketh God as present to our prayers, as if heauen and earth were ioyned together. This coniunction maketh his Sonne Christ to be as neare in time of neede, as if he had placed his throne of grace in the bed where we lie. To prooue this, ye see how speedily his prayer mounteth, ye see how swiftly the answer returneth, and with such celeritie all this matter is done, as if there were no distance betwixt heauen and earth. So the lesson is this, *The faithfull soule hath God as present, as if heauen and earth were ioyned together.* There is no distance of place, no distance of roome that can make God to consume time in doing of his will, but *where faith is, it maketh*

1. Lesson.

2. Lesson.

Doctrin.

ket him so present, that incontinently we get our dispatch. Craue not therefore (ô Papist) any other presence then this, and examine not this presence by naturall reason; for *where faith hath place, naturall reason must cease.* Examine not these things by reason of nature, which are aboue nature. Thus far concerning the circumstance of time.

The circumstance of peace.

Now of the circumstance of time I gather the circumstance of place, where the King was when he receiued this comfort. For if the Prophet was commanded to turne backe when he was in the second hall, it behooueth the King to be at home, lying on his owne bed. And this by the way, is a great signe of the fauour of God toward him, that his sicknesse taketh him at home where he might be best eased without the trouble of others. This is by the way.

Third circumstance.

Now as to the third circumstance: The Author of the comfort no doubt was God: for there is no good gift but it floweth from him. The minister that he vsed is his owne Prophet: He vseth the ministerie of his Prophet in applying of the comfort, not that he was forced to vse the ministerie of man in doing of this thing; but so it pleaseth the Lord to ingage and binde himselfe to his instruments, that he will not worke beside them, & so it pleased him to binde him to his preached word, that beside his word he will not worke. And therefore he calleth his word a Sword, a fire, an hammer, and an arrow: and that from the diuerse effects that he worketh by his word. As he bindeth him to his word, so he willingly bindeth him to his seruants, who are the Ministers of his word to worke by their ministerie: In such sort, that he will not be bound to the word pronounced by euery man and woman, but by them whom he sendeth. And therefore they are in an error who thinke that by their owne reading of the Scriptures in their priuate houses, they are able to get as great profite as by hearing preaching: Yea suppose they say they can reade better then he can preach. No, reade as much as they will, their reading shall neuer bring forth faith, for it is by hearing that faith cometh; and where the ministerie is, and they contemne
the

the hearing, they contemne faith: for faith cometh onely by hearing ordinarily. Thus farre for the circumstances.

Now, the effect of the comfort is set downe in three points: the first two points agree with the petition, the third is further then came in his minde to seeke. The health of bodie is the first: it agreeth with the petition: Length of daies is the second, it agreeth also with the petition; The third, is further then he could haue looked for, and more then he sought, what is that? A sure estate, a prosperous estate, and a glorious estate promised to him during all the rest of his daies. This was more then he sought. Now as to the order that the Prophet keepeth ere he come to the comfort, he vseth a short preface. The words are these: *The Lord calleth on him and he saith, Go to Hezekiah, thus saith the Lord God of thy father David.* This preface differeth in two points from the preface that he vsed in the beginning of the chap. First, there is here mention made of *David*, which is not in the former, and so oft as euer ye find mention made of *David* in the beginning of any preface, so oft let the singular fauour and mercie of God come in your mind. And when euer ye see *David* placed in any preface, let Christ come in your mind, because *David* was a type of Christ.

The comfort that the King receiued.

This mention of *David* placed here, is to let the King see that the readinesse of his comfort flowed from the Messias, to wit, Iesus Christ, from whom all true comfort flowed, and without whom there is neither comfort nor consolati-
on. He calleth himselfe the God of *David*; because the principall promises of grace were made to *David* and his house, and specially that promise concerning the Messias, in whom all the rest of the promises are yea and Amen, fully accomplished in him.

Why mention of *David* is here made:

This is the first point of difference: the second point wherein they differ is this; in this preface he calleth *David* the Kings father; as if he would say, The man whom I loue so well I see him to be thy father, and thee to be his child and his sonne, not onely by nature but by grace; I see

Why *David* is called *Hezekias* Father.

thee to be his sonne by faith: And therefore the whole promise of grace made to him and his seede, must properly appertaine to thee; where otherwise if thou hadst bene his sonne by carnall propagation onely, these promises of grace had no more appertained to thy person, then they did appertaine to the person of *Achaz* thy father. But by reason thou art not onely his sonne by nature, but also by grace, therefore the whole promise of grace appertaines to thee:

What maketh vs the sonnes of God. for as the Apostle saith, Rom. 9. *It is not carnall generation that maketh vs sonnes of the promise: for not all that are of Israel, are Israel in deede. They are not all the sonnes of God, that are the sonnes of the flesh, but onely the sonnes of the promise are the children of God;* that is, they that through beliefe in the promise of mercie become the sonnes of mercie, and are made the children of God. Then this beliefe in the promises, maketh vs not onely sonnes to God, but sonnes to *Dauid* and *Abraham*; for following the footsteps of *Abraham* in his faith, by imitation of his faith we become his sonnes. Thus far concerning the words of the preface.

1. Lesson.

Of this I marke two or three things, and first, by these words ye see the Prophet stayeth not nor bideth not, but holdeth forth his course till he be commanded of the Lord to stand and stay, he hath a speciall command for him ere he returne. This teacheth all Officebearers, that in Gods errand no man ought to enterprise any thing at his owne hand, but to haue the Lords own aduice ere he proceed to his worke; we haue his aduice when we haue the warrant of his word. The second thing I marke, as soone as he is commanded to go, he stayeth not, but so soone as God saith the word, he obeyeth, he maketh no doubting, he asketh no reasons at God, he taketh it not to his aduisement, he maketh no opposition, but incontinently he obeyeth: and surely this is true. that if euer flesh and bloud had any reason to haue repined, *Isaiab* had reason at this time. And why? In a moment and with one mouth he was commanded to recall that seuerer sentence which he had pronounced, and to pronounce the contrary; which might haue ingendered a wonderfull

2. Lesson.

derfull suspition in the Kings heart in respect of the suddainnes. If *Isaiab* had bene as short and as angrie as *Ionas*, no question he would haue asked a reason at God: For *Ionas* was not commanded to recall his sentence, neither was he sent in such suddainnes to call it backe, but he seeing the words of his threatning not to come to passe, therefore he fretteth and fumeth against God; where if he had bene commanded in such suddainnes to go and recall his sentence, ye may easly coniecture what should haue bene his part. This perturbation that was in *Ionas* letteth vs see that he was ignorant of the nature of the threatnings of God. For if he had vnderstood, that in all the threatnings of God there is a condition annexed, he would not haue taken it so highly. And if he had vnderstood that the minde of God was not to cast off a sinner, he had not taken it so angerly. But being ignorant of this, he falleth into this fuming and fretting against God.

So I say, there is two things here to be noted, one thing to be eschued of the teachers in the person of *Ionas*, another thing to be followed of them in the person of *Isaiab*. The thing that is to be eschued is this: *Ionas* standeth so precisely vpon his reputation, that he is exceeding angry that God should change his iudgement in mercie. Now I say, this fault would be eschued of all, and specially of office-bearers; and I am sure there is no office-bearer, which hath the feare of God in his heart, who would not reioyce exceedingly, and be glad to see all these threatnings which from time to time are pronounced against these bloody men; all those threatnings that are pronounced against the manifest oppressors, and against these sacrilegious persons; I am assured there is none but he would exceedingly reioyce, to see these threatnings turned in mercy. Againe, I am assured there is not a spirituall office-bearer that hath the feare of God in his heart, who would not exceedingly reioyce to see all the threatnings and admonitions directed from this place to Magistrates of all ranks, inferiour, superiour, and supreme, turned in mercy. He is more then vnhap-

A fault to be
eschued in *Iona*
nas person.

Application
to the King.

py that is so inclined to threatning, that if he see the Spirit of God offer the contrarie occasion, will not be a thousand times more ready to comfort: And therefore the Lord in his mercy giue you grace, (Sir) that ye may haue that testimony of a good conscience to vphold you, without the which there is no true comfort. But alas, when I looke on the misery and calamity of this Country, I am almost out of hope; for why? Your subiects haue gotten such a custome of sinne and euil doing, whereby they haue drawne on such an habite and hardnesse of heart, that nothing is pleasant to them but that which is displeasing to God, and nothing displeasing to them but y^e which is pleasing to him. What is it, I pray you, that custome wil not bow? What is it that custome will not alter? What is it that continuall vse will not harden? There is no potion so bitter tasted in y^e beginning, but if thou vse it a litle while, it shall appeare not so bitter: continue yet further in it, it shall appeare nothing bitter at all: & go forward yet in it, and in the end it shal become sweete, suppose in y^e beginning it were most bitter. Euen so it standeth with that miserable man that casteth his whole delight in ill doing, that he hath such a custome in euill doing, that nothing is pleasing to him but which is displeasing to God: and nothing displeasing to him but that which is pleasing to God. For the mischieuous custome of euill doing, banisheth light out of the minde: And as it banisheth light out of the minde, it so banisheth all feeling out of the conscience, and in stead of light cometh darknesse, and in stead of feeling cometh hardnesse. Now the conscience being hardened, & the minde being darkened, what remaineth but a desperate and an obstinate condition like to the diuell, who is said to be bound in chaines vnder perpetuall darknes? This is wonderful, that such continuall thundering of these threatnings is not able to moue them. But it is no maruaile, for there is no words will moue them; yea it is impossible to the bloody man or oppressor to refaine, from time they be once giuen ouer to sinne. For from time the sinne hath gotten superiority in them (as *Peter* sayth,) it commandeth them more absolute-

solutely then a Prince would command his subiect; for sinne hath made them such slaues, and they are so carried with impotency of their affections, that they dare no more refrain from the seruice of sinne, then a good seruant from his masters seruice. I pray God that he so multiply the Spirit of government vpon you (Sir,) & that holy vnction of Kings, that we may once see this great insulency that breaketh out in so great contempt, condignly punished, that ye may keep your conscience pure and holy. Thus much concerning the thing that is to be eschued in *Ionas*.

Now followeth another lesson to be learned in the person of *Isaiab*; ye see *Isaiab* is ready to do what the Lord commandeth. When the Lord biddeth him blow the blast of iudgement, he bloweth it: When the Lord biddeth him come, he cometh, & when the Lord biddeth him go, he goeth. Then the lesson is this, We that are the Trumpeters of the Lord, we must not blow as our affections and men bid, but as the Lord biddeth vs: we must not sound the retreat when we should sound the march, nor we must not sound the march, when we should sound the retreat. We must not sound iudgement when the Lord biddeth sound mercy, and we must not sound mercy, when the Lord biddeth sound iudgement. But now the sinnes of the Land craue that all pulpits sound iudgement: Therefore iudgement must be sounded. There is no way to auert this iudgement, but that euery man according to his calling put to his hand to reforme, according to the bounds and power, that is committed vnto him. And the best way were, that ye that are Noble men concurre with your Prince, and his Maiestie concurre with heart and hand to repaire the ruines of this Country. Thus farre for the second lesson.

Now he subioyneth the Narratiue. In the Narratiue he sayth to the King, *That the Lord hath heard his prayer, and hath seene his teares*: as if he would say, Suppose thou lay in thy chamber & turned thee to the wall, yet I heard all the words that thou spake: and I saw all the teare, that distilled from thee. And suppose it was not in the temple, yet all was

A vertue to
be followed
in *Isaiabs*
person.

Doctrinae

manifest to me. This is a great comfort. Then the lesson in generall is this: *In all places, and to all estates the Lords care is ever fastned to the cryes of his owne, & he seeth their teares, and he heareth their words.* And suppose he be not alway as ready to dispatch them as he was to *Hezechie*, yet he leaueth them not, but he susteineth them in the meane time by the comfort of his spirit, and in the end he granteth them their petition so farre as is sufficient. And if it be according to his will, he giueth them more then they sought. If this be true, that the Lords care is present to heare the prayer of his owne, and his eye to see their teares, will not the Lord

Application

be moued at the cryes of them that are oppressed with these bloody men? It is wonderfull that no threatening nor denunciation will moue these men; but if euery teare be powdered in the Lords viole, and euery word heard of the Lord: how much more shall euery drop of blood be in the Lords viole? What is the reason that these bloody men will not giue care? The reason is this; they haue layed this ground, and vpon this false ground they build all their false conclusions with Atheists, that there is not a God; and vpon this ground they build all their mischieuous workes. But I would demand of these men that haue layd this ground, if there be not a God, whence floweth this feare and terror of conscience? this trembling and vnquietnesse, which gnaweth them? if there be not a God, how is it that they are so tormented? Suppose they haue banished knowledge out of their minde, & feeling out of their conscience, & all that should feare them out of their heart; yet they haue euen this feare & trembling in their soule. And it is not possible to banish this feare, do what they can; yea the more murders they commit, the greater is their feare. So where men thinke to make themselues sure by slaughter, it is the high way to cast themselues in greater vnsecurity, and make their heart more fearefull then it was. From whence come these torments but from God forewarning them of Hell? and these are the beginning of hell to thee in this life. Which if God would let off in the full measure, they would not faile to
put

put violent hands on themselves, thinking thereby to get an outgate to their soules; for they thinke if the soule were out of this bodie it should be in a better case, where in the meane time they passe to ouglier paines and greater torments. Now all these torments and vglie paines which eate them vp, mooue them not, and except the Lord worke it they will neuer be moued: he hath commanded all to heare his word, and he hath promised to worke by his seruants who vtter his word, and therefore I say, these bloudie men and oppressors they ought to be here present, that the Lord if it be possible, by this meanes may call them backe by repentance, that they may preuent that terrible iudgement whereof they haue but little feeling as yet. But ere they go they will feele it better.

Now I come to the proposition, and there I shall end: he propoundeth the comfort shortly in three points, two of them are according to the petition. The third is more then he craued: health of body agreeth to the petition, prorogation of dayes agreeth to the petition, a glorious estate, a sure & a prosperous estate came not in his minde; and this also he getteth, he not onely will deliuer him out *the hands of Ashur, but deliuer the whole Citie.* And this promise of a prosperous and ioyfull estate is more then he thought on or looked for. Of this there might be many things marked, but I leaue them. And this only I obserue. The Lord hauing to do with this King, to make him thankfull in times coming, he granteth him more then he sought, and prouoketh him as it were after this manner, saying; What euer thou lackest, seeke it of me. Lackest thou health of bodie? seeke it of me. Lackest thou prorogation of dayes? seeke it of me. Lackest thou a sure, glorious and prosperous estate? seeke it of me. There cannot be a more affable kinde of intreating, then is betwixt God and the King; he desireth him what euer he lacks to seeke it of him. Except Kings humble them to honour God, & hold them in his continuall fauour, it is not possible that they can look for these things of him. But by the contrarie, if Kings humble them to serue God, & hold

The points of
the comfort
that the King
receiued.

Observation.

Application.

hold them in his fauour, there is no honour nor dignitie that he hath prouided for the by birthright or other waies, but if he see it serue to their good, in despite of the world they shall haue it. But if they fall from the seruice of God and cast themselues out of his fauour, they shall lose dignitie, birthright, priuiledge of nature, and all other things, & themselues beside. Examples of this we haue in the Scriptures: *Cain* being *Adams* eldest sonne, and hauing the birthright, so long as he kept him in the fauour of God he was in hope of it; but from time he lost the fauour of God by the slaughter of his brother *Abel*, he was banished from the face of God, and lost his birthright with all his inheritance. *Ismael* in like manner was *Abrahams* eldest sonne, yet because he was not in the fauour of God, he gat no part of his inheritance. *Esau* was his fathers eldest sonne, yet because he fell from the fauour of God, his brother was preferred to him, & his birthright helped him not. Now the generall do-

Obseruation.

ctrine is this: *It is onely the fauour of God that maketh men to enioy priuiledges, dignities, or whatsoever they haue right to; if they keepe the fauor of God, it is not possible that they can be disappointed.* So the exhortation is easie vnto you (Sir.) as your maiestie thinketh to possesse that which the Lord hath appointed for you, so looke that you keepe you in the fauour of God. There is no way to keepe the fauour of God, but to purge your countrie of these two, Idolatrie and bloud; for vnder these I comprehend all the sinnes committed against the two tables. Let this be done, and it is not possible that ye can be disappointed of any thing that may serue for your wealth. For it is the fauour of God that shall make you to enioy not onely your possessions, but all other priuiledges that ye are borne to. The Lord of his mercie worke it in your heart (Sir.) that we may see this as an argument that ye are in his fauour, when ye shall put to your hand to reforme this countrey, and so make it knowne that ye feare God and loue his people. This being done, suppose men would be inconstant and lie, yet God is not as man nor as the sonne of man, saith *Balaam*, that he should

Exhortation
to the Kings
Maiestie.

lie.

lie. Depend on him. The Lord worke it in our hearts that we may earnestly craue it and obtaine it, that your heart being established by grace, ye may obey his holy will. The Lord grant it for Christs sake, to whom be all honour, praise and glorie, for now and euer, Amen.

THE EIGHTH SER- MON, VPON ISAIAH, CHAPTER. 38.

7 *And this signe shalt thou haue of the Lord, that the Lord will do this thing that he hath spoken.*

8 *Behold, I bring againe the shadow of the degrees (whereby it is gone downe in the diall of Achaz by the Sunne, ten degrees backward: so the Sunne returned by ten degrees, by the which degrees it was gone downe.*

9 *The writing of Hezechiab King of Iudah, when he had bene sicke, and was recovered of his sicknesse.*

10 *I said in the cutting off of my dayes, I shall go to the gates of the graue, I am deprived of the residue of my yeares.*

11 *I said, I shall not see the Lord, euen the Lord in the land of the lining, I shall see man no more among the inhabitants of the world.*



Nour last lesson (welbeloued in Christ Ie- Recapitula-
sus,) we heard the manner and forme of tion.

the comfort that was offered by the Prophet vnto the sicke King: we heard when this comfort was offered, we heard where it was offered, we heard the person that was the giuer; we heard the person that was the bearer; we heard the preface which the Lord vsed, to make the King attentiu; we heard the narratiue shortly, and the parts of the comfort propounded. As to the circumstances, we noted

ted where the Prophet was when he receiued this commiſſion: he was in the middle court, he was not as yet paſt the ſecond hall, when the word of the Lord bad him ſtay and go backe againe. At this time he is commanded to recall his former ſentence, and with that ſame mouth to pronounce the quite contrarie. No further diſtance is there betwixt the pronouncing of the one ſentence and the other, then is betwixt the Kings bed and the ſecond hall. Looke what ſpace the Prophet ſpent in going betwixt the Kings bed and the ſecond hall, as great ſpace is conſumed betwixt the one ſentence and the other. Vpon the ſuddainneſſe we marked ſundry notable things: and firſt, we marked the great force of the Kings prayer: to wit, his prayer is ſo effectually that it maketh the Lord to recall his owne ſentence in one inſtant of time. That ſame thing which heauen and earth and all the creatures therein could not haue moued him to do, that the prayer of his ſeruant moued him to do. Now, beſide the retraction, the force of his prayer appeareth in the health of his bodie, in lengthning of his dayes, in giuing him a prosperous and ſure eſtate: and laſt, in confirming it by ſuch a wonderfull ſigne, that the like was neuer heard nor ſeene before. Iudge ye then what is the force and effect of the prayer of a faithfull man. The ſecond thing that I marked was this, the wonderfull inclination that the Lord hath to mercie, how well he answereth to his names and ſtiles, whiles he is called a God of compaſſion, a God of exceeding and infinite mercie. The third thing that we marked on this ſuddainneſſe was, that ſtriſt and entire coniunction that ſtandeth betwixt the faithfull ſoule on the one part, and God on the other part, to wit, the coniunction is ſo ſtriſt, that it maketh God as preſent to the faithful ſoule, as if heauen and earth were coupled together. This coniunction by faith maketh Chriſt our helpe, to be as neare in time of neede, as if he had placed his throne of grace in the bed where we lie. Ye ſee how ſwiftly the Kings prayer mounteth, ye ſee how ſwiftly the answer returneth, ye ſee in ſuch a celeritie the matter is diſpatched, as if there were

no distance betwixt heauen and earth. Then by this it clearly appeareth, that there is no distance of place that can make the Lord consume time in doing of his will. Also, there is no distance of place, neither thicknesse of walls that can hold the Lords presence from the faithfull soule, but he is as present to the faithfull soule, as any corporall object is to the bodily eye: There is no object so present to the bodily eye, as the Lord is present to the soule. Thus farre we proceeded in the first circumstance. Vpon this we gathered and let you see where the King lay: It behoued him to haue bene layed in his owne house. And we shew also that this was a signe of the fauour of God, that he should be diseased there, where he might be best eased without trouble to others. As to the giuer of the gift, it is God; for there is no good gift but it floweth from him. As to the bearer, it is *Isaiab*, not of necessity, for the Lord is not bound to any second instruments, but of a voluntary and free obligation, he hath obliged himselfe to vtter his power, and to worke by them. Here I wished you in my exhortation, be diligent hearers of the word, be not deceiued with your foolish conceits: I will reade as good at home & better: I say, the Lord will not worke by thy reading, when thou contemnest the ordinary meanes; he hath bound him to his instruments that by hearing faith shall come; he will not worke by his Spirit, except thou heare. Heare the word therefore, as long as the Lord giueth thee grace, and continueth it. He hath bound himselfe to grant faith by hearing, and not by reading in contempt of hearing. As to the preface, we shew it differed from the former preface in two poynts. First, there was mention here made of *Dauid*, which was not in the other, and consequently of Christ, in whom the comfort of the King stood, and on whom all the comfort of the olde Testament is grounded, without whom, there is no true comfort. Secondly, in this preface, he is called *Dauids sonne* not onely by nature, but by grace: and therefore, the whole promise of grace made vnto *Dauid*, iustlie appertaineth to him; whereas otherwise, if he had bene his sonne by nature

ture onely, the promises of grace had no more concerned him in particular, then they concerned his father *Achas*. But because by grace he was made the sonne of grace: therefore the promises of grace iustlic appertaine to him. Here we did let you see, that it is not carnall generation which we draw from our parents, that maketh vs the sonnes of God, faithfull as they are; but the generation of the promise, in following the trade of their faith, we are made the sonnes of our faithfull predecessors. There was two things marked in the preface: First, the Prophet returneth not, vntill he got a command. The lesson is this to office-bearers in their calling, to enterprise nothing in Gods affaires, vntill they get his owne aduice. The other thing, we see in him a wonderfull and ready obedience to God. For suppose the Prophet saw his threatening in an instant of time to be turned in mercy, yet he is not angry, but reioyceth to see the Lord worke so with this King. Vpon this we gathered a lesson for teachers: They should not be moued greatly, when they see the Lords threatnings in an instant of time, if it were possible, turned in mercy. I thinke there is none (as I spake then) but they will be exceedingly reioyced to see these threatnings which are threatned against these bloudy butchers, against these adulterers, against these oppressors and sacrilegious persons: there is none, I thinke, but he will be exceedingly reioyced to see the Lord worke so, that the Minister haue as great occasion to comfort as he had to threaten. I thinke also that there is none that feareth God, who will not reioyce to see the Magistrate, who is the ouerseer, and should take order with these bloudy men: there is none but he will reioyce to see the threatnings which are iustly pronounced, and shall as iustly light if they be not preuented, to be turned in mercy. But surely there is no hope of it; for iniquity groweth so, and it is come to such a maturity, that surely the Lord from heauen will take vengeance on it, if the Magistrate put not to his hand in time. On the other part, we learne of *Isaiab*, to blow mercy when the Lord biddeth, and to sound iudgement when the Lord bid-

biddeth; for seeing the Lord hath appointed vs to be his mouth, we must not speak what we please, for so we are not the Lords mouth, but our owne mouth: So he that taketh vpon him to be his mouth, let him sound as the Lord biddeth him. In the Narratiue he saith, he heard the Kings prayer. And as he heard the Kings prayer, so he heareth the prayers, and seeth the teares of the oppressed of this land, which the Magistrate should both heare and see. And as he heareth them, so he hath gathered their teares in his vial, and in his owne time he will prouide a remedy. Lastly he pronounceth three things vnto him, health of the body, length of dayes, and a sure and prosperous estate, which neuer entered in his minde to seeke. And therefore I exhorted him that was present and you all, what so euer ye want seeke it of God, seeke it in Christ Iesus, whether it be for the soule or body; in him are placed full treasures for both, if ye keepe you in the fauour of God, and keepe you in his protection, nothing shall hurt you: And by the contrarie, if ye lose his fauour ye shall lose all. Thus farre we proceeded in our last exercise. Now in the words which I haue read, first of all, he confirmeth that which he said vnto the King, and he maketh him sure that whatsoeuer God hath spoken, it shall be found in experience, and for his surety he giueth him a signe, a wonderfull signe, the like whereof was neuer heard of nor scene before. The manner of the giuing of the signe was this: First of all, the king he seeketh a signe. Secondly, the Lord granteth a signe: Yea looke in what manner the King sought it, in that same manner it is granted. Thirdly, the signe is wrought and manifested, not by the power of the Prophet, but by the vertue of God. To come backe then to the first, the King seeketh a signe as may be scene, 2. Kings 20. and surely in seeking of it, he did not amisse, for if we looke to the circumstance of the history, he is plainly compelled to seeke it: for as *Augustine* sayth, writing on this same place, concerning the miracles of holy writs, Whyle as, (saith he) the Prophet *Isaiah* propoundeth in an hour two contrary sentences,

The heads of
doctrines to
be intreated
of.

which

which could not both stand, it behoueth one of them to be confirmed by a signe, and so it was need. Then I say, the King faileth not in seeking of a signe, or as if he had said after this manner to the Prophet: thou comest euen now; and said, it behoued me to die; thou returnest in an instant, and sayest that I shall liue. Whereby shall I know this last to be true, and what token shall I haue of it? Was it necessary then? surely it was necessary.

The cause
why he
sought a
signe.

As to the seeking of the signe he sought it not of incredulity, nor to the end to tempt God, but to strengthen & confirme his weake faith, which is weake in vs all. And a weake faith, suppose it be weake, yet it is true faith: for if our faith be true and liuely, howbeit it be weake, it is the right faith. It is required of faith, that so much as is of it, it be true and liuely. But so long as it is here, weake shall it be. Then for the strengthening of his weake faith, it was necessary that he should haue sought a signe, which was done no doubt by the aduice of the Spirit of God. It is true the wicked haue sought signes, as Mat. 12. and 16. But when they seeke them, their heart is void of faith, for they cannot seeke them to confirme the thing they haue not; but they seeke them of incredulity, and of contempt of God. Againe, there is another sort, who when signes are offered they will not receiue them, as *Achas* this mans father: when the signe was offered to him by *Isaiab*, and giuen to him, he would not haue it, but he did cast it off by a shift. This king is not so, but he seeketh a signe for the strengthening of his weake faith. And in this doing he followeth the example of the good seruants of God who pass before. *Gedeon* before him sought a signe, Iudge. 6. *Moses* also that was before him, sought a signe for the confirming & strengthening of their faith. So I say the King in seeking of this signe doth not amisse; and to testifie that he doth no wrong, the Lord granteth it vnto him, which he would not haue done, if he had done amisse in seeking of it. Beside this, he giueth him his choice in this signe, for looke in what manner he craued it, in that same manner it is granted vnto him, which testifieth that

How the wicked seeke signes.

Some refuse signes when they are offered.

that

that he did not amisse in seeking of it.

As to the maner of the signe, how he sought it, and how it was granted by God, it is this shortly. The King desireth that not onely the shadow of the degrees whereby the houres were discerned in *Achaz* Diall should bee brought backe: but also he desireth that the Sunne with the shadow should be brought backe so many degrees. Now the Sunne had gone forward in his course, and had spent ten houres of the day: so he had but two houres to his going downe. In effect therefore he desireth the Sunne to be brought backe these ten houres which he had spent. So that the day which by nature should haue lasted but for the space of twelue houres, by the drawing backe of the Sunne in an instant is made to last for the space of twenty two houres. Looke if this was a wonder or not. Thus farre for the meaning of: the wonder and the maner thereof. Ye see this wonder was manifested partly in the bodie of *Achaz* diall, and partly in the bodie of the Sunne. Now in this that it is shewed in the bodie of the diall, it letteth vs see that the accurate distinction of seasons and times, together with the arts and sciences that bring them, are not altogether displeasent before God. And further it letteth vs see, that these same sciences whereby the seasons of times are discerned, had place in *Iudah* in *Achaz* dayes: for naturally we haue that knowledge to discern the seasons of the course of the day and of the course of the night, naturally we haue that. As to the day we deuide it into \bar{y} dawning, morning, noone, & euening: and in like manner the night, into euening, midnight, and cockcrow. Now time hath brought in these arts and sciences, which haue brought in a more accurate distinction of times and seasons. These obseruations appeare clearely to haue had place in *Iudah* in *Achaz* dayes. We reade not that these instruments entred in Grecia or Rome; not in Grecia before *Anaximenes Milesius* brought them in; Not in Rome before one *Marcus Valerius Messala* brought them in. And he brought them out of Sicilia foorth of a Citie called *Catine*. *Marcus Varro* brought in a more accu-

How the
signe was
shewed.

Why the
signe was
wrought in
the diall.

Why it was
wrought in
the body of
the Sunne.

rate thereafter. Alwaies this was the first; but I leaue these particulars, I insist not in them: And I come to that which may most edifie you in the faith of God. So I say, this signe was wrought in the bodie of the diall, and also it was wrought in the body of the Sunne. It was wrought in the diall which was a publike worke set vp in a publicke place vpon the head of the steps of the staire of the pallace against the Temple where the whole Citie resorted, so that the worke was knowne to the whole Citie, and consequently to all *Iudab*, and that by reason of the publike place. Secondly, it is wrought in the bodie of the Sunne, that all the world might see the wonder in the Sunne as well as *Iudab* did, both in Sunne and diall, that they might be conuicted, seeing him in his wonderfull works who of nature is inuisible, that they might say with themselues, We are out of the way and haue worshipped the wrong God, leauing the right God. For surely when I looke on the wonders which God hath shewed from time to time on this King, I am moued to thinke that God had purposely brought him into these extremities and great dangers, that in his wonderfull deliuerances he might be knowne to the whole world; he bringeth him into such dangers that whereas nature and naturall meanes could haue no place: he deliuereth him so miraculously by such wonders, to make all the world to stoupe. Another end was this, that this good King might be honored of all the world whom God so honored. For good reason it is, that those whom God so honoreth they should honour. These haue bene the two ends why God hath wrought so many miracles in the person of this King. For ye heard how wonderfully in the night by his Angell, he destroyed a hundreth and fourescore thousands of persons; this is a wonderfull thing, and now when he had fallen in the hands of a terrible plague, so that there is none able to helpe it, yet the Lord healeth him extraordinarily, and he confirmeth it by such a wonder that the like was neuer heard of or seene before. In deede we reade in *Iehoshuass* time, that the Sunne was made

to stand in the firmament; but to go backe by so many houres and degrees, it was neuer heard of nor seene before. Looke then if these signes serued not to the honor of God, and vnder God to the honor of his seruant.

The profite that is to be gathered of signes, properly called signes instituted by God, stands in 3 representation: for there cannot be a signe properly, except it represent in some measure the thing signified by it. There must be some conformitie and proportion, or else it is not a signe, as *Augustine* saith. But this signe whereof we speake is miraculous and supernaturall, and therefore hath no such relation as Sacraments haue. But yet there may be a proper and secret relation espied in it, which is this: for it appeareth well that God would let vs see, and let the King see by the working of this signe, that looke how easie it was to him to bring backe the Sunne which had but two houres to his going downe, to that same place where he rose in the morning; as easie it is to him, and farre easier to bring backe the Kings life which had but two houres to the time of death, to a fresh morning of youth againe, and to a ioyfull age: It is as easie to God to worke the one as the other. And so we may take vp the end why these signes and such like wonders was wrought by Christ in establishing of the new couenant. The end no doubt was to strengthen our faith which we haue alreadie receiued by the preaching of the Gospell; for signes are not giuen to create in vs faith, they are not giuen to begin our coniunction with Christ, it is the preaching of the Gospell that beginneth this coniunction: Signes are giuen as seales to enlarge and confirme this our coniunction. And as the Apostle saith well, Heb. 2. signes serue to two two ends: first, to beare witness to the truth; secondly, to confirme the faith of the beleuer. This ye see clearly in our Sacrament, the Sacrament of the Supper. This Sacrament was not appointed to make our coniunction first with Christ; we haue not entry vnto Christ by this Sacrament, but it maketh vs to possesse Christ whom we had alreadie in some measure: It maketh vs to possesse him more fully, and

What profite
is to be gathered
of signes.

extendeth the bounds of our narrow heart, that he may be the more largely receiued of vs; so of this signe the King hath great comfort. I grant there is greater comfort to be had in the word then of the signe, and greater comfort to be had of the working of the Spirit within, then of either of them: yet it is as true, that euery one of these bringeth their owne comfort. There is greater comfort to be had of the word then of the signe, and yet the signe hath the owne comfort. There is greater comfort to be had of the Spirit then of the word, and yet the word hath the owne comfort. And there is no word able to vtter, and far lesse any heart able to receiue that comfort, yea not halfe the quarter of that comfort which is prepared for them that loue God. So this signe, suppose there be not so great comfort vttered by it as by the word, yet it hath the owne comfort. Thus farre concerning the signe it selfe.

By whose power this signe was wrought.

As to the third thing, the manifesting of this signe, it is not by the vertue or power that flowed out of *Isaiah*, suppose he was an instrument; for the text resolueth this clearly, where it is said, *This is the signe of the Lord*: besides this, it is certaine that there is no force nor vertue in any creature, yea not in the diuell himselfe to worke any true wonder, but in God himselfe onely. For why? there is no signe or wonder which is a true wonder, but it passeth the force, bounds, and compasse of nature: Therefore there is no creature able to worke any wonder: For why, they are bounded within the compasse and bounds of their nature: and therefore as to all these wonders and miracles which are wrought by the diuell and the Pope his vicar, they are false and lying wonders; I say it not, but the Apostle saith it, 2. Theff. 2. that the coming of Antichrist shall be in the mightie power of the diuell, in the which he shall worke false wonders and lying signes. And as all the rest are false and lyes, so these legs and armes which ye see in the entries and porches of their Churches, are manifest lies and deceits of Sathan.

Now as to the manner of the working of this miracle, it is

it is said in the 2. Kings, 20. that it was procured by the Prophets prayer: It is said there, that the Prophet prayed that the Sunne should be brought backe. So the prayer of the Prophet preuented before it came to passe. Now, that same very thing which the Lord was purposed to do, and promised to do, yet he wil do it in such sort, that he wil haue the Prophet first to aske it. Now this letteth vs see clearly, that there is no merit in our prayers, there is no such force or worthinesse in our prayers as to merit any thing, but the Lord promiseth freely; and as he promiseth freely, so he performeth it as freely. Then wherefore will he haue vs to pray? Because prayer is a part of the worship of God, he will haue vs to feele what the want of benefits is, he will haue vs exercised in this patt of duty; that when we get them, we may vse them so much the more to his glory.

The force of prayer in procuring this signe.

Why the Lord willeth vs to pray.

What the prayers of this Country, specially the prayers of the Church of this towne, haue purchased in the withdrawing of the Lords threatning, and chiefly of the last threatning, I meane that huge Nauie of ships; I think now the manifest effects declare. But what honour God hath gotten for it, our manners since that time clearly testifie. For if yee looke to the growth of sinne, more ougly sinnes were neuer committed then since that same ceased. So I say, he is mad, and voide of all naturall light, much more supernaturall, who thinketh that the Lord hath taken away his hand, suppose he striketh not. Indeede he hath withdrawne his hand, to let vs see the force of our prayers, and to try vs how we would vse this benefite; but seeing it is so highly abused, if there were no other thing but the birth of iniquity wherewith the land is ouerburthened, ere the Lord want any meanes to punish the committers and ouerseers of these iniquities, he will rather punish the land from heauen immediatly, or else make it to spue out the inhabitants. For suppose the Lord spare, yet he will not forgieue this contempt. But this sparing is of the Lords benignity; he letteth them hoord vp sinne against the day of wrath. I insist no further in it.

Application.

The Kings
thankfulness
for the bene-
fite receiued.

Now followeth in order the Kings thankfulness vnto the Lord, for the benefite which he hath receiued And forsooth, this King is greatly thankfull: and he hath set downe and left in register his song of thankfulness, to testifie, that he is not like to vs; he hath set downe a notable song of lamentation and thanksgiving, that we reade of none better in any King except that which is in the 51. Psal. He hath set downe a song of lamentation, to testifie his infirmities and disease; and he hath set downe a song of praise, to testifie his thankfulness toward God.

The parts of
the Kings
Song.

This song standeth of three parts. In the first part he letteth vs see the great trouble and perplexity, whereinto he was fallen; what he said, and what he did in his trouble. In the second part, he maketh a rehearfall of the greatnesse of the benefites that he hath receiued, and promisseth to put his trust in him, to make his dependance on God, and on no other. In the third part he letteth vs see that he is mindefull to be thankfull as long as he liueth, and all his dayes to praise him, and not to be forgetfull of him. I thinke these be the three parts of the song.

A short sum
of the Kings
life.

Now ere we enter into the first part, it is necessary that ye vnderstand the course of this Kings life, and the manner of his behauiour in his whole life; that marking the course of his life at least, if ye will not follow the course of other common Christians, ye may learne to follow a King. Take heede then vnto the course of his life. In the 14. yeare of his reigne, he was threatned by the King of *Assur*, he was threatned by two sundrie Ambassadors, and God his Master and he himselfe was in their face blasphemed. After this in his great extremity what doth he? He and the Prophet go to the Church and addresse them to prayer, this is one part of his exercise. And vpon his instant prayer what cometh to passe? He purchaseth a wonderfull deliuerance: and vpon this deliuerance what doth he? He and the Prophet praiseth God. So, here ye see prayer and prayse are his chiefe exercises. Now he is not so soone deliuered, but he falleth in the hands of a terrible plague: and death is so present

sent to him, that he seeth no outgate. Now what doth he? He and the Prophet both pray, I doubt not. What followeth vpon this? He is deliuered. What followeth of the deliuerance? He and the Prophet thanke God. So here also ye see prayer and prayse. What further? Vpon this deliuerance he falleth into pride & ambition: he braggeth of all his iewels and treasures, as if he had conquered them by his owne industry. What followeth vpon this? The Prophet threatneth him; Vpon this threatning he is humbled: After humiliation the Prophet comforteth him, and vpon his comfort he thanketh God, and saith, *The word of the Lord is good, but yet let there be peace and rest in my dayes.* Now take heede to the whole course of this Kings life, and ye shall see his whole life to be nothing els but a falling and rising, a praying and praying of God continually. For as long as we cary about with vs these decaying houses of clay, (as *Iob* saith) & are clogged with them, yea, as long as the dregs of iniquity remaine in our soules, we shall be subiect to a continuall falling and rising, by the grace of God, and not of our selues. Of the which this his continuall praying and praying of God springeth. He prayeth for strength in his battels, and he prayseth God for his victory and deliuerance.

Now take vp the lesſon, and learne of a King what ſhould be a Christians exerciſe, that ſeeing this mortality wherein we dwell, & the corruption wherewith we are beſet (for our ſanctification is but begun, and very imperfect in this life) maketh vs to ſlide; and ſeeing we are ſubiect to daily trouble, and our life is but a continuall fighting, ſhould not this be our exerciſe, continuall praying and praying of God? praying God for ſtrength in the time of our falles and troubles, and praying him for our victories? He that ſhall follow the life of this King, ſhall obtaine the like end. And ſuppoſe his life be a continuall fighting, yet the Lord ſhall euer raiſe him, and comfort him with his Spirit. He that omitteth this exerciſe of prayer, is moſt vnhappy; for if he craueth not ſtrength, he is vnworthy of riſing. There is none of vs but we are all ſubiect to this eſtate. And therefore if

A Christians
chiefe exer-
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The first part
of the song.

we would rise, we must pray; yea, pray instantly and continually. So, I recommend prayer & praying vnto you all. Thus farre concerning the course of the Kings life. Now to come to the first part of the song: In the first part he letteth vs see the great trouble, perplexity, and perturbation of minde wherein he was; he letteth vs see what he said in this trouble. Ere he enter to the words, in the beginning of the 9. verse he noteth the circumstance of time, when he was cast into this trouble and perturbation of mind: and forsooth, the circumstance is worthy of noting. In the circumstance of time it is said, *In the cutting off of my dayes*: when was that? to wit, at what time the Prophet told him, that it behooued him to die. Then this trouble and perturbation came on me. From the time he had once said, it behooued him to die, he fell into this feare, suppose a godly King, and as well reported of as any other King in the Scriptures: yet as soone as he heareth the sentence of death pronounced, he trembleth and feareth exceedingly. And surely it cannot be otherwise; for death is a violent separation and tearing atunder of that which the Lord hath appoynted to be conioyned, to wit, the soule and the body. If the body had remained in the first estate, and continued vnder obedience, these two had neuer bene separated; but by reason of disobedience and breakeng of the law of God, in came sinne, in cometh the violent separation, in cometh death, which is the reward of sinne, as the Apostle speaketh. Rom. 6.

The diuersity
of seeking
death in the
wicked and
godly.

It is true indeede, (for this is necessary to be knowne) that there haue bene many euill men that haue sought death: and it is as true, that there haue bene many good men that haue sought death: yet neuer one of these sought death for it selfe, for it is not naturall to seeke the dissolution of our selues. But these euill men that sought death, and put hand on themselues, in their appearance they sought it for a better: to wit, to eschue the present torment and vexation of hell in their conscience wherein they were, thinking that their miserable soule, being out of the body, should be at greater

greater libertie then if it were detained in this prison: But they are all deceiued. For suppose hell be begun here, yet it is not in a full measure vntill this life be done, and so the miserable caitife deceiueth himselfe. On the other side, there haue bene good men that haue sought death, but not for it selfe but for a better. If they knew not & felt not that there were a better life to follow after death, they would not seeke it: but by reason they see there is a greater ioy to follow after it, therefore they regard not to taste in some measure for the present of the bitternesse of death. It is true againe & I grant, that death vnto thee who art a Christian is sanctified in the death of our maister and Sauiour Christ Iesus; (for blessed is the death of them that die in the Lord.) But suppose the death be sanctified, yet thou art not wholly sanctified: for if thou were as sanctified as the death, thou wouldst not haue such a thing as terror, paine or griefe in thy death. But seeing in the best of vs all there is a remnant of corruption (would to God it were but a remnant) so thicke and foule that it is shame to speake of it; this corruption vrgeth the conscience, so that where the conscience is vrged, there must be a feare; and the more the conscience be vrged, the greater is the paine and terror. It is true that this feare is tempered by faith that dwelleth in the soule, and the hope of ioy that dwelleth in the faithfull soule, holdeth this feare in awe, that hope of heauenly ioy so swalloweth vp and deuoureth the feare, and maketh it to appeare to the looker on that the soule hath no feare: but no doubt there is a feare, and it is sure there is some griefe. It is onely as I haue said, the hope of that heauenly ioy that holdeth this feare in awe; where this hope is not, terrible is that feare, wonderfull are these terrours, great is that anguish of soule that is there, so that I cannot find names to expresse it. Terrible it is to see the countenance of God in his iustice, there is no creature that can abide it. Terrible it is to see their owne sinnes present themselues, the ouglinesse and guiltinesse of sinne. And beside all these, to be left destitute of hope, it is not the least part of their griefe; and yet
this

this is not regarded. For men will not rise to get faith, if it should cost them but an houre, they will not come to heare the word. This is a wonderfull and miserable madnesse that is in the soule of man, that he will neuer prouide for hell vntill hell catch him.

The way to
eschue the
feare of death

Now to come to our purpose, the lesse the corruptions be, the lesse must be the feare. Wherein then should your exercise stand, should ye not studie to diminish this corruption? For he that would be void of feare, must trauell to diminish this corruption, that the conscience may be cleane, and ye may haue a good testimonie, which maketh men to be without terrour. For as long as the loue of this world and of worldly things occupieth our soule, it is not possible that it can be without feare: For why? there is no heart that can willingly part with the thing that it loueth, without exceeding sorrow and grieffe. Then we should trauell to take order with these affections and loue to worldly things, but so farre as they may serue to the loue of God, and in God to loue our selues and our neighbour; that when he calleth no strange loue may draw vs from him. There is a common law in all cities concerning the forbidden goods, which are discharged plainly to be carried out of the country where we are presently, and suppose they were carried, they can serue to no vse in the country whither we go. To let you see the exposition of the Parable; I say, the loue of this world & the cares thereof, the loue of the flesh and the lusts thereof, are these forbidden goods which serue to no vse in the country whither we go, yea they are plainly forbidden by the King of the country. For the heart which is replenished with these, shall haue no entrie there. There is a plaine discharge sounded concerning these goods, that we cleanse our hearts of them, and prepare our selues to bring those commodities with vs that agree with the nature of that country. Let vs make vs for the loue of God and of our neighbour, and let vs cast off all contrarie loue; onely let vs loue God, and in God let vs loue our neighbour. Now if I might obtaine this one lesson for all the rest, I would thinke

thinke my trauell verie well bestowed, and therefore I insist so much the more in it, that it may sinke into your hearts. Now then this good King feareth, which telleth me that in all Christians there is some feare.

I come to the next, what saith he in his trouble and perturbation? The effect of the thing he saith is this: First he saith *He saw his owne death prepared for him*: Next, because he was troubled with it and cast in a great perturbation, he subioyneth the reasons why he was so grieued. And as I may gather them, they are three in number. But ere I come to the reasons I will tell you his owne words which he said in time of his trouble; he said, *I shall go downe to the gates of the graue, I am drawing neare to the gates of death*. For so soone as I heard the Prophet say that I should die, so soone I began to prepare me for it; for if all threatnings come to passe as the Prophet hath said, if I find no outgate in the mercie of God, I must die. For this I know, that I am a mortall man; and suppose I be a King and a glorious King, yet I am not exempted from death, and therefore I will prepare me for it. He knew wel, that suppose he made himselfe readie, he was not one haire nearer to death. Now surely if ye would follow this King, ye would be a thousand times readier and more able to liue then ye are in your diseases. But ye are cast vp in such a daintie and delicate fashion, that no man will suffer to heare of death, saying, It is a thing that will further man to die. But I say the contrarie, and the Spirit of God saith the contrarie. I say, the readier ye be to die, ye are the readier to liue; he that saith the contrarie, I say he speaketh an vntruth, if he were the best Doctour of Phyticke. Therefore when sicknesse which is the messenger of death beginneth to pull your eares, the first thing that ought to be propounded to the patient, is to bid him make him readie for death; for the readier he is to die, as I haue said, he is the more able to liue. Then ye see *Hezekiah* knew, that suppose he was a King, yet he was mortall. As to his words, he setteth downe three reasons wherefore his death grieueth him so much. If ye looke to
the

Application.

The reason
why death
was grieuous
to him.

the reasons, there appeareth at the first no weight in them; yet being tried more narrowly, ye shall finde in them a greater validitie. The first reason is this, *I am deprived of the residue of my yeares.* He was a man at that time of 38. or 39. yeares, and of such age as he might haue liued twise as long by the course of nature, as Dauid saith. O! but this appeareth to be a slight reason, & it is slight indeede if there be no more in it. He is not so much grieued at the cutting off his yeares as at the cutting off the affaires which the shortning of his yeares brought with it. So there were two respects wherefore this King was so grieued at the cutting off of his dayes: The first, because the worke of reformation in Church & policy, which he had begun, would cease. And out of question this hastie cutting off made him so well prepared in his heart to die, as he would haue bene if he had had leysure. So in respect he lacked time; and yet he was not so voide of all preparation as commonly youth is, that cast off all repentance to the last age, thinking there is time enough before them: In these respects, that the worke of reformation by the cutting off of his time would be imperfect, and in respect he should not haue bene so well prepared in his heart, therefore he is grieued at his death, and saith, *I am deprived of the residue of mine yeares.*

Application.

Well, to apply this vnto our cause, I thinke there is none but they see clearly, that if we come not with better speede to the worke of reformation then we are like to do, I feare that we leaue not this worke onely vn-ended, but vn-begun: for if this confusion of Church and policie grow from day to day as it doth without interruption, as if there were not a King in Israel, I say if this confusion endure, no question but the birth of iniquitie shall so ouerburthen the land, that it shall make it to spue foorth the inhabitants. I will not insit, I am assured there is no magistrate of any degree but he is lawfully forewarned and made inexcusable before God.

The second reason wherefore his death grieued him, is set
downe

down in the beginning of the 11. verse, where he saith, *I shall not see the Lord in the land of the living*: Then this is it y^e griued him, because he should not see the Lord. How can this be? I am assured, he had that same eye in seeing of the Lord that *David* had. How is it that he sayth, he shal not see the Lord? What kinde of eye *David* had is declared in the 16. Psal. Where he sayth, that he set the Lord before him in all his works, he reioyceth exceedingly in his heart; and he sayth, I am sure that my soule shall be gathered with the rest of the soules of my faithfull predecessors, who are in the presence of God, where there is fulnesse of pleasure, and sweetness of life for euer. I am assured, this good man was not destitute of this eye, but in some measure he saw with it, as his father *David*. How is it then that he sayth, *He shall not see the Lord*? He expoundeth himselfe a little after; & ye see a cleare commentary in the end of the verse, he sayth, *He shall not see the Lord in the Land of the living*. As though he would say, I shall not see him as I was wont to see him before, I shall not see him in his Church, as the rest of his faithfull seruants see him.

The second reason why death was grieuous to the King.

How this was, ye know the custome of the Scriptures in this matter. God was said to be seene of old; when the visible signes wherein he gaue his presence, were seene. For God being in himselfe inuisible, when the visible signes of his presence were seene, he himselfe was said to be seene. As when they saw the Temple, God came in their minde, when they saw the Tabernacle, God was said to be seene, & chiefly when they saw the Arke, God was said to be seene, because about it appeared the glory of God: For in that same cloud, which replenished the inward house, his glory appeared. Now by reason that these visible signes wherein he gaue his presence were seene, God was said to be seene. Then the reason is this, *I shall not see the Lord in the land of the living*: That is, I shal be taken from his seruice, I shall not see him in his Temple as I was wont to do. Surely in this, as in all the rest, he followeth the footsteps of his good father *David*. As we may read in all y^e Psalmes, made in time of his greatest per-

How God was said to be seene of old.

persecution. There was nothing grieued him so much as because he had not liberty to assemble with the rest of the faithfull, as Psalm. 84. and 122. he sayth, My heart reioyced when they said to me, Let vs go to the house of the Lord. This singular & godly loue of the word of God, among many vertues, is extreme losse to this King. And for this reason he is now grieued.

Application.

Now let vs compare our selues with this King, and trie whether ye follow him in your hearts in this poynnt or not: that is, whether ye haue such a desire to heare the word as he had. But surely, he shall condemne all estates. For if ye will looke to the prophane multitude of this country, how well they like of the hearing of the word, their maners declare. For as to the multitude, if they haue any businesse remaining, it is cast off vntill the Lords day; and if there be any markets, meetings, appointmentes, and traffiques, all is cast off till that day. And the best of you hath taken such a loathing at the hearing of the word, that ye are wearie to rise in the morning to heare it, if it were but an houre sooner then your diet. What must this contempt worke? Of necessity it must bring exceeding famine of that same food which we loathed. For the Lord will not suffer his word which of it selfe is so dainty and delicate, to be contemned. And it cannot be but that the same word, which your fathers and some of your selues haue runne many miles to heare, is as dainty now as it was then. And therefore it cannot be that the Lord wil suffer this contempt, but either there must be greater zeale, or of force we shall be spoyled of it. Thus farre concerning the second cause.

The third reason why death was grieuous to this King.

As to the third, I shall touch it shortly, and so I shall end. The third cause is this; he sayth, *he shall see man no more among the inhabitants of the earth.* Now what a cause is this? This appeareth to be a very slight cause that he should be grieued at his death, because he should see man no more. For I am assured, there were men in his daies whom he tooke no pleasure to see, and whom he could not see without great griefe, euen such monsters as are now in our dayes. This generall

nerall must be restrained to this, as if he would say, I shal not see men, that is, faithfull men, honest and obedient subiects to God and their King, of whose company I had delight, and whose protection I was, I shall see these good men no more. He had such a care of the Church and of the Christian subiects vnder him, that in the very houre of his death he sheweth his compassion toward them, and is grieued that they should lacke his protection in time coming.

Well, the country is exceeding blessed that hath such a Prince, who is endued with the care of his subiects, and specially of the Church, that in his death he is sorrie that they should be deprived of his protection. And turne it ouer againe: As cursed and vnhappy is that countrie, who hath a King y^e hath no kind of care or respect of his subiects, much lesse of Gods Church, which is the best part of his subiects. Therefore it is euery one of your duties that heare me, & see what it is to lacke this blessing, to craue of God, that he would distill his grace into his Maiesties heart, which may moue him to take vp another manner of protection then hitherto he hath done. Oh, would to God it were so. Thus farre for the exposition of the causes shortly.

In all these causes, some things are worthy of praise, and some things are worthy of dispraise; for I stand not to iustifie him in them all. They are worthy of commendation, so far as they flowed from faith, and tended to the glory of God and weale of his Church. They are worthy of reproofe, so far as they flowed from y^e foolish affectiō & corruption of nature, without the which none can be, so long as we be in this life. Then ye see, the best goods y^e we haue to carry with vs of our owne, is this corruption & foolish affection. No question, Kings haue not this power to carry their iewels & magnificence with them; but surely they carry their vices & faults of their gouernment with them, which shall meete them. And surely, if this good King caried any of this stuffe with him, much more shall other Kings. And as it is in Kings, so is it in euery of vs; we shall all carry with vs vertues or vices. If we carry vertue with vs, then shal we haue a good conscience

Application.

What is worthy of praise or reprove in these reasons.

to meeete vs there.

Conclusion
with an ex-
hortation.

Then to end this matter, prepare your hearts, and make both hand and heart void of the loue and affection of the world, that your hearts being busied onely with the loue of good things, ye may cary your hearts with you when the Lord calleth. And as your eares are bent to receiue this word, so let it be digested in your hearts, that in your death I may see the fruites and effects thereof. And seeing we must either cary with vs vertues or vices, the fauour of God to mercy, or the fauour of sathan to iudgement, should not our whole indeuour be that these foule vices may be remoed out of our hearts? and should not our whole study be, that our soule which is holden so fast bound in the chaines of wickednesse, may be set at freedome and liberty? That we may haue melting hearts, acknowledging that by the blood of Christ our sins are forgiuen; that through a stedfast faith in his blood, & sure hope in his mercy, we may seale vp that peace which floweth from the pacification purchased by the offering vp of his owne body? Now when I see mine owne conscience pacified, and my soule so washed from the spots of corruption, that all my sinnes are forgiuen me, am I not happy? and this can neuer be, except in your hearts ye be as attentiu as with your eares ye are to heare me. But if this matter as it is heard by the eare, so it were learned & remembred by the heart, we should see greater profite in sanctification and newnesse of life this day then we do, and death would not be so fearefull to many as it is. For the ready way to eschue the feare of death, is, not to delay your repentance, but let the whole course of your life be a continuall repentance. Happy is he that learneth this lesson, and more then happy is he that followeth it, and as vnhappy he, that neuer practiseth it. The Lord worke so with vs, & grant vs such increase of his Spirit, that we may follow it, and study to practise it in our life and conuersation. The Lord grant this for the righteous merits of Iesus Christ; to whom with the Father and the holy Spirit, be all praise, honour and glory, for now and for euer. Amen.

THE



THE NINTH SER-
MON VPON ISAIAH,
CHAPTER 38.

12 *Mine habitation is departed, and is removed from me, like a shepherds tent: I haue cut off like a weauer my life: he will cut me off from the height, from day to night, thou wilt make an end of me.*

13 *I reckoned to the morning, but he brake all my bones like a Lion: from day to night wilt thou make an end of me.*

14 *Like a Crane or Smallow, so did I chatter: I did mourne as a Dove: mine eyes were lift vp on high; O Lord it hath oppressed me, comfort me.*

IN our last sermon (welbeloued in Christ Recapitulation. Iesus) the Prophet assureth the King of his health by a wonderfull signe, which was giuen to him. The manner and forme of the manifesting of the signe was this; The King seeketh a signe and the Lord granteth a signe vnto him: and after the same manner that he sought a signe it was giuen to him. Thirdly, the Lord manifesteth this signe by his owne power and vertue, without the support of any creature. The King seeketh a signe, not that he is distrustfull of Gods promise, nor yet to tempt God as the wicked do; but he seeketh a signe to strengthen his beliefe in the Lords promise. He belieueth the promise, yet his beliefe was weake: and to strengthen his weake faith he seeketh the signe. The thing that weakeneth his beliefe was this: The Prophet in an houre and shorter space cometh to the King, and proposeth two contrarie sentences: First he saith to him, Make thee readie thou must die; in an instant

of time he pronounceth the plaine contrarie and saith, Thou shalt liue : both these two could not stand. Therefore he seeketh a signe to strengthen his beliefe, whereby he might know the truth of the last promise. This signe was giuen him as ye heard ; and looke after what manner he craued it, after that same manner it is granted according to his desire: The Sunne is brought backe, as also the shadow of it in his Fathers diall by ten degrees, and the day which otherwise should haue lasted but twelue houres, by this wonder it is made to endure for the space of 22 houres. The signe was wrought partly in the diall, partly in the body of the Sunne. It was wrought in the bodie of the diall, because it was a publike worke, set vp in a publike place at the head of the palace ouer against the Tēple: to the end the miracle wrought in it, which was in such an open and common place, might be knowne to all the Citie, and consequently to all that were in Iudea. It was wrought in the bodie of the Sunne, that the knowledge of that worke might come to the whole world, that the whoie world who saw that light, might see in that worke a God whom they saw not so before. This signe was exceeding fit and proper for the purpose, for by this signe the King saw euidently that it was as easie to God to bring backe his life to a flourishing youth, which was hastening to decay, as it was to bring backe the Sunne, which was very neare to his going down. This signe is wrought onely by the vertue of God. For that generall is true, *There is no creature, yea not the diuell himselfe, that hath power to shew any true miracle.* Then all those miracles that are in the popish Churches, as the images of legs and armes, waxe clothes, and all the rest of that sort, are deceiuing lies of the diuell. The King purchaseth this signe by his owne prayer, to learne vs this lesson, That suppose the Lord be of minde and purpose to giue vs benefits, and suppose he hath promised to grant benefits vnto vs, yet he will not giue them but to the seekers, he will haue vs first seeking them before we obtaine them. And so he would learne vs this exercise, to stand constant in honouring and worshipping of
him

him who hath these benefits to giue vs. Before we entred into the song, we declared vnto you the whole course of this Kings life from the 14. yeare of his reigne; and in his whole course ye saw, that his whole life was a continuall falling and rising, a continuall praying and praising of God: Praying in the time of his falles and of his trouble, that the Lord would strengthen him by his Spirit: And praising God for his victories, that he had so mightily deliuered him. In this we see an image of a Christian life, and of a Christian exercise, to assure euery one of you that while ye are here, your life shall be but a continuall falling and rising, rising by the speciall grace and mercie of God in Christ Iesus. And therefore it becometh you to be occupied in the same exercises wherein this King was employed: In the time of your falles and troubles to be diligent in prayer, seeking strength of the Lord to endure; and praising him in your victories. He that forgetteth to pray; forgetteth to rise, and therefore take heed that in all your troubles ye haue euer recourse to God by prayer. We tooke the song to stand of these three parts: In the first part is set downe the great trouble, perplexitie and perturbation wherein the King was, what he said during this trouble, and what he did: In the second part there is a rehearsall made of the great benefit that he obtained, how singular and how excellent it was: In the third part he maketh a faithfull promise, to be thankfull to God for this benefit, to praise him all the dayes of his life, & that so long as he liued he would neuer forget him. In the first part we marked the circumstance of time when this trouble of mind ouertooke the King; to wit, at what time the seruant of God came to him, & told him it behooued him to die: from the time he heard death denounced, incontinently the mention of death striketh a feare and a trembling in him. It casteth him in a great perturbation of mind. Suppose he was a godly King, and indeed such a King of whom there is as good mention made as of any other King in the Scriptures of God, yet notwithstanding at the hearing of death he feareth and trembleth.

This death is indeed a renting asunder of those two parts which were appointed to haue remained together, and therefore it is no maruell, suppose the mention of it strike a feare in the heart. Our owne sinne hath procured it, and in some measure it is good that we taste what sin hath brought with it. It is true indeed, our death that are Christians, is fully sanctified in the death of Christ Iesus: But it is as true on the other side, that suppose our death be fully sanctified, yet so long as we remaine in this earth we are not fully sanctified. And in respect there remaineth in vs (yea in the best of vs all) a remanent of corruption, yea would God it were but a remanent; of this floweth this feare, trouble & perturbation of mind. It is true, that this faith and the constant hope of a better life that dwelleth in the other part of the soule, do temper the feare, mitigate the trouble, and swallow vp the paine of death: yet in respect of the corruption that remaineth, some feare must be, and the greater the corruption is, the greater feare falleth vpon the conscience. The chiefe corruption that grieueth vs in the time of death, is the loue of the world, the cares of the world, the inordinate loue of flesh and bloud: So that he that would make himselfe voide of feare, must prouide to rid his hands and his heart of these inordinate affections: for experience (although vnhappie) teacheth vs, that there is no man that can part with that he loueth without exceeding griefe. And therefore in the point of death, experience teacheth what it is to cast our affection on friuolous things that suddainly vanish. So I say, now it is time to rid your hands and purge your hearts of such preposterous affections, that death which vnto others is so terrible, when it cometh it may be a blessing vnto you. I shew vnto you that all those care were forbidden goods, expressly inhibited by the King of heauen, which are neither profitable for you nor to the countrey whither ye go. And therefore I desired you to carrie with you the loue of God, and the loue of your neighbour in God: And these kind of commodities shall both profit you, and be welcome to the countrey whither ye go. In this
trouble

trouble the first thing that he vttereth, he sayth with himselfe, I see I must die, I am drawing neere to the ports of the graue. Suppose he was very loath to die, as his words do testifie, yet he maketh him ready. It is foolish & false to thinke, that preparation to death is a furtherance to death: No, the contrary is true. The readier ye are to die, the more able ye are to liue, & the lesse shall be your anguish when the Lord calleth. As to the reasons I will not insist in them, onely the last reason that maketh death to be so fearefull to this good King, was the great loue which he had to the Church that was in his country; the great care which he had of his faithfull subiects, who should lacke by his death his mercifull protection. And in this I did let you see, that the country had an exceeding blessing, where the Prince is so carefull for the Church in his country, and of his faithfull subiects, that in his death he hath mind of them, and is grieued to depart from them. As on the other side, the Church must be as heauily cursed, where the Prince hath no regard of y^e Church in his country, nor of his faithfull subiects. As to the reasons I will not stand precisely in iustifying of them all; I thinke as the word soundeth, that there is some thing worthy of praise and commendation in them, and some thing worthy of dispraise and reproofe; For so farre as they flow of faith and of the good spirit of God, no question they are worthy of praise, and so farre as they flow from the Kings vnuly affections, they are worthy of dispraise. And surely, it appeareth by the words, that his affections had bene somewhat vnuly. Well, the lesson that I gathered was; This is the profite that we reape of these preposterous affections, they draw our loue from God to the creatures. And ere these affections can be drawne from the creature, they bring such a grieue vnto them as it were another death. Therefore the thing that we craued was, that ye should set your affection vpon God. The truth of loue is in God, and therefore it becometh you to bring your hearts from the creature vnto God, and imploy your affection vpon him, in whom onely is solid ioy. Thus farre we proceeded in our last exercise.

The heads to
be treated of
in this Sermon.

Now in the words which I haue read, he returneth to his complaint, and he taketh vp his lamentation againe: & in the first part of the 12. verse, he vttereth his trouble where-in he was. In the end of that verse and in the verse following, he vttereth the great rage & furie of his sicknes. And in the 14. verse he letteth vs see what he did in this great rage and extremity of his disease.

Then to returne to the 12. verse: I say in the beginning of it, he returneth to his lamentation, and he vttereth his complaint as he had wont to do, bursting out after this manner: *Mine habitation (saith he) is departed and transported from me.* As if he would say, my life is to depart, and the Lord is to transport it to another part, I see death is instant, and the Lord is cutting off this present life of mine.

The manner
of the trans-
portation of
the kings life,
shewed in two
similitudes.

He letteth vs see the maner how his life is to be transported, by two similitudes. The first similitude he taketh from a shepherds tent: The second similitude he taketh from a Weauer and his web.

1. Similitude.

As to the first similitude, he sayth, his life is to be transported from him like a shepherds tent: Looke how the tents of shepherds are removed, transported and remoued, so, saith the King, he saw his life to be subiect to the same transportation. It is knowne to you all that reade histories, that in the East hote countries, as namely among the Tartars and Arabians where the shepherds in the sommer seasons remaine vnder tents, so often as they remoue their flocks, they remoue their tents. And in our owne countrie here, when our shepherds remoue their flockes, they remoue their other necessaries, alluding to that same custome: so would the King say, look how these tents are remoued in the sommer season & transported, my life is subiect to the same condition.

Doctrine to
be gathered
of the first
similitude.

Of this similitude we haue matter full of good doctrine: For this similitude doth first teach vs, that there is nothing more instable & vncertaine, then is the life of man here beneath: There is nothing more subiect to instability then this life which we liue in this body: For, as to the nature of
tents,

tents, ye see (whether ye call them tents, pauillions, or tabernacles, all is one) by experience there is nothing more vnstable nor vncertaine to dwell in then is a tent. For why? it lacketh a ground, it lacketh a foundation and stability, and in stead of a ground it leaneth onely to certaine pinnes which enter not deeply into the earth; and consequently by the lightest blast of euery wind they are blowne vp, and when the pinnes faile the tent fallieth: So the King would teach vs by this similitude, that this life of ours lacketh a ground, lacketh a foundation, and lacketh a stabilitie. And therefore the King in this comparifon, would send vs to the life which hath the sure ground, foundation and stability, he sendeth vs to that kingdome which as the Apostle, Heb. 12. saith, cannot be shaken by no kind of stormy blasts: And, as I remember, Heb. 11 9. 10. there in these verses the Apostle maketh a flat opposition betwixt these tents that lacke a ground and the City of God, saying; that as tents and tabernacles lacke a foundation and ground, so the City of God on the contrary hath a ground and a foundation; and in steede of one, he calleth them in the plural number, foundations, *Looke, (saith he) to the City that hath the foundations, whose craftsman and builder is the God of heauen.* He expoundeth himselfe what he meaneth by the foundations, in the last verse, where he saith, Such a kingdome as cannot be shaken; that is, whose ground is so sure, that it cannot be shaken nor totter by no proceffe of time, nor stormy blasts. Then the first lesson that ye haue from this part of the comparifon is this: Learne to seeke for the City y^e hath sure foundations, seek for the City that can not be shaken. The Lord giue you grace so to do.

In the other part of the comparifon he letteth vs see, that so long as we are in this life, we haue no pernament abode nor certaine remaining whereunto we may leane. For as ye may perceiue by the historie of *Genesis*, the Patriarkes dwelled in tents, to testifie vnto vs two things: First, to testifie that they were no countrey men there, nor native borne men of that country; but strangers and pilgrimes

Why the Patriarkes dwelled in tents.

in that country, and as they professed themselues, that they were not onely strangers of that countrey, but counted themselus strangers so long as they remained on the face of this earth. The second thing that they testified by dwelling in tents, is, that they were minded not to remaine there, it was not their purpose to fixe their staffe (as we speake,) there: But they were vpon their iourney, and seeking the way that leadeth homeward, the way that led to their natiue countrie, to the City that hath the sure foundations, as they confessed themselues. Then (I say) there is another lesson that we may reape of this similitude: It teacheth vs that we haue no permanent being here, and we ought not to settle our hearts, nor cast our loue on any thing here; but seeing we are subiect to fitting and removing, not knowing what houre we shall be warned to remoue, there is nothing more sure then that we must remoue, and nothing more vnkowne then the time. Therefore it becometh vs now in time while we haue leasure, to transport our goods, and to send them before vs where we are to remaine, to send our substance where we are to abide for euer. For prooffe hereof your owne experience teacheth you, that there is none of you who haue warning and are certaine that ye are to remoue, but ye wil transport your goods and send your substance where ye are to abide. Therefore, seeing y^e this is concluded principally in all your hearts, that there is no remaining here but we must remoue, and ye are vncertaine in what moment ye shal be warned to remoue, it becometh vs to send our goods, substance & riches before vs. And if it be true that our Maister sayth, that the heart followeth the treasure, let both heart and treasure be sent thither: surely this is a singular lesson, if it were learned. For he is a mad man, & more then mad, that will place his felicity where he is not to remaine, and where he knoweth not what houre he shall be warned to depart: I am assured there is none here but they will say as I say. Yet on the other side it is as true, there is none here but he doth as pleaseth himselfe. Therefore I will call onely one thing to your
your

your mindes. I remember there is a parable set downe, Luke 12. 16. concerning a rich man who did cast downe his barns and enlarged them for his great abundance: when all this was done, he saith to his soule, Take thy rest, eate and drinke and take thy pleasure, for I haue laid vp enough for thee. This insatiable foole (as our master calleth him there) knew not that he was tenant at will, and he knew not of the thing that was to come: but as if he had had the times and seasons at his command, he layeth this resolution with his soule: But ye see in this parable how soone he is disappointed, and his soule getteth not the vse of this conclusion: for that same night it is taken from him. Well, I know there are none so grosse that in words will lay this conclusion with this rich man; but I know againe, there are none so wise but in effect they do it: There are none but they say the same to their soule in deed. Alwaies I say, all these conclusions are false and proceed of a foolish braine, and the wisdom that bringeth on this conclusion is plaine follie, and their soules shall be disappointed. There is no certaine conclusion but that which floweth from the truth: This word is sure, therefore thou must haue thy warrant out of the word of God: this word saith thou hast no certainty, no not an houre here. Therefore this word admonisheth all to be readie. And if ye would be rich, seeing riches is the blessing of God, be rich in good works, and send your riches before you, and be rich in God, that ye and your riches may remaine together there for euer. If I might obtaine of you this lesson and no more, I would thinke this dayes exercise well employed. Then let men take such a resolution with themselues that they may be so disposed, that when the messenger of death cometh, he cannot come amisse, come when he will. Thus far concerning the first similitude.

The other similitude is taken from a Weauer and his web. And in the words he saith after this manner: *I haue,* The second similitude. saith he, *wrought my life, or wouen the web of my life to the off-cutting.* As the Weauer weaueth his web, so is my life wouen readie to be cut off: as if he would say in effect, I see I haue

haue shortned my dayes, there is no remaining for me, I haue brought my life to the off-cutting; I haue preuented the iust time by mine owne doing, I haue procured my owne death. In which words he would teach vs, that by his owne doings he hath procured & hastened his owne death, and by his euill life shortned his time. It is true indeed, that as by sinne death entred into the world, so by the multiplying of sinne our death is hastened. For that disease is not that striketh on bodie or soule, but it floweth of sinne, yea the death of soule and bodie floweth of sinne. The thing that shorteneth our dayes is sinne, the thing that maketh our daies euill and troublesome, is sinne, saith *Iacob*. Sinne maketh our daies full of anguish and griefe, full of trouble and sorrow: Sinne wrappeth vs in a thousand cares and exceeding vanities whereby we are deceiued, and sinne consumeth vs with vnprofitable labors and trauels which are not necessarie. And what more? Sinne weakneth this body of ours by deceiueable pleasures, it vexeth our mind with such feare and terrors as I cannot expresse them: Shortly, all the euill that euer God inflicteth, it floweth of sinne.

Application. And if it be true that this good King had occasion to say, that his sinne procured his death: If so godly a King, so good a youth, had occasion to say this, that sinne shortened his dayes, what may the youth of this countrey say? what may I pray you, our yong Nobilitie say? Surely, if this King walked in such paths as made him to draw neare to his death, it appeareth well that they haue taken post in this way, eue-ry one (as appeareth) contending who should runne the speediest course to an euill end, except God preuent it. The Psalmist saith, that the bloudie man shall not liue halfe his dayes; if this be true, what shall become of the bloudie adulterer, of the sacrilegious blasphemers, much more the Papist and the Idolater? In the which and infinite other vices they runne post. If a man hauing this one vice, shall not end the halfe of his dayes, how much more shall his dayes be shortned in whom these vices concurre all in one? this is
sure

sure, it cannot faile. I leaue the great men, and come to the inferior sort; Looke to the prophane multitude, ye see in their behauiour how speedily they runne this post. There are two sinnes which are ioyned together in them: to wit, gluttonie and drunkenesse. And there are none but they know, that these two are the fountaines of all bodily diseases, and of the chiefe diseases of the soule, whereby they perish for euer. Now what, I pray you, saith *Salomon*, Prouer. 23. with whom (saith he) lodgeth feare, sorow, contention, debate and strife? with whom but with the drunken man, and with him that loueth wine? & yet ye see how the greatest part in city & country are defiled with these vices, procuring so farre as in them lieth, an euill end to their owne soules. It is a terrible thing to fall into the hands of God, and yet so many as let them loose to these vices must fall into his hands. For it cannot be but the wrath of God from heauen must be powred vpon such vngodlinesse. And there is none who hath powred forth his loue and taken himselfe to these vices, but surely, except he be wonderfully prevented, he shal perish in his sinne. And this is not one of the least iudgements of God: For Iohn 8. it is counted one of the most terrible iudgements, when the Lord threatneth the Pharisies that they shall perish in their sinne. If the word which is now sounded might haue bene able to haue called men backe, surely it hath bene clearly and continually sounded: but when I looke to the effects, it appeareth well that this word hath bene sounded to the hardning of the greatest part, and to seale vp their iudgement against the day of the Lords wrath, which day they haue blotted out of their minds and put out of their knowledge, that they should not see it. The Lord nourish this light by his Spirit in vs, whereby we may see that there is a heauen and that there is a hell; that seeing the danger, we may prease to eschue it; and seeing the felicitie, we may haste vs to embrace it. Would God it were so. Thus far for the first part of the similitude.

He goeth forward and he saith, *He hath cut him off from his*

his beame, or from the throombs that go about the beame, as ye call them. As if he would say after this manner: As the Weauer doth cut off the web from the throombs of his beame, so the Lord hath taken resolute purpose to cut off my life from his beame. In this changing of the persons he letteth vs see a great discretion and knowledge in himselfe; he ascribeth the cutting off to God, but he taketh the cause to himselfe; he ascribeth the chastisement to God, but he taketh the sinne which is the cause of the chastisement, to himselfe; and he acknowledged God to haue his beginning in this worke, and himselfe to haue his hand in it also; he acknowledged God to be a doer, as in all works God hath his working: And there is no worke so abominable as it floweth from the instrument, but as it floweth from God it is both holy and iust. So this wise King taketh the cause of his chastisement from God to himselfe: *Happie is he that in time condemneth and iudgeth himselfe; that he may eschue the condemnation of God.* Thus far concerning the first part of our diuision.

Now in the end of this verse and of the verse following, the King setteth downe the great furie and rage of his sicknesse. It was a pestilent feauer, and so the raging furie be-hooued to be exceeding great. He vttereth the vehemency of his disease in the words following, and he speaketh as if he would say after this manner; If God hold on as he beginneth, *by the same sicknesse ere night he will make an end of me.* And in the verse following he saith, I propound to my selfe and I looked for it, *That like a deuouring Lion he should bruiſe my bones*, he should bruiſe them shortly, yea ere night. For I take all this to be spoken on one day.

His words beside the disease of the bodie, vtter the disease of his soule.

The words indeed (the terrible disease of the bodie excepted) vttereth more. For it is not possible that so good a King could haue spoken so of God, except he had felt some other thing then any distresse in his bodie. So in vttering of these voyces he letteth vs see, that he had the paines of soule and trouble of conscience ioyned with the disease of his bodie, and that he felt God to be as it were a consuming
fire

fire, it is not possible that he could haue vttered such voices of God, as to call him a deuouring Lion, except he felt another kinde of feuer then any naturall feuer. Ye see *David* when he is in the like extremitie of bodie and soule, he crieth *Psalme 6.* that his bones are vexed and do quake for feare.

Of all the diseases that can come vpon any person, no question the disease of the soule and conscience is the greatest. And of all the diseases and troubles that ouertake the conscience, no question this is the greatest, when with the sight of sinne which is enough and more then enough for any to sustaine, when with this sight there is a feeling of the wrath of God ioyned. O! then this sicknesse is insupportable, when with the sight of sinne is ioyned a touch and feeling of the wrath of God: Mercifull God, if the horror be not exceeding great and terrible, so that it is a wonderfull matter that the soule can stand vpon any assurance of faith, but it should incōtinently run to desperation! Yet it is true, that there is neuer a one of the chiefe seruants of God but he hath had experience of this either lesse or more: and he hath bene touched with the feeling of that hell which the reprobate shall haue in a full measure.

The ends why the Lord suffereth his deare children to be in such extremities, are these, to let them see expressly what Christ hath suffered, while as he suffered the full weight of his Fathers wrath inflamed against their sinnes. And not onely against their sinnes, but also against the sinnes of all the elect: He casteth them, I say, into this extremitie, to let them see what Christ hath suffered for them; how far they are bound to Christ, and how precious that redemption purchased by his bloud should be vnto vs. For it is not possible that any man can make much of that benefite which they know not to be a benefite: so it is not possible for you to make much of heauen, except you haue had some taste of hell. And therefore it is that he sendeth his seruants to heauen, euen by the gates of hell; to let them see that there was no conuience betweene the Father and the Sonne. For it

Why the
Lord suffereth
his children
to fall into
the disease of
the soule.

it might haue bene thought (as many of the wicked thinke) that there had bene a conuience betweene God the Father and his Sonne Christ: And therefore I say, he letteth them taste of these distractions and pangs of hell, that they may say: I see he hath felt hell in another sort, that hath redeemed vs from hell: And where that I cannot sustaine this which is tempered in a small measure, it hath bene a great burden indeed which our Sauour hath sustained, whilst he sustained hell for our sinnes, and for the sinnes of the whole elect. O then, this exercise is to let them see how far they are bound to God.

Application.

The dissolute life of the prophane multitude letteth vs see clearly, that there is neuer a one of them that haue knowne the meaning of this article, and this is a sealed letter to manie of you all: Therefore it is that they make no account of the death of Christ, and thinke that he died for himselfe. For it appeareth they haue no touch nor remorse of sinne, which is the thing that will destroy them except it be prevented. Their manifest contempt testifieth this ouer well, for they go forward without remorse in all kind of sinnes, the more they are forbidden. I remember the Apostle is more sharpe in his threatning against these men, then anie man can be: For he saith, Heb. 10. at the end: If he that contemned Moses or any part of his lawes died without mercie, how much more shall he be worthie of punishment that contemneth the person of the Sonne of God? that treadeth the Sonne of God vnder foote, and counteth his blood an vnholly thing? who will not apply the mercie of Christ to themselues, and reiect the Spirit of Christ whereby they should be sanctified. These threatnings, suppose they take not effect suddainly, as also the promises, suppose they be not beleued of you, yet they must be vttered by vs, that these walles may testifie and beare witnessse to your conscience, that there was a Prophet here: These things were told vs, and we had time to haue done them if we had list.

Ere I leaue this, it is necessaric for you all that ye marke the

the examples of these heauie diseases. There are few that are touched with them, although they are very worthy of marking. I say, it is necessarie that the examples of these diseases be marked, whether it be men or women that haue them, we should marke them, if it were but to learne this lesson; We may see how easie it is for God to repress the pride of the flesh: we may see how easie it is to the Lord to daunt the foolishnesse and wantonnesse of youth; in an instant of time, in the space of twelue houres, a glorious King is brought to the gates of death. Then ye should say with your selues, It is time for vs to change our course, we see how easie it is to the Lord to bring high conceits low. The Lord doth this to this King, and he seeketh no fire nor sword, he vseth no externall armor, nor he seeketh no forreine instrument to do it, but he taketh of the stuffe that is within him, he taketh the matter of sinne wherein he was conceiued & borne, vnhappy sinne which is the matter of all iudgments and plagues, it is the matter of death both in bodie and soule. This matter within our selues is as readie at the Lords hand as if it were in his owne store-house, to plague thee best, that intendedst to gainstand him. The ye that haue your health and the benefit of it, learne to vse it well: for if ye abuse it and vse it to defile your bodies, which he hath appointed to be the temples of his holy Spirit; looke how easie it was to him to bring the King low, as easie and farre easier shall it be to him to bring the best of you downe. Then I say, ye that haue the benefit of health, employ it to the honour of him, and comfort of his Church, that gaue you it. Thus farre concerning the second part of our diuision.

In the third part contained in the 14. verse, he letteth vs see what he did in this great extremitie, the raging furie of his sicknesse being so great, he letteth vs see what was his exercise; and he saith (as ye may see in that verse,) that notwithstanding God handled him so, yet he maketh his recourse to the same God who plagued him, and he seeketh and presseth friendship at the same God who threatned him.

By what
waies Heze-
chiah sought
God.

him. He seeketh him as ye may see in that verse, two manner of waies, so long as his tongue serued him, that the extremitie of his disease tooke not away the vse of it from him. And whereas the extremitie of the disease tooke his speech from him, that he could not vtter his mind by words, yet he leaueth not off, but where he might not vtter his mind by distinct voyces and words, he seeketh him by a dolorous mourning, *like to the Dove*, and by a heauie lamentation, *like to the chattering of the Swallow or Crane*. And last of all, he in his gesture listeth vp his eyes to heauen. By this meanes he retireth himselfe to God when the benefit of the tongue was taken from him.

The words that he speaketh so long as libertie is granted to him, are few, but very sententious. Where he saith, *it hath oppressed me, refresh me or weaue me out*, persisting in the similitude: As if he would say, I see well the rage and furie of my sicknesse is so great, that neither force of nature nor any naturall meanes is able to comfort me, the force of the disease hath ouercome all force of nature and naturall meanes: Therefore, seeing there is no helpe in nature, I make my recourse to the God of nature, to whom it is very easie to giue helpe where nature hath refused it. And therefore I desire of the omnipotent God that he would weaue out the rest of the web of my life, to restore me to my health, to his glory and to the comfort of his Church. This I thinke be the summe and meaning of his prayer, whether he mourned, whether he moned, whether he spake or chattered.

Why the K.
sought the
prorogation
of his dayes.

As to the words, the petition would onely be considered. It might appeare strange that the King should seeke the prorogation of his dayes, as if there were not a life better then this, or a day after this; but if ye weigh the matter well, and consider the race of the historie, ye shall find that he had many particulars that mooued him to seeke the prorogation of his dayes; and chiefly we know that *Manasses* his sonne was not yet begotten, he lacketh as yet children, in whom he might see the pledges of Gods fauour and accomplishment of the promises made to him and his fathers house,

house; and specially of that promise concerning the Messias. Now lacking children, in whom he should see the accomplishment of this promise, had he not good reason to seeke the lengthening of his daies vntill he see the promise accomplished?

As to the generall, I insisted in it before; and therefore I shall be the shorter. I say, it is lawfull in some respect to craue prorogation of dayes; for seeing it is the benefite of God, seeing the seruants of God haue sought it before, and seeing the Apostle counteth it a speciall mercy of God, as we may see in the person of *Epaphroditus*, Phil. 2. verse 29. we must also esteeme the same a speciall mercy. Whofocuer knoweth surely in their minde, that the lengthening of their dayes will serue better to the glory of God, and comfort of his Church, then present death; I say, it is lawfull, and they may in faith craue it; Although there is a generall condition to be looked to in this, as in all other petitions, that ye submit your will and affections to be ruled by the good wil of God, in such sort, that ye haue your life and the commodities of it ready to lay downe at his feete, ready to offer vp in sacrifice when it pleaseth him.

In what respect it is lawfull to seeke the prorogation of dayes.

Of this I shall gather one or two notes, and so I shall end this present exercise. The first thing that I wil you to marke, is the contrary voices that this King vttereth in the 14. verse and in the verse foregoing: Reade these verses, and ye shall see how contrary he is to himselfe. In the 13. verse ye see he vttereth voices full of doubting, and as it appeareth, full of despaire, at the least full of doubting, he vttereth such voices as if God had bene his deadly enemy. In the fourteenth verse he vttereth the flat contrary. And he maketh his recourse to the same God, whom he seemeth to make his enemy, in the 13. verse, and he seeketh a blessing of him; which testifieth that he trusted in him: for none can call on him in whom they trust not. So this is his behauiour in this disease: one while he thinketh God a consuming fire, another while he hath his recouse to him as his onely refuge. One while he vttereth voices full of doubting, another while he vtte-

First lesson.

Q

reth

Whether
faith and
doubting
may be in a
soule or not.

reth voices full of confidence. Now the question ariseth : Is it possible that faith and doubting can haue place both in one soule? I say, it is very possible, & there is neuer a one of *y* seruants of God but they haue had it. And this is sure, that there is no conscience so at rest, that it is without al trouble, and no estate of men so quiet that is without some inquietnesse in this life : for it is the custome of God, to bring his dearest children sometime into doubting, & suppose he do so, yet in the meane time he susteineth them from despaire. Know we not that this faith of ours is imperfect, subiect to a continuall growing and progresse, but neuer coming to a perfection so long as we are here, subiect to stammering, to manifold errors, wrattlings, and doubtings? Yet all these imperfections are freely pardoned in the righteous merites of Iesus Christ. Where is that soule, or who is he that hath that soule, that if he will examine his faith with the absolute perfection that is in the nature of God, to whom nothing is pleasant but that which is perfect, who shall not fall in doubting so soone as he beholdeth him? Examine your faith with that perfection which is commanded in the Scriptures, and with that progresse that is wished for in the holy Scriptures, & who shall not doubt? By this examination, let him but cast downe his eyes on the manifold corruption *y* is in him, and on the heauy iudgement of God that hangeth ouer both body and soule for sinne, and who will not doubt? It is not possible but he must doubt, hauing his eyes bent on himselfe and his affections, wherewith he is defiled. So I say, doubting is common to all the best seruants of God. There is none of you that will esteeme *Paul* to haue bene one of the worst; and yet his words declare, that there was a doubting in his soule : for 2. Corinth. 4. 8. he sayth plainly, we are alwayes in affliction, but not in distresse : We are in doubt, but we despaire not. So he granteth that there is a doubting in the soule that hath faith; onely he denieth despaire : As if he would say, I giue you to vnderstand, that doubting may stand in the soule with faith, but not to despaire : for the word despaire, importeth of it selfe, the cutting

ting of the pillars of our beliefe. Therefore faith and despaire cannot both stand in one soule: But faith and doubting do lodge in my soule, and shall lodge in all the soules of the faithfull to the end of the world. Vnder doubting, he comprehendeth all the errors, tentations, stammerings and wrastlings wherewith our faith is assaulted full oft, which makes vs sometimes incline to despaire, sometimes to hope: whilest we looke on our selues, to despaire, and whilest we looke on the mercy of God in Christ Iesus, to hope. Now the Apostle taketh this doubting to himselfe, as a thing whereunto all Christians are subiect.

What the Apostle comprehendeth vnder doubting.

There are few of you that know what this meaneth, although it is certaine ye may be visited this way; therefore keepe in memory this, that suppose ye haue not to do with it your selues, yet ye may vse it when you visite others: for seeing we carry about with vs these bodies of sinne, (for the spirit of faith and sanctification filleth not all the soule in this life) and the largest part of the soule being defiled with this remanent corruption, it must vtter such stuffe as it hath, to wit doubting and stammering. Now seeing there remaineth in the greatest part this corruption, of necessity it must be occupied in doing, it must be working. And what bringeth it forth? Sinne. And what doth the multiplication of sinne, but hindereth our faith and perswasion, and casteth a veile and a mist betwixt the sight of God and vs? and therefore the Prophet calleth it a separation, whereby we are deprived of the sight of God which we haue in the Mediator Christ. Seeing then so long as we are in these bodies of clay, we are subiect to sinne, we cannot but doubt. For suppose we fall not into these grosse iniquities, yet sinne and the guiltinesse thereof bringeth a doubting, and casteth a veile over the eye of our faith; and this veile being on the eye of our fayth, out of question it hindreth our perswasion, and maketh vs not to be so stedfast in our beliefe as otherwise we would be, for he that seeth euill, will oft times take one thing for another. So this corruption is the cause of our doubting, which in some measure is euer in the

Do Arise.

Now what learne we of this? first we learne this cōfort, *yt is no new thing to the seruants of God, to utter contrary voices in their great trouble, to utter voices proceeding of a deepe sense of the loue and the mercy of God in one word, and in another word to utter a feeling of his hatred and wrath, as if he were our deadly enemy.* Sometimes this King vttereth words full of doubting, sometime he seeketh benefites of him as he were his good friend. Christ vsed these contrary voices. There was neuer a speciall seruant of God, but they had them: And Christ had them himselfe, more then any seruant that he hath; not proceeding of any doubting or mistrust in the mercy of his Father, (because in him there was no roote of infidelity,) but coming of the feeling of his extreme wrath for a time. Looke Matthew 26. There he sayth twise ouer,

The contrary
voices that
Christ vsed in
his trouble.

Let this cup depart from me: And againe, he taketh vp himselfe and he saith, *Not I as will, but as thou wilt:* These are quite contrary; he saith to God, *why hast thou forsaken me,* and yet he calleth him, *my God, my God.* So I say, it is no new thing, to the seruants of God being in trouble, and hauing some roote of infidelity abiding stil in them, to utter voices sometimes full of doubting, and sometimes full of faith. Thus farre for the first. Now againe, to testifie that the soule hauing faith hath bene subiect to doubting, and as faith is on the one part, so doubting is on the other: this is a thing that hath bene in all the seruants of God, and shall be to the end of the world. The example of this ye haue in *Dauid*, ye haue the example of it here in *Hezechiah*, & in all the rest of the good seruants of God. Then suppose many of you know not what I say, yet keepe the lesson in memory, for it shall stand you in great good steede. For this is sure, that suppose the paines of the body be great, yet there is as great difference betwixt the paines of the body and the paines of the soule, as is betwixt God and the creature. Ye would choose rather all the torments of the body that can be deuised, ere ye felt one touch of the consuming wrath of God in the soule. But yet these words will not effect it, for words will not mollifie the heart, except the

Lord

Lord by the power of his Spirit worke in the heart. And therefore I haue to craue of God, & ye haue by your prayers to assist me, that ye be not vnfruitefull hearers of the word; but seeing there is a Hell, ye may study to preuent it. Now last of all, ye see the King learneth you a new fashion of prayer, and I beseech you inarke it. When the extremity is so great that he may not vtter nor speake distinct voices, and his speech is taken from him, yet he leaueth not off to pray: but hath recourse to his lamenting & mourning, conterfeiting the distinct voices of the Doue, Crane & Swallow; by this diuersitie of tunes, vttering his great anxiety. And what fashion of prayer is this? I say, this kinde of sighing, mourning, and lifting vp of the eyes, is as good language to God, as any language spoken by the tongue. He vnderstandeth the meaning of thy sigh and grone, better then thou vnderstandest me that speakest. And how is this? It is his owne Spirit that raiseth these sighs & grones, that moueth these mournings. And I pray you, knoweth he not the meaning of his owne Spirit? This the Apostle declareth, Rom. 8. He knoweth the meaning of his owne Spirit, and therefore whether this Spirit moue vs to sigh, to mourne or to speake, the Lord vnderstandeth all alike. Then learne this forme of prayer, when the Lord visiteth you with sickness, in such sort that the vse of the tongue is taken from you, and ye may not lift vp your hands to praise him, nor lift vp your eies to looke vnto him, yet let your moane be made; yea further, suppose the heart would not make moane with the mouth, yet let the mouth, suppose it hath no helpe, honour and glorifie God. Yea, I say more, suppose the case stand so, as it may be that the heart be contrary to prayer, and the mind will not assist the mouth to pray, yet ere God be not honoured, let him be honoured with the lip; & if the mouth wil not do it, let the hand do it. And euery member in like maner, to the which the Lord hath giuen leaue, let the honor God; because euen this striuing against the hardnes of the heart, and prouoking of it with the outward members of the body, is pleasant to God; & no doubt

The King
teacheth vs
how to pray
in extremity.

Note.

it is he who giues this will as a speciall grace, howbeit we get not incontinently the performance. If ye can learne this, it is not possible that ye can want prayer: for prayer is such, as sometimes is vttered by teares, sometimes by sighes, sometimes by words, and sometimes by gesture. And euer let thy Spirit be well occupied, musing vpon God and spirituall things: and whether thou eate, whether thou drinke, take thy rest, or what euer thou do, let thy Spirit haue euer thy minde on God, comfort thee with this. When the Lord visiteth thee with such kinde of disease, that thy tong is taken from thee, let the rest of thy members honour him. And if ye be not so diseased your selfe, yet in your visitation comfort others herewith, assuring them that this kinde of language is as well vnderstood as if it were spoken with the tongue. I end here: This king is not exempted from trouble, he is not exempted from tentation both of body and soule. There is none that cast them to liue godly, but of force they must suffer trouble: There is none that will make them for heauen, but of all estates, prince or people, or what euer they be, they must walke in the strait way. As to them that walke in the broade way, they shall grow worse and worse, as the Apostle saith, till they come to such an height, vntill at the last the Lord anger them by the same sinnes, whereby they anger him. For this is his iust iudgement, that as thou hast angered him by Adultery, he shall anger thee by the same sinne: Hast thou angered him by blood, he shall anger thee by bloud also. Hast thou angered him by blasphemy, he shall anger thee with the punishment of blasphemy. Hast thou angered him with drunkenesse, he shall anger thee with the punishment of drunkenesse. For every sin hath the owne punishment in the selfesame. Then as ye would eschue the punishment of sinne: so cast you to eschue sinne, that so farre as the Lord will giue you grace, ye may keepe your selues free. And so ye shall haue, not onely ioy & long dayes here, but euerlasting ioy after this, purchased to vs in the righteous merits of Christ Iesus: To whō with the Father, & the holy Spirit, be al honor, praise & glory, for euer & euer; Amen.



THE TENTH SER-
MON VPON ISAIAH,
CHAPTER 38.

15 *What shall I say? For he hath said it to me, and he hath done it: I shall walke weaklie all my yeares in the bitternesse of my soule.*

16 *O Lord, to them that ouerline them, and to all that are in them, the life of my spirit shall be knowne: that thou causest me to sleepe, and hast giuen life to me.*



IN our last Sermon, (welbeloued in Christ Iesus) the King returned to his wonted grieffe, and tooke vp his old lamentation againe, vttering his trouble in these words: My habitation is departed and transported from me; as if he should say, my life is ready to depart, death is instant, and my remouing is at hand: he sheweth the maner of his remouing by two similitudes, the one similitude is taken from a shepherds tent, the other from a Weauer and his web. As to the first, looke in what maner we se the sheeple tent; flitted and remoued, after the same maner I see my life to be flitted and remoued. In the which we are taught, not to settle our standing here, nor to fixe our anker here, but that we may be ready to remoue, because we are vnder warning, and know not what houre the Lord wil call on vs. There is none y^e is sure that he must change habitation, and is out of doubt in his conscience that he is to remoue, that will settle his heart in that place which he is not able to keepe; but being assured that he shall remoue, he will send his household stufte and substance before him. If this be true in earthly things, how

Repetition.

much more ought we, seeing the Lord giueth vs leasure, to send our substance before vs? And as it is true that the heart followeth the substance, let both hart and substance be sent to heauen, where they may both meete vs to our comfort. Be rich in God, be rich in good workes, and that kind of substance shall be able to convoy thee, and shall serue & stand in stead to thee both in heauen and earth. The second comparison was taken from the Weauer and his web, and the effect of it is this: as the Weauer bringeth his web to the off-cutting, so, would the King say, I see I haue brought this miserable life of mine to the off-cutting, I haue procured my suddaine and vntimely death by mine euil life, I haue hasted this messenger. It is true, that all the diseases of the body, and the chiefe diseases of the soule flow from sinne. And as death entred by sinne, so by multiplication of sinne, death is hastened; sinne shorteneth our life, sinne maketh our dayes euill, sinne maketh them full of grieffe and sorrow, sinne inuolueth vs in a thousand cares, sinne wrappeth vs in infinite vnprofitable labours: Sinne weakneth our body by deceiueable pleasures, sinne vexeth our minde with such terrors as cannot be expressed. Abeit if this good King had occasion to say, that his euill spent life spurred him to his death, what may our yong nobility say? if it be true that one sinne, blood, cutteth the halfe of the dayes, as the Psalmist sayth; how much more shall an heape of sinnes concurring in one person shorten the dayes? The sacrilegious blasphemer, and the bloody adulterer, and infinite more other sinnes, concurring in one person, shall not these shorten this miserable life? The thing which they feare most, & would willingly eschue, that same thing (such is their iudgement,) they runne headlong on. As to the prophane multitude, ye see these two vices, gluttony and drunkenesse, whereby they draw on themselves sudden death: and there is neuer a man, but he is subiect vnto one sinne or other, which shorteneth the threed of his life, and draweth on that which he would eschue: Well, I will not insist in these occasions of death; take heede whether ye walke in mercy, or in
your

your owne finnes. If ye walke in your owne finnes, of all iudgements it is the most terrible to be left to your selfe: now mercie is offered, and therefore ye that would be translated from death to life, vse this time diligently. In the second part of that exercise I shewed you the rage and fury of his sicknesse, we did let you see the weight of his feuer was so great, that it made him thinke that God was a deuouring Lion, readie to bruiſe all his bones to powder: It made him to looke that both soule and bodie should be taken from him that day ere night. We shewed that these voyces could not flow frō a temporall paine only, but there behoued to be a fire in the soule, a further paine then could come of any bodily disease in the earth. Of all troubles that come vnto man, the trouble of conscience is the greatest; & of all other troubles this is the chiefest, when besides a sight of sinne, there is a touch of the insupportable anger & indignation of the liuing God. It appeareth by these voyces, that the King felt a touch of this wrath, whereby God appeareth to be a consuming fire. It is the custome of God to bring his children into these extremities, that feeling the pangs of hell, they may see how precious the death of Christ ought to be vnto them: How farre they are bound vnto him, what is the dutie they owe vnto him that went betwixt them and so bitter a punishment. This kind of extremitie teacheth vs how easie it is for the Lord to repress the pride of the flesh, and to beate downe this wantonnesse of our filthie nature. This glorious King in the space of 12. houres is brought to the ports of the graue and of desperation in a manner: So ye see how easie it is for the Lord to bring the proudest flesh low, and to do this he needeth not fire nor sword, nor any other instrument but such as we haue within our selues: he is able to make our owne darlings to be our greatest tortures: For we carrie within vs either one viper or other which shall destroy the soule, except the Lord preuent in mercie. Last of all, we shew how this King in his greatest extremitie behaued himselfe, notwithstanding God appeareth to be a fire to his soule, yet he retireth

to the same God: and where he might not by words vtter the griefe and trouble of his heart when the benefite of his speech was taken from him, yet he ceaseth not, but he sigheth and maketh his moane, counterfeiting the Doue, the Swallow and the Crane, he chattereth and lifteth vp his eyes, vsing all such gestures: so long as he had his tongue he prayeth, and the words are few which he speaketh, but they are sententious; *It hath oppressed, refresh me*, or weaue me out. As if he would say, The force of this disease and furie of this feuer is so great, that it ouercometh all force of nature: Therefore, seeing nature will auaille nothing, I flie to the God of nature to whom it is easie to support nature, and of this God I craue health and continuance of my daies; I craue that as he hath begun, so he would weaue out this web to the glorie of his name and comfort of his Church. Fró this last part we shewed you two things; we marked first these contrarie voyces into which the seruants of God burst foorth in their greatest troubles, vttering sometimes words full of doubting, and sometimes full of confidence. In the 15. verse God appeareth to haue bene a consuming fire and a raging Lion to him. In the 14. verse, he maketh his recourse to the same God, and suppose he threatned him, yet he reposeth vpon him. Vpon this we did let you see, first, that doubting and confidence may haue place both in one and the selfesame soule: There was neuer a seruant of God but had experience of this: yea it is proper to the children of God to be subiect to this doubting, suppose in mercie they be kept from desperation. For seeing this faith of ours as long as we are here is imperfect, how is it possible that a nie faithfull soule weighing their faith with that perfection which is in God, to whom nothing is pleasant but that which is perfect, how is it possible, I say but that soule must doubt? As the faithfull againe see the Scriptures and looke to that perfection that is required therein, looke to the progresse and increase of faith that is required therein, and see on the other side their great wants, how farre we are from this progresse, how is it possible but the soule must doubt?

Againe,

Again, laying aside this trial, and looking downe vpon our behaiour to these finnes that are in our flesh, and to the lusts whereunto our hearts are inclined, and to the angrie face of God against sinne, how is it possible but we must doubt? Therefore I conclude, There is neuer a seruant of God but in their soules they had this doubting; looking on themselues they doubted, looking on the mercy of God in Christ Iesus they belceued. That notable vessell acknowledged himselfe to be subiect to this doubting. 1. Cor. 4. 8: where he saith, We are alwaies in affliction, but not in distresse, we doubt, but we despaire not. That good vessell acknowledged doubting, onely he denieth despaire: He granteth that this doubting hath place in the soule with faith, but not despaire; seeing despaire cutteth the pillars of our hope, and consequently of our faith: Therefore it cannot remaine in the soule with faith. Vnder doubting he comprehendeth all other errors, stammerings and wrastlings whereby the soule is troubled, wrastling betweene hope & despaire: But all these imperfections are freely pardoned in the righteous merits of Christ, or else there were no place of saluation for vs. I wished those who knew this, to confort themselues with it; & they that had not experience of this, to remember the lesson that they might make vse thereof, if at any time it shall please the Lord to assault them with these terrible visitations. The last lesson that we gathered of the last part was this: We learned of this King to make our recourse to God in our greatest anguish of body and soule, and when the benefite of our speech and tongues are taken from vs, that we cannot pray to God in distinct language, yet not to leaue off, but make recourse vnto him by sighing of the heart, by lifting vp of eies, by continuall groning, moning and lamentation; that in these things God may be glorified: for it is true, the Lord knoweth the meaning of thy sigh and sob, as well as thou knowest this language which I speake. And how is this? because they are raised by his owne Spirit, and are the works of his owne Spirit: and I pray you, knoweth he not the meaning of his owne Spirit?

Therefore

Therefore when the benefit of the tongue is taken from you, that ye may not praise him with your tongue, then let euery member of the body and soule concurre to praise him as long as there is any of them free. There is none exempted from these troubles, there is none can enter into the kingdome of heauen, except first he taste of these troubles: There is no estate, Emperour, King, or Prince, that looketh for life, but he must enter in that narrow way. Only they that are appointed for damnation walke in the broad way, but terrible is the narrowness that abideth them in the end. They haue a short time of largeness to be recompensed with euerlasting straitness: Therefore their estate is rather to be lamented then enuied. Alwaies, ye that make you for the citie that hath her foundations, & for the kingdome that cannot be shaken, ye should not be wearie to go forward in the narrow way, but what euer trouble he hath laid vpon the soule or bodie, let vs take it in patience; for these are the pledges of mercie, such as make conformitie betweene vs and Christ Iesus, in whom onely is true comfort and saluation. Thus farre we proceeded in our last exercise.

Diuisiōn.

1. Now, in that which I haue read, he entreteth into the second part of the song. And first, he bursteth out of hand
2. (as it were) into the praise of God, then after he sheweth the benefite which he hath receiued, and the wonderfull comfort which he hath gotten of God. And in respect that
3. this comfort did flow from the word of promise, he taketh occasion in the 16. verse to praise the word of God: And in
4. the 17. ver. he noteth the time when he fell into this disease,
5. and in the end of that verse he letteth vs see the maner how he was deliuered.

Now to returne to the 15. verse, I say, while as the King is musing and pawing vpon the greatness of the benefite, rauished in an admiration of the wonderfull works of God, he cannot containe himselfe, but he bursteth forth in these voyces of praise and thanksgiuing: *What shall I say? A patheticke and cutted kind of speech, signifying that his heart*
 was

was so stult and swolne, his tongue would not serue him to expresse the matter. *What shall I say?* As if he would say, Where shall I borrow any words to expresse the matter? Where shall I borrow praise, that I may answer so great goodnesse and kindnesse as I haue found in my particular, in this God of mine? I turned not so soone vnto him, and the teares distilled not so soone from mine eyes, but he accepted my person; he granted my health; and promised me his fauourable and mercifull protection all the rest of my dayes. How am I able to meeete these benefits in word, much lesse in deed? Yea, it is not possible to the tongue to vtter that which the heart thinketh. But suppose I cannot as I would, I shall praise thee as I may, and as thou hast giuen me the grace.

A notable kinde of thanksgiuing learned of his predeces-
sor *Dauid*, who when he was in like case, vsed the like forme of praise, saying: What shall I render to God for all his benefits? A forme of praise wherein this good King granteth three things: first he granteth this ingeniously, that the benefit which he receiued was free, freely bestowed on him without any procurement of his: Yea, he acknowledged that he procured the quite contrarie. Secondly, he granteth that he hath nothing in himselfe to meeete this benefit: yea not one word, much lesse a deed, yea scarcely is he able to render praise for it. Thirdly, he testifieth that suppose he may not in such measure as his heart would, and as the worthinesse of the benefit required, burst foorth in the praise of this great God, yet he would not be idle. And surely, suppose he speaketh few words, yet in these few he giueth the signes of a more thankfull heart, then if he had spoken a cart full of words, or vttered millions of words. It is not the babling of the tongue that the Lord looketh to; but he looketh and hath an eie to the inward disposition of the heart, he looketh to the constitution of the spirit, because he is a Spirit. And therefore the Lord liketh of this Kings heart, suppose his words would not serue him.

Since those corporall sacrifices in the old law ceased,
there

Three things
that the King
granteth in
his thank(gi-
uing.

Sacrifice of
thankgiuing
haue succed-
ded to corpo-
rall sacrifices
of the law.

there is not a spirituall sacrifice more acceptable to God then is the sacrifice of praise and thankgiuing: for the sacrifice of praise and thankgiuing sanctifieth not only thy person, but all the benefits which the Lord bestoweth on thy person. For that which is true in meate and drinke, is true in all the rest of the benefits which are pledges of his mercy in Christ Iesus. Now the Apostle testifieth in the 4. to Timothe, first Epist. 4. verse, that thankgiuing sanctifieth our meate and drinke, and maketh it both holy and wholesome. As this is true in these creatures, so it is true in all the rest of the benefits and blessings of God.

In thankgi-
uing three
things are to
be marked.

1. So when I looke on this thankgiuing, I am mooued, yea I am compelled to marke three things in it; first, I am mooued to marke the wonderfull goodnesse of God. Secondly, our horrible ingratitude. Thirdly, the great arrogancie of the enemies of God, the Papists. First then I say, ye may easily see the goodnesse of God in this forme of praise, who when he may require our life, our soule and bodie, and the whole actions of our life for his benefits, yet he is content with a simple kind of praise and thankgiuing; in such sort that if y heart be good, suppose we babble with words, yet it is acceptable to him. As this sheweth his kindnesse and wonderfull mercie on his part: so on our part it sheweth our horrible ingratitude, that albeit little will content our God, yet we will not bestow that little on him; it cometh neuer in our mind to thinke it, much lesse to do it in deed. So this is an intollerable ingratitude vpon our part. This ingratitude maketh it come to passe, that we possesse his benefits with an euill conscience. This maketh it come to passe, that the curse of God hangeth ouer all your riches, which curse ye either see in your daies, or else it is seene after you in your prodigall posteritie: And this is onely by reason ye are vnthankfull to God for his benefits. I am assured (and this ground cannot deceiue me,) there is none of you that hath purchased any benefit in a good conscience, but ye will thanke God for it: for a good conscience will neuer shake off the memory of God altogether. So when ye forget
- 2.

A good con-
science than-
keth God e-
uer for his be-
nefits.

forget to thanke God, it is an euident argument that the benefit is purchased in an euill conscience: For the which cause the curse of God is hanging ouer your riches. Which appeareth either in your time, or suppose the Lord be long-suffering, in your posteritie. Then to testifie that the benefits are well come by, be thankfull to God for them, and purchase nothing but that whereof ye haue a sure warrant in your conscience. Now the third thing that I am moued to marke, I say, this letteth vs see the horrible arrogancy of the Papists, who thinke that they can not onely be thankfull for his benefits in word, but also they are able to do him one good turne for another in deede; and when after their māner they haue satisfied him, they make a superplus, which they call works of supererogation. Those their works of supererogation are a superlatiue follie and madnesse which cannot be expressed; that whereas the best seruants of God found in experience, that by word they were not able to satisfie him, they thinke by their deeds to satisfie his infinite goodnesse. But I leaue them, and go forward.

3.

He sheweth in the next words the greatnesse of the benefit, and he taketh it vp briefly vnder two words, after this manner: *He hath said it, and himselfe hath done it*: he said it in his promise, he did it in keeping of his promise; he both said and did it himselfe, that the whole glorie of the worke might appertaine to him: he said it freely for I procured the contrary; he kept it as freely: for the Lord is true, suppose all the world be false. Ye see how properly he taketh vp vnder these two words, the mercie and truth of God; the mercie of God in promising, the truth of God in keeping and performing of his promises: The mercy of God in promising freely, for he is debter to no man, and therefore whatsoever he promiseth, he promiseth freely: for there is none of vs can make claime to any better condition, then the naturall branches might haue made claime to; and if ye list to reade of their naturall inclination, ye haue many places of Scripture: and in speciall I send you to Deuter. 32. Exod. 32. 32. Isaiah 48. For there speaking of the Iewes, the Lord saith,

The King sheweth the greatnesse of the benefit receiued.

Deut. 32.
Exod. 32.
Isa. 48.

saith, I foreknew thy stubbornnesse, I saw the sinewes of thy necke were of brasse, and thy face of yron, I foresaw that thou wouldst remaine false and vnfaithfull: yet notwithstanding I made my promise freely vnto thee, and as freely as I made it, I kept it as feely. It is I, it is I, saith he in the 43. of Iſaiah, that putteth away thine iniquities: it is I, that for mine owne name sake calleth not thy sinnes to memorie. If this be true in the naturall branches, how much more is it true in vs? Then we haue nothing to lay betwixt vs & the iudgements of God, but his mercie freely offered vs in the blood of Christ Iesus. *It is God*, saith he, *that hath done this*: As if he would say, all the rest are lyars; onely God is true, and ere he faile in one iot of that he saith, he is able to make the world turne vpside downe, and to inuert the order of nature, as ye may see in the former part of the Chapter, in bringing backe of the Sunne by ten degrees. And therefore this teacheth vs, that there lacketh not in God neither a power nor a will; onely on our part there lacketh an hand, an instrument to receiue and belieue the promises: And therefore suppose there be carts full of promises, and as sure promises that there can be nothing surer, it is not possible that these promises can auaille any thing, except the Spirit prepare a way for himselfe, except the Lord create in the soule faith. Therefore all your care and diligence should stand in this, to craue that with the hearing of the word, the Lord would conioyne the working of his Spirit: that faith being wrought, and the heart being opened fully, we may leane and repose stedfastly on the faithfull promises of God.

An effect
which issued
out of the
benefit.

In the end of the verse, he sheweth a blessed and happie effect which issued out of this notable benefit: he saith, *I shall henceforth all the rest of my yeares walke, ouerpassing the bitterness of my soule*: As if he would say, by this benefit, the griefe of my conscience and the terrors and troubles of my soule are remoued. He maketh no mention of the rest of the benefits, of the health of his bodie, of his sure and prosperous estate, which was both promised and giuen vnto him.

But

But he touched that which troubled him most, the griefe of his conscience was the thing that troubled him most, and therefore he maketh mention onely of it. This bitterness made such a deepe impression in his soule, that in § 17. verse he calleth it bitter bitterness, he hath no words to expresse this bitterness, what euer it was. Where the iudgements of God make such a print in the soule, it is long ere sinne can blot it out: and so long as the memory of the iudgement remaineth, it is easie to be thankfull, it is easie to go forward in doing some part of our duty, it is easie to stand in awy we fall not into the hands of God; but when we blot out this memory, we returne to that same puddle out of the which we were deliuered. Therefore I commend to you to craue of God a sanctified memory, that ye may kepe fresh the iudgements of God which either ye haue seene in others, or felt in your owne bodies, that the feeling of these iudgements, may serue you to be thankfull to him, and may make you to stand in aw; and beware to fall into the hands of a consuming fire.

Now, this King finding this benefite so sweete, he is compelled to burst forth in the praise of the word of God, which brought forth so good an effect: And first he praiseth it generally from the good it doeth vnto all men: Then he prayseth it in particular, from his owne particular experience & comfort which he receiued in his owne person. This doctrine is necessary and notable for these times. First, then he praiseth the word, from the good it worketh in all flesh; By these things (sayth he) men liue: that this, by the force of these words it commeth to passe, that we enioy the benefite of this naturall life, wherby we liue in this body vpon earth: For the Lords word calleth on things that are not, as though they were, and his word maketh them to be. By his word he created heauen and earth, by his word he gaue man life and breath, and whatsoeuer is necessary to him: By his word he assigned to him the earth, the seasons and bounds of his habitation: To this end that man being created according to the image of God, he might seeke

The sweetnes of the benefite, maketh him to burst forth into the praise of the word, first in generall next in particular.

God; and no doubt, he is not farre from euery one of vs: For as the Apostle sayth, A&. 17. In him we liue, moue, and haue our being. And as this is true in this naturall life, so is it as true in the entertainment of this life: for by the benefit of this word we are sustained. For our life standeth not onely in meate and drinke, but in euery word that proceedeth out of the Lords mouth, Mat. 4. that is, in euery thing wherunto the Lord giueth power to nourish: For it is the Lords word that giueth power to nourish vs. And suppose meate and drinke were remoued, the Lord is able to make stones to nourish vs. This good King acknowledged this good effect to come of the word, and therefore he praiseth the word.

Math. 4.

Now, after he had praised it from the generall effect, he goeth forward, and praiseth it from his owne particular experience, and he saith in the conclusion of these things: *The life of my soule standeth*; that is, in thy saying and doing, in thy truth and mercy, in thy promising, and keeping thereof, standeth the life of my soule: as if the King would say: Not onelie haue I this naturall life which I liue in this miserable bodie, by the benefite of the word, but I haue a more precious life, the life of my soule and spirit, which discerneth me from the rest of mankind, which putteth me in a better estate then the rest of the world, which maketh mine heauen to begin here, which neuer shall end. For as there is a life and death of the body, so there is a life and death of the soule. The life of the body may be conioyned with the death of the soule, and the death of the body, may stand with the life of the soule. The life of the body standeth in the presence of the soule; the life of the soule standeth in the presence of the Spirit of life. Except the soule be borne againe by the Spirit of life, ye shall neuer see the face of God; before the soule be quickned by the Spirit of life, it remaineth a dead carion, dead in sinne, dead in the lusts of the flesh (as the Apostle saith) Ephes. 2. Colof. 2. And consequently, there remaineth but a carriō, both in soule & body: the soule being as void of a spirituall and heavenly life, as a carion is

of a naturall life. The words of the Apostle in that place, & in sundry places are, *Dead in sinne, dead in trespasses, and in the uncircumcised lusts of the flesh*: Where death hath place, life must be wholly extinguished; and where death hath place, there can neither be halfe life, quarter life, nor a breath of life: But so it is, that death hath place in our soule by nature: Therefore by nature there cannot be so much as a sparke of that heavenly life in it. And if there be not so much as a sparke of life in it, where is that halfe or quarter life whereof the Papists speake? They will not haue it dead, but lamed or crooked: The Apostle saith in plaine tearmes, that it is dead; and therefore that spirituall life must be wholly put out, and consequently, all kind of will to good, and all sight of God in Christ is banished away; & this death of the soule remaineth perpetually in vs, vntill such time that the participation of the Spirit of life, which is in the body of Christ Iesus, free vs from the law of sinne and from the law of death which is in our owne nature. Rom. 8.

Now would ye know whether your soule liueth or not? Would ye perceiue whether this Spirit of life be begun in you or not? I will giue you certaine effects, whereby ye may examine the life of the soule. There are many effects giuen vs in the Scriptures; as namely, Gala. 6. But I leaue them, & choose three speciall effects, whereby euery one may discern of the life of the soule. There is first, that *inward peace of conscience*. There is next, that *ioy and reioyning vnder trouble*. There is thirdly, *a loue of God, a loue of vertue, and an hatred of vice*: where euer any of these three hath place, there the soule liueth, where thou findest thy conscience refreshed, and thy soule recreate from the great terrors & manifold pangs of sinne, no question the soule liueth: for this is the effect of the right Spirit, and this is the right peace whereof the world is ignorant, that passeth all naturall vnderstanding. The more thou makst this peace to grow, & more thou liueth in thy soule. The more this peace groweth, the more sinne decayeth, the more thou castest out all that baggage of sin, that troubleth the quiet estate of the conscience. In a word,

How a man shall know if the Spirit of life be begun in him.

the onely thing that troubleth the soule, that disquieteth the conscience, and that we haue to cast out, is sinne: For sinne is the onely thing that seuereth vs from God, in whom there is onely true peace and quietnesse to be found. Therefore our exercise should chiefly stand in this, to expell this enemy and monster sinne, and to possesse that sauing iuice and wholesome peace that passeth all vnderstanding.

The second effect, whereby we may know that the soule liueth, is the ioy and reioycing vnder trouble. For we know by experience, that trouble of it owne nature, cannot bring forth this ioy, but bringeth forth the contrary effects, as sadnesse, heauinesse and sorrow. Now, where the Spirit is so disposed that we reioyce vnder trouble, this is a sure argument of the blessed Spirit, the Spirit of life, which onely quickneth the soule; and this ioy maketh vs not onely to reioyce in trouble, but to glory also, as sayth the Apostle: For surely the crosse of Christ is our onely ioy, & the shame of Christ is our onely honour. Hereby we perceiue the great glory that the Lord hath called vs to, that not onely he maketh vs to beleue his word: but to suffer for him also: onely ye haue to take heede to your troubles: For this ioy accompanieth not all troubles, but onely those troubles that are suffred for Christs cause, for righteousnesse sake, & are vnderferued. For those troubles that are deserued, the like ioy is not to be found in them.

The third effect, whereby we may know that the soule liueth, is the loue of God, and hatred of euill: Where this loue is kindled in the soule, where we beginne to know God, to loue him and to taste of him, (for it is not possible that we can loue him, except we haue a taste of his sweetnesse) this loue make vs like to God, for God is loue, (as *John* saith.) If loue dwell in thine heart, God dwelleth in thine heart, and this loue is a sure pledge of the life of the soule; where this loue is, of necessity also there must be a hatred of euill.

Now trie and examine, if the Spirit of life hath wrought these effects in thy soule in any measure, if it were neuer so small

small: it is a sure argument that this life is begunne, and the life which God hath begunne, he will perfect it. If the loue of God were neuer so little, and the hatred of euill were neuer so little: if any of these effects were but in a small measure, ye may be sure that Christ dwelleth in your hearts by faith, and that the soule liueth. Ye that feele this, (as I would that ye all felt it) prease to nourish and strengthen this life; not weary in well doing, but go forward in working the works of the Spirit. Sow not in the flesh, go not forward in the lusts and appetites thereof: for ye may learne of the Apostle, what aduantage this labour bringeth: to wit, shame and confusion, death of the body, and death of soule. Rom. 6. But on the contrary, go forward in nourishing of the Spirit, and in well doing. Sow in the Spirit, and as the Apostle sayth, ye shall reape an euerlasting and incomprehensible life.

This Spirit then is said to be nourished and corroborate in our hearts, when we nourish the light and knowledge of God in Christ Iesus, when we edifie our selues in our most holy faith, and continue in the exercise of prayer: As by the contrary we banish this light of the good Spirit, and by our euill doing we banish the knowledge of God in Christ, whē we put out this light, diminish our perswasion, and leaue off the exercise of prayer: For by the same meanes whereby the soule liueth, they being remoued, the soule dieth. Therefore those that would liue this way, they ought to nourish the knowledge of God, they ought to be exercised in well doing, in hearing of Gods word, in edifying them in their most holy faith, and in continuall crauing of grace and mercy by prayer.

How the Spirit is said to be nourished in vs, & how he is said to be banished.

Now the King sayth, he hath this life, and he hath experience of the good word in this (for I take this to be a different life from the other, whereof he spake before, to wit, this is the life of the soule, which proceedeth of the word of promise,) for this word is the power of God to saluation, to all them that beleue. Rom. 1. Set your hearts, saith Moses, Deut. 32, vpon this word, for it is not a vaine word;

1. Cor. 15.

it is your life and felicity. The words which I speake (sayth our Master, *John, 6.*) are Spirit & life; And from, this *John* calleth him the word of life, the bread of life. *Peter* saith, whom shall we go to? for in thee are the words of life. It is he that hath life in himselfe, *John, 5.* From this also it is said, 1. Cor. 15. that as the first *Adam* was made a liuing soule, so the second *Adam* was made a quickning Spirit: and by reason we are made participant of this spirit, by the ministry of his word, therefore it is called the word of the Spirit; & by the same reason we that are his Ministers are counted the Ministers of the Spirit, as the Apostle calleth vs, 2. Cor. 3. They that would reade further of the praise of this word, I remit them to the 19. Psalm, where the properties of this word are exactly set downe. I will end here.

Who so looketh vpon the precious effects of this word, and on the other side, looketh vpon our vnhappy behauior; I am assured, it would astonish any Christian heart, to behold how the Lord can suffer our contempt so long as he doth. For formerly, whereas there was skarsly crummes of this bread of life to be had in this cuntry, men sought it out diligently, and ran to haue it with such zeale, that they compassed both sea and land, they spared neither trauell nor cost; but forcibly as it were, thronged and thrust in, and made irruption in this kingdome: But now when it hath pleased the Lord to offer vnto vs great plentie of this foode, we so despise the bountie and liberality of this good God, that we turne this great grace and mercie of his, into iudgement and vengeance vpon our owne heads. And as to the greatest part of the multitude, they disdain it so spitefully, that they had rather embrace the leauen of the Pharisees, and draw them to that company where they can haue no other foode, but songes, maskes, mummings, and vnknowne Languages: And so thinke to feed their soules by the mockery of God.

Now as to the Gentlemen, Earles, Lords, and Barons, they are so drunken with sacrilegde, that ere they will part with these goods, they had rather part with the life

of

of their soule; yea, when it cometh to this, that the word cannot be entertained but by their expences, they make no choyse, but had rather lose their soules an hundred times, ere they would bestow a halfe penny vpon the Church. This is true in the greatest part: so it is the Lord that wonderfully continueth the light amongst vs, that keepeth a face of a ministry in Scotland. There is no good entertainment, but a very great pouerty in the most part of the Ministry. See then if the iudgement of God pronounced, 2. Thes. 2. goeth not fast forward, who hath giuen vs ouer, as appeareth, to be deceiued by the mighty power and working of the Diuell; in such sort, that euerie man striueth, who shall put his appetites furthest in execution. Oh! vnhappy and wrathfull countrey, that hath so abused the merciful calling and great benignitie of God; it is a wonderfull thing to looke vpon this matter, and to consider our great ingratitude. The more that knowledge groweth, the more conscience decayeth, as if conscience and knowledge could not both rest in one breast: looke to the workes of all men, it appeareth that the bringing in of light hath banished conscience which was in the time of darknesse. What can be the cause of this, that as light groweth, the effect of light decayeth? It is a thing that passeth the vnderstanding of man, and the end of it shall be more then terrible. Is it not more then wonderfull, that the more that this Countrey is watered with the sauing and heauenly dew, the more our hearts are hardened? What must this bring forth? It must bring forth at the last, an eternall consumption, which consumption must be so much the greater, the greater that our contempt is: For it is not possible, but that ground which is so oft refreshed with raine and dew, and yet bringeth forth no other thing but thornes and bryars, but at the last it must be burnt vp. How is it possible that thornes that are provided for the fire, but they must be consumed by the fire? And seeing our deedes testifie that we are nothing but thornes, of necessitie we must be burnt vp, except the Lord worke

otherwise then I haue any expectation : For the longer that iudgement is delayed, it shall be heauier when it lightheth, seeing the contempt is so great. Therefore the Lord giue you grace, that as ye know there is a Hell and eternity of paine, and as ye would eschue it, so ye may take vp a new course of life. But this cannot be, except the Lord worke it by his holy Spirit, except he forget our sinnes, and assure vs of the remission of them in the blood of Christ. And therefore, I haue to craue with you, and ye with me, that this may come to passe, that in the bowels of his mercie we may eschue that terrible damnation, from the which the Lord preferue vs, for

Christ Iesus his Sonnes sake. To whom

with the Father and the holy

Ghost, be all honour

and praise, now

& for euer.

Amen.



THE ELEVENTH SER-
MON VPON ISAIAH,
CHAPTER 38.

16 O Lord, to them that ouerline them, and to all that are in them, the life of my spirit shall be knowne: that thou causest me to sleepe, and hast giuen life to me.

17 Behold, for felicitie I had bitter grieſe, but it was thy pleasure to deliuer my soule from the pit of corruption, for thou hast cast all my sinnes behind thy backe.

18 For the grane cannot confesse thee, death cannot praise thee, they that goe downe into the pit, cannot hope for thy truth.

19 But the liuing, the liuing shall confesse thee as I do this day, the Father to the children shall declare thy truth.

20 The Lord was readie to saue me: therefore I will sing my song all the dayes of my life in the house of the Lord.

21 Then said Isaiah, Take a lump of dry figs, and lay it vpon the hyle, and he shall recover.

22 Also Hezekiah had said, What is the signe that I shall go vp into the house of the Lord?

IN our last lesson, welbeloued in Christ Iesus, the King entred into the second part Recapitulation. of his song: And first of all as ye heard, he bursteth forth of hand into the praise of God. Then after he setteth downe the greatnesse of the benefits receiued in two words, with the chiefe comfort that he found. And in respect the comfort flowed from the word of God, he entred into the commendation of the word of God. Then first of all, whilest the King is musing and pausing vpon the greatnesse

greatnesse of the Lords benefits, and rauished in admiration of the greatnesse of the workes of God, he cannot containe himselfe any longer, but he bursteth forth into the praise of God and saith, what shall I say? A patheticke and abrupt kind of speech, whereby he testifieth that his tongue would not serue him to expresse the matter, his heart was so swolne with praise, that he was not able to vtter it in any quantitie of words. In this doing, suppose his words be few, yet he sheweth himselfe more thankfull then if he had vttered a million of words. So thankfulness standeth not in the multitude of fillables and voyces, but it standeth in the heart and disposition of the soule. Where the Lord findeth the heart thankfull, there is no word that can flow from that heart but it is acceptable. And howsoeuer the Kings words be few, yet in his words he granteth three things. First, he granteth the benefit was free and freely bestowed. Secondly, he granteth that he hath nothing to render for it; yea not so much as one word, much lesse a deed. Thirdly, he letteth vs see that howsoeuer he was not able to answer to the worthinesse of this benefit, yet he was not idle, but he vttereth praise as God gaue him the grace; for it is not possible that a good conscience and a godly soule can altogether forget God, but in the due time it will euer thanke God for his benefits; so that whosoever either forgetteth or casteth off this exercise, they testifie their wealth to be cuill purchased, and that there is a curse hanging ouer them and their riches both; which curse appeareth either in their owne times or suddainly after in their prodigall posteritie. Therefore ye that would haue the curse remooued in time, learne to thanke God for his benefits, that ye may possess them with the blessing of God to you and yours. Therefore he taketh vp the greatnesse of the benefit, and comprehendeth it vnder these two words, *He said, and he himselfe did it*: he said it in his promise, he did it in accomplishing of his promise; he did it and said it himselfe, that the whole glorie of the worke should appertaine to him: he said it freely, for the King confessed that he deserued

serued the contrarie; he did it as freely in keeping his promise. For suppose all the world be false, yet God remained true: ye see how properly he taketh vp vnder these two words the mercie and truth of God: his mercie in promising, & his truth in accomplishing. All the promises which the Lord maketh, they flow from his mercie, and all his accomplishings, they flow from his truth. His promises from mercy, why? He is debtor to no man: His accomplishings from his truth, why? He is truth it selfe, and there is no promise that he hath made but he will keepe, yea he will inuert nature rather, as it appeareth in the drawing backe of the Sunne whereof ye heard: and heauen and earth shall perish ere a jot of his promise faile. Yet notwithstanding this is true, that there is such a constancie and fidelitie in him, all these promises will not auaille vs, except the Lord prepare our hearts; yea except he sanctifie our hearts by meanes of faith, that in our soules we may see this truth, we shall neuer regard it; and except he giue vs a heart to apply this truth, all the promises which he hath made, and is to make, serue for no vse to vs. Therefore it is the dutie of all Christians to be instant in crauing, that the Lord would prepare their hearts by faith, that seeing him in their minds, and feeling him in their hearts, they may find his mercie and truth, and repose in them for euer. After this we entred into the recommendation of the word of God, and generally we praysed the word from this, that we haue the benefit of this temporall life by it; as this is true in generall, so he goeth forward, and praiseth the word from his owne experience in particular, and he granteth that not onely he hath the benefit of this temporall life by the word, but of the spirituall also. And as he hath the life whereby he liueth in his body by it, so he hath by it the life whereby he liueth in the soule. For as there is a life and death of the bodie, so there is a life and death of the soule. The life of the bodie may be conioyned well with the death of the soule; for we may liue in the bodie, and be dead in the soule at one time. Also, the death of the bodie may stand with the life of the soule:

soule: for we may depart from this life, and go to a better. The life of the bodie standeth in the presence of the soule, but the life of the soule standeth in the presence of the Spirit of life: except our soules be borne anew againe by the vertue of that Spirit of life, it is not possible that we can see God and taste of his ioy. For by nature we are not onely hurt, lame & maïmed, but altogether dead in sinne: so that looke how voide a corps is of a naturall life, as voide are we of a heauenly and spirituall life. The reason is this, where death hath place, there life must be wholly put out: But by nature death hath place in vs: therefore the spirituall life must be wholly put out. If the Spirit of life be wholly put out, there remaineth not so much as a breath, out of the which any good cogitations or actions may proceede. If so be there is not so much as one breath, where is all that free-will of the Papists, where is that integritie which remaineth in the filthie nature? Then I say, we naturally remaine in the death of bodie and soule still, vntill that by the participation of the Spirit of life which dwelleth in the bodie of Christ, vntill I say, that this Spirit free vs from sin and death: And so vntill this time we shall neuer mount about the clouds, nor see the face of God. And therefore as I exhorted you the last day, so I insift in the same exhortation now, that euery one of you marke and perceiue your selues, whether you haue such a life begun in you or not. I gaue you three effects which will neuer deceiue you. The first is, if ye find your selues refreshed and recreate in your spirits from the terrours of your conscience and the feare of sinne; which recreation and refreshment of the spirit, is called that peace that passeth all vnderstanding, whereof the world is ignorant: he that findeth any of this, if it were neuer so little within him, no question he hath this life begun in him, and the more this peace is augmented, the more the life groweth. But this peace groweth by remoouing of sinne. Therefore our whole studie should be to remooue sinne: for the onely thing that troubleth the conscience is sinne. Take away sinne, the conscience shall be at rest:

rest: Wherefore this: as the chiefe effect I willed you to take heede vnto. The second effect is ioy and reioycing vnder trouble: For we see trouble of the owne nature bringeth not foorth this effect, but rather bringeth foorth sorrow, heauinesse and lamentation: Then when our spirit is so disposed, that vnder trouble we reioyce and glorie in it, this is the Spirit of life. This ioy is not in all troubles, it is not in the trouble which we procure, but onely in the trouble which we sustaine for righteousnesse sake, and which we sustaine for Christ his sake. The third effect is, if ye haue a loue of God and good men, and a hatred of euill; where these effects are in any measure, no doubt but the Spirit of life is there. As by the contrary, where there is a loue of wicked and euill men, no question, let them speake of Christ as they will, the spirit of the diuell hath full dominion. This Spirit of life we shew was entertained by nourishing of the knowledge of God, when we edifie our selues in our most holy faith, when we nourish the exercise of prayer. As by the contrary the Spirit is put out, when by our euill doings we put out the knowledge of God, when we diminish our perswasion of his mercie in Christ, & fall from the exercise of prayer. Then yethat haue this life begunne nourish it by well doing; for by well doing, no question our faith is corroborate. Delight therefore in well doing, sow in the Spirit and not in the flesh, run not with the thiefe, nor consent not with the murtherer: for so ye shall be participant of their punishment; but sow in the Spirit, and of this ye shall reape an euerlasting and comfortable life, where otherwise, of sinne, ye shall reape nothing but shame and euerlasting condemnation. I haue discoursed long on this head, because it is very necessaric, and I would wish you to consider of these things. Thinke on the great benefits of God granted vnto this countrey: Thinke againe vpon our ingratitude and vnnatural behaiour. There is no Christian that will weigh these two in one ballance, but he shall conclude that it is wonderfull why the Lord suffereth iniquitie in this countrey so long to be vnpunished. Formerly when
there

there was but crums of the bread of life, they ran to seeke it, so that they compassed both sea and land, and spared neither trauell nor cost to be ingrafted into the kingdome of Christ: But now when there is plentie of it, we haue taken such a lothsomnesse thereof, that we abuse the liberalitie of God offered to vs, and turne his grace and mercie into vengeance on our owne heads. For as to the multitude, ye see that they haue already preferred the leauen of the Pharises, and gone to mumchances, mumries, and vnknowne language wherein they pudled before. As to the noble and gentlemen, they are so drunken with sacriledge, that rather then they will render these goods, they will hazard both bodie and soule. There is none but they see this, and haue cause to lament it. I cannot but be rauished in admiration when I see these two, to wit, the more that light is offered, our hearts are the harder; the more that light groweth and knowledge increaseth, conscience decayeth; as if knowledge and conscience could not dwell both in one country. The more light increaseth, the more well doing decayeth: which testifieth that the darknesse wherein the Papists liued, keeping a conscience in respect of vs, shall rise and condemne vs that in so great light haue lost all conscience. This is a part of my wonder. Now what must follow of this? The Apostle, Heb. 6. letteth vs see, that the ground which is often watered and refreshed with raine in due season, and in the meane time bringeth nothing forth but briars and thornes, which are onely meete faggots for the fire, shall be burnt vp in the Lords iudgement. To apply this, howsoeuer the iudgement be delayed, of necessity there remaineth an vtter burning vp, which consumption must be the greater, the greater that the light is: For the greater light, the greater contempt; and the greater contempt, the heauier must the iudgement be. And surely, I looke with my selfe and am in a constant expectation, that except matters proceede otherwise in this countrie then they haue done, it shall be made a spectacle to all other countries in the earth. Thus farre we proceeded in our last exercise.

Application.

Now

Now in the end of the 16. verse, he continueth and he prayseth that same blessed word of God, from other effects which he found in his owne person, and in the end of this verse he saith; By the benefit of the word I haue obtayned health of bodie: For as sicknesse had taken all strength from me, and had spoiled me of my force, by the benefit of the word I am restored to my strength, to my force and wealth againe: Yea not onely by the benefit of the word am I restored to my health, but by the same benefit I am preserved in my health, and continue therein. So that looke from the beginning: First, he ascribeth the life of the bodie to the word: Secondly, he ascribeth the life of his soule to the word; he ascribeth the health of his bodie and soule to the word: And last of all, he ascribeth the continuance of the health of bodie and soule to this word. What comfort is there to be found, but it is in the word? What comfort can a Christian heart wish, but it is in the word? Yea I say more, it is not possible to the mouth nor to the heart of man to expresse the comfort which the soule hath in this word. It is not possible to the mouth to vtter the ioy which it worketh in them in whom this Spirit is effectuell. Notwithstanding all this great benefit that floweth of the word, let vs see who runneth to this word to seeke comfort? If we looke to the prophane multitude, yea to the best of vs all, there is neuer a one that runneth to this word vntill all worldly comfort do faile vs: But when nature and all naturall meanes hath left vs, then we run as it were compelled to the word; yea we are so late in running, that oft times we get an euill answer when we come, and the gates are violently shut vpon vs, as they were on the foolish virgins. Well, the word is daily and continually sounded: Therefore seeke to get comfort of this word in time. Looke that ye heare this word with great reuerence, and studie to practise it dayly more and more in your daylie life and conuersation.

Now in the 17. verse of this Chapter he noteth the time: Diuision.
 First, when he fell into this disease: Secondly, he letteth vs know the manner how he was deliuered. As to the time
 when

when he fell into it, he saith it was in time of peace, after he was deliuered from the hands of *Sanacherib*, and when he was at ease in great wealth and abundance; and as he himselfe confesseth, when he was beginning to forget God and to abuse the great benefit of his deliuerie; at that same time God beginneth to pull his eare, and he casteth him out of the hands of a fearefull warre into the hands of a terrible plague.

I marked in the entry of this Chapter some things vpon this circumstance. And therefore I content me onely with this obseruation; We may perceiue by this same circumstance, how hard a thing it is to flesh and bloud to beare the cup of great wealth and long health euen. Yea it is a thing altogether impossible to flesh, to beare the cup of prosperitie and health equally any long space, but except the Lord exercise vs by one exercise or other, hold vs in awe and tune our eare, like fed horse we begin to repine.

Therefore I say, seeing this is a common sicknesse vnto all flesh (as I haue spoken) we haue to seeke our counsell of *Agur* the sonne of *Iake*, who fearing to fall into these inconueniences desireth two things of God: first he prayeth that he will remooue all vanitie and lying words from him; that is, that he will remooue and forget his sinnes, and deliuer him from euill. Secondly, that he will neither tempt him with ouer great abundance, nor yet with ouer great pouerty; that he would not tempt him with ouer great abundance, lest he should forget him, nor yet with ouer great pouertie, lest he should speake euill of him; but chiefly he craueth of God that he will grant vnto him his daily bread; that is, vnto euery one of vs according to the nature of our calling and estate, so much of these temporall goods as he knoweth meetest for his glory and our saluation. Then to eschue the inconueniences of abundance, which do make vs forget God, & of pouertie that maketh vs to blaspheme God, beg of God that he would grant you your dayly bread.

But

But I pray you, what maruell is it, that a wealthy and glorious King in the time of his greatest prosperitie should fall into the ignorance of God? What maruell is it that a King, who commonly taketh vnto him an absolute power, and hath none about him but flatterers for the most part; and who continually drinketh in vanitie at all his senses like water, what maruell is it that he fall into the ignorance of God? when we see our owne meane Lords who are not Kings, to fall into such proud contempt, that they are alwaies readie, as appeareth, to take vp open warres against God? so that *Iulian* was no greater profest enimie then they are like to be if they continue. Suppose a King fall into this ignorance of God, what maruell is it, seeing that these meane Lords in very meane wealth do the like, yea and the greater? Well this King was chastised in the mercie of God, that he should not fall into the condemnation of the Reprobate. And that man if he be not chastised in time by the mercie of God, he shall find it terrible to fall into his hands. It is terrible to fall into the hands of a consuming fire: sport with flesh as they please, but iest not with God; he shall find in experience if he runne out this course, that he shall curse the day of his birth, & disclaime the houre that euer he saw this light, except that same God whom he blasphemed, preserue him in mercie.

Application.

In the end of the verse he letteth vs see the manner how he was deliuered, and he sheweth in the end of that verse, that it pleased the Lord to turne his bitter bitternesse into a farre better contentment of spirit. The way whereby he did it was this, he remooued his sinnes from him, he forgaue him his iniquitie; for except the Lord had forgiuen him his sinnes, it had not bene possible that the bitternesse of his soule and conscience could be remooued. Then so soone as he turned him to his God, acknowledged his life by-gone, and sought mercie by all manner of waies, as sometimes by word, by groning, by teares, by sighs, by dolorous moane and lamentation, and by all kind of humble gesture, he obtained mercie: so that the Lord did cast his whole sinnes

The manner how the King was deliuered.

behind his backe. The cause that moued the Lord to shew mercy, he noteth in the middest of that verse. There was no occasion in the King, for he deserued the contrary; it was onely the loue of the Lord, onely the kindnesse of the Lord in Christ Iesus his Messias, who was to come of this King himselfe.

Sin is the onely thing that is punished in the wicked, & purged in the godly.

In the manner of his deliuerance, this King acknowledged three things which are worthy of marking. First, the King acknowledgeth, that sinne is the onely cause of our misery, whether it be in our conscience, body or soule; surely this King speaketh very true. For there is nothing that God can hate in vs but sinne, there is nothing that he can correct in vs but sinne; there is nothing that his furious ieaousie can burne vp but sinne; there is nothing that he can purge in vs but sinne. Take away sinne, and the punishment of the wicked shall cease: yea, there shall be no such thing as a wicked one, and the purgation of the godly shall not neede. So both punishment and purgation shall cease, sinne being taken way; for sinne is the onely thing that is punished in them, and purged in vs. Now this King acknowledging this, ranne vnto God, confessed his sinnes, & found mercy. So note the lesson: Whether the Lord visite vs with trouble of body or conscience, seeing that sinne is the cause of our trouble, let vs runne the high way to God, examine our by-past life, acknowledge our offences, and run vnto the throne of grace for mercy: And whosoeuer runneth to that throne, shall find mercie in the day of his greatest necessity; this is the first thing that he acknowledged.

Lesson.

Remission of sinnes cureth all diseases.

The second thing that he acknowledgeth is this; he acknowledged the remission of his sins, (the best and surest cure that can be applied to any disease.) For there cannot be a better cure, nor a surer cure, then to remoue the cause of the disease: Therefore the remouing of sinne cureth the disease. The vnhappy world when they are visited with any disease, they runne onely to the body, and seeke the cause of the disease onely in the body, as though the body had the

the onely wit; they runne neuer to the soule; when in the meane time the body is but an instrument to the soule. For if the soule were well, it is impossible that we could be diseased. Therefore, seeing the cause of the disease lurketh in the soule, when the Lord visiteth you with any disease runne to the soule, acknowledge that sinne is the cause, lay the fault where it is, and craue mercy of God; for this is the ready way to cure our diseases. Would God this lesson were learned, for if it were well obserued, we should not see so many kinde of pestilent diseases raging in this countrey, as at this day we do.

The third thing the King acknowledged, is, that it is not his owne integrity that procured his deliuerance; he acknowledgeth, that it was not his innöcency in life, nor his good deedes, as may appeare in the beginning of the chapter: For in his prayer he appeareth to haue made an ostentation of his good deedes and innocency of life: but here in the end of this verse he resolueth this doubt, he letteth vs see it was the mercie of God in Christ Iesus, that was the onely cause of his deliuerance. Thus farre for the meaning of the words,

Now let vs marke the forme of speech: The forme is this, because (saith he) *he hath cast all my finnes behinde his backe.* This forme of speech is borrowed from our custome. For those things that men may not behold, that are filthy and abhominable, we cast them behind our backe that we may not see them. Now sinne being the onely thing which is abhominable in the presence of God, when he forgiueth vs our finnes, he is said to cast them behind his backe. The only thing y^e hideth the countenance of God from vs, is sin; for there is nothing that can separate man from his creator, but sinne onely. And what lose we, when we are separate from the countenance of God? We lose true pleasure and perfect pleasure: There can neither be true nor perfect pleasure, but in the sight and countenance of God. And whilest we are by sinne debarred from his countenance, we are deprived both of true and perfect pleasure. Then the diligent

When God
forgiueh he
also forget-
teth.

care of a Christian should stand in this, that sinne debarre him not from the countenance of God: But we should be diligent in begging mercy for Christ his cause, that enioying his countenance, we may haue satiety of pleasure to last for euer. The second thing that I marke in these words, is this: Where he saith, *He hath cast all his finnes*, &c. he saith not, he hath cast a part, and left another part: he saith not, that he hath forgien veniall finnes, and left mortall finnes; but he sayth, all finnes, of what sort, ranke, or degree soeuer they be, he hath cast them all behinde his backe. Al these sorts of finnes that seuer vs from God, and deteine vs from his countenance, may be all brought vnder these three sorts. Vnder the first I vnderstand this originall corruption, this foule puddle, this rotten root, of the which all these rotten fruits do flow and procede: This corruption, in the which we are both conceiued and borne, which maketh vs the children of wrath, dead in sinne, and in the vncircumcision of our flesh. Vnder the second sort, I comprehend all motions, cogitations, and actions of our whole life, whereby we decline neuer so little, and go aside from that perfect duty which we owe to God and to our neighbour: So, in a word, I comprehend vnder this second sort, all our actuall finnes. This naturall corruption, which we call originall sinne; by the which it cometh to passe, that suppose the substance of our body and soule be not abolished, yet both body and soule is so hurt, changed and altered, that they appeare not to be the thing they were at the first. For as to the body, by reason of this corruption it is subiect to death, and from death it is resolved to powder and ashes: As to the soule, suppose the substance of it decay not, yet ye see the qualities of it are so altered and changed, that the light of the vnderstanding is turned in darkenesse, the integrity of the will in wickednesse, the vprightnes and intention to good, is turned in a declining from good, and in a bent purpose to do euill. And shortly, in a word, by this corruption we haue lost the image of God, which shined so brightly in vs in our creation. Vnder the third sort of sin,

I vnderstand the lacke of the obedience, and want of the accomplishment of the Law. For by nature in our first creation, we were not onely bound to abstaine from sinne, but to accomplish all righteousness, and to conforme vs to the will of God perfectly in all things. Now by this corruption we faile in this poynt, as well also as in the rest, and so we are guilty of all sortes of sinne; and being guiltie of all sortes. of sinne, of necessity we must be subiect to death and condemnation, for the reward of sinne (as the Apostle saith) is death. Now the King sayth not, that the Lord hath freed him from one or two sorts, and not deliuered him from the third; but he saith he hath deliuered him from all his sinnes, and consequently from death and condemnation. For this is the custome of God in Christ, if ye mark it wel, from the time he beginneth to call his children to repentance, and to worke with them inwardly, he forgiueth them not a part of their sins, but from the time he enters to this worke, at an instant he forgiueth them all the sinnes of their whole life past, present, and to come; as the Parable, Mat. 18. 23. testifieth, where ye see the Lord forgiueth the whole debt. The reason of this is Christ his Sonne, who tooke our debt on him, and was surety for vs; he died not for a part of our sinnes onely, nor satified not his Father for a part onely, but for the whole businesse: And therefore the debt being once payed, the Father cannot require further; and so when he beginneth to forgiue vs our sinnes, he forgiueth vs all our sinnes, *simul & semel*. The remission of sinnes is freely offered to all flesh in Christ, by the publishing of the Gospell, and is freelie applied by the working of the Spirit of God, and is received onely by the hand of faith which is in the heart. Except the Lord purifie the conscience, cleanse the heart, and open it, as he did *Lydias* heart, offer what remission ye will, it is not possible we can apply it vnto our selues, except the conscience and soule be recreated in the sweetnes and peace that floweth out of Christ. Offer remission neuer so oft, the conscience dare not be so bold as to apply it to it selfe. And ther-

fore the whole study of a Christian should stand in this, that he be not deceiued with presumption in stead of faith, which presumption in the end, tendeth to desperation. And let vs not be flattered by euery sleight faith & light opinion that flieth in the fantasie: For iustifying faith must open the heart and be digested in the heart inwardly; that the heart may be turned thereby. For where the heart is onely touched with a light taste which is not stedfast, incontinently as soon as the truth cometh, this taste is spwed forth; but where this grace is digested in the heart, in such sort y^e the stubbornnesse of our will is abated, our vnderstanding changed, & our affections altered, no question, we haue access to God, and seeing him in our minde, and feeling him in our heart, there is no storme that can make vs to runne from him, but the greater the storme is, the nearer we will draw to him. Seeing we know there is a better life with him then is here, all this is the duty of a Christian: therfore euery one of you, trie your hearts and mindes, vrge God continually, by importunate suing, and wring this grace out of him, that it may please him to open our hearts. For except the heart be opened, that yee may feele the sweetnesse, & that your will and affections be altered, it is not possible that ye can be inclined to good. Desire of God therefore increase of faith, that we may abide the storme, blowe when soeuer it will.

God onely
forgiue
sinnes.

Now, ere we go from the words of this verse, he sayth, *It is he that hath cast all my sinnes, &c.* Which he is this? God the Father, Sonne, and holy Ghost, three persons, one God, hath done it, no creature but God onely. And ye see, as ye may reade, Luke 5. y^e the Pharisies were not ignorant of this, that God onely might forgiue sinnes. For in that same place Luke, 5. in that conference which the Pharisies haue, they say, *What a blasphemy is this? Who hath power to forgiue sinnes, but God onely?* Now, looke to the behauiour of Christ after these words, who partlie by his silence approueth them, & partly by a miracle he ratifieth their speech to be true, that God in heauen hath onely power to forgiue sinnes; & there

is a good reason, euen in our naturall iudgement, that rati-
fiethe this to be true; for who hath power to forgiue the
debt, but the creditor? Now, God onelie is our creditor,
therefore God onely hath power to forgiue; for it is the law
of God that is transgressed: For all sin is the transgression of
ſ Law, & therefore al sin offendeth him, mediately, or immedi-
ately: and seeing he properly is offended, he onelie must for-
giue. As to Christ Iesus man, he hanging on the crosse, cra-
ueth mercie for his murderers, of God his Father, and saith,
Forgiue them Lord, for they know not what they do. And when
he himſelfe forgiueth finnes, in this he testifieth, that he is
true God, as the Ancients gathered well by this effect that
he forgauē finnes, that he was not a ſimple creature, but true
God alſo: & where the Church is ſaid to forgiue finnes, they
remit in the name & authority of Christ Iesus; or elſe when
they forgiue, they may be called pronouncers and publiſh-
ers of Gods remiſſion. For in vttering his word, they
ſhew themſelues to be his mouth, & not their owne mouth.
As to vs that are brethren, we are ſaid to forgiue others, &
we forgiue others indeede, but our remiſſion relieueth not
the man of his guiltineſſe, but the guiltineſſe remaineth e-
uer in the ſoule, vntill God remoue it: And in reſpect the
guiltineſſe remaineth vntill it be remoued by God, & none
hath power to waſh away the guiltineſſe but God; there-
fore it is God properly that is the forgiuer of finnes: and
for this cauſe it is, that Dauid in his 51 Pſalme cryeth out
and ſayth, *Againſt thee, againſt thee onely I haue ſinned.*
Now ſeeing it is he onely that forgiueth finnes, let vs ſeek
remiſſion at God and no other.

The laſt thing that I marke, is the cauſe that moued God
to forgiue him his finnes: he ſaith, becauſe he loueth his
perſon, and for this loue that he did beare vnto him, he nei-
ther ſuffered the bitterneſſe to remaine in his ſoule, nor his
body to ſee the graue. It is confeſſed by the King, that there
was nothing in himſelfe worthy of this loue: Therefore he
is not loued for his owne cauſe; of neceſſity then, he muſt
be loued for that mans cauſe that took away his ſinne. Now

The cauſe
that moued
God to for-
giue him his
finnes.

reade ouer y^e Scriptures, what man is that who hath taken away our sinnes, taken on him our debt, & discharged him honestly and honourably of it, euen he that is God and man also, Christ Iesus; and therefore in these same words, quietly he acknowledgeth his sins to be remoued for the loue which God did beare to him in Christ Iesus, who was in his loynes as yet according to the flesh. I say, there was no man able to beare and discharge this burden, saue this man which is God also; able because he was God, and as he was able, so he discharged this burden in his owne time. And Christ is iustly the onely Mediator betwixt God and Man. And therefore whom the Lord loueth, he loueth in him: and to whom the Lord sheweth mercie, it is for his cause onelie. For why? he perfectly satisfied for the whole businesse, which may be easily seene in these three points. For first he deliuered vs from these sinnes, which we call actuall sinnes. And how? by his perfect satisfaction, whereby he satisfied fully in suffering hell in his soule, and death in his body, and that on the crosse. And so freed vs from these actuall sinnes, and the punishment thereof: So that in this point he is a perfect Mediatour.

Secondly, he deliuered vs from the puddle and rotten roote, from the which they procede. For ye see Christ Iesus was conceiued in the wombe of the Virgin, and that by the mighty power of his holy Spirit. So that our nature in him was fully sanctified by that same power. And this perfect purity of our nature in his person, couereth our impurity: for he was not conceiued in sin and corruption as we are, but by the power of the holy Spirit, who perfectlie sanctified our nature in him, euen in the moment of his conception. So he being throughly purged, his purity couereth our impurity.

Now in the third point also he is a perfect Mediatour, for he not onely satisfied for our sinnes, but he accomplished the whole law for vs, yea and more then the law required; for the second Table requireth onely that we should loue our neighbour as our selfe. But Christ did more then this:
for

for none loueth his neighbour so, that willingly he will die for him. So Christ in dying for vs, sheweth that he loueth vs more then the law required: And so he, not onely accomplished the law for vs, but did more then the law required.

Now this perfect righteousness of his cometh in betweene vs and his Father, and couereth our rebellion and disobedience; or else we could not be free from condemnation in this point also. All these, to wit, perfect puritie, perfect satisfaction, and perfect righteousness, are to be found in Christ perfectly. And therefore onely mercie and remission of sinne is to be sought for in him, and he that hath not Christ to be his intercessor, that man shall neuer taste of mercie.

Now let vs go to the application: what manner of intercession can Christ make for that man that blasphemeth his Father? It is not possible that the Son can intercede where the Father is blasphemed wilfully and willingly. Yea of all iudgements this is a most terrible iudgment, where the spirit of blasphemie hath such power, that he maketh a man to vtter such voyces against his maker. Thus farre concerning these words.

Now in the next two verses he giueth two reasons, wherefore the Lord forgau him his sins, and deliuered him from the death of his bodie; and he sheweth in that 18, and 19 verses, that the Lord in this worke had his owne entrie and speciall respect to his owne glorie, which glorie he saw would be aduanced more by the lengthening of his dayes then otherise by the shortning thereof. Secondly, that the benefit of his deliuerie would be a matter of praise to all generations to the end of the world: For it is said, The fathers shal instruct their children; and so fathers and children in their extremities they shall runne to God for the like mercie. Now for these two ends, that God might be prayed of the King in his owne person, and of his posteritie, and of all the posterities thereafter, the Lord bestoweth this benefit vpon the King, and giueth him health.

The reasons
wherefore the
Lord forgau
him his finnes.

I take vp the reasons in these two verses, the 18. and 19. And the first reason is taken vp in the 18, and beginning of the 19. for there he saith, *The graue cannot confesse thee, death cannot praise thee*: As if he would say, dead men and buried cannot praise thee, as we do in these bodies of ours in the land of the liuing, liuing in thy Church here. Dead men that rest in their graues cannot looke for the accomplishment of thy promises. And if I were dead and my bodie in the graue, I could not looke for the accomplishment of thy promise in giuing me a sonne. It is onely the liuing, the liuing that is able to praise thee. There he doubleth the word, to let you see that they must be endued with a double life that praise the Lord aright. They must not onely be endued with the life of the bodie, but also they must liue in their soule. Now the King saith, I being restored to this double life, both in body and soule, I shall praise thee. For none can praise thee worthily as I do this day, but they that are aliuie as I am. This is the first reason.

They that are dead in their body leaue not off the exercise of praise in their soule.

Now to examine the words, he meaneth not that they who are dead and buried leaue off this exercise; onely he meaneth that they who are dead and buried will not praise God in their bodies; will not praise him as we do here on earth. And therefore we must not thinke that they leaue off this exercise. Yea by the contrarie we must beleue, that the soules of the Saints departed are more busie in this exercise then when they were aliuie: and how prooue I this? The nearer the soule is vnto God, the greater pleasure and delight it taketh in him; but after it is departed out of this life, it is so much the nearer coupled with God. Therefore it taketh the greater pleasure and delight in him. Now the greater pleasure it taketh in God, the greater praise it must giue to him: for pleasure cannot come into the heart, but it must redound backe to him that gaue it. Therefore the nearer the soule is conioyned with God, it praiseth him so much the more. Now after the death of the bodie, the soules of the faithfull are more straightly coupled with God: therefore after death they praise him \bar{y} more. Where Christ hath dwelt

dwelt once in this life, suppose the bodies die and be resolved in powder by reason of sinne; yet the soule liueth by reason of righteousnesse. Yea suppose the body be dissolved, yet that Spirit of life that dwelt in the soule, raiseth thy soule to heauen: euen as the Spirit of life that dwelt in Christ Iesus raised his bodie from the graue. And as the Spirit of life is the onely cause that made vs to praise him in our bodies: so that same Spirit maketh vs to praise him out of these bodies; by reason, suppose we be absent in bodie, yet are present in our soule with the Lord. For the words Rom. 8, are these, If Christ dwell in you, suppose the body be dead by reason of sinne, yet the Spirit is aliuie for righteousnesse sake. The meaning of the words is, suppose they that are departed leaue off to praise the Lord in their bodies, and in the earth (which he calleth the land of the liuing,) yet they leaue not off at all.

Now of this I shall marke one or two things. Take vp the end wherefore the Lord deliuereth any person, citie or country from any trouble within or without; the chiefe end of his deliuerie is this, That that person, citie or countrey, may serue as an instrument to preach his benefits, to sound his praise, and to render vnto him heartie thanks for it. Are our sinnes forgiuen vs to this end? is there any countrey or any citie set at libertie to this end that we should prouoke God to anger by heauier sinnes againe? Is this the end wherefore he forgiveth sinnes? Is this the end wherefore he bestoweth his benefits, that we should vse them as weapons to fight against himselfe? Is not this rather the high way to kindle him to greater seueritie? and to sharpen his furie against our selues? Yea, and what exception I pray you can we vse in his greatest seueritie, seeing we haue prouoked it our selues? I speake it to this end: there is not a person in particular, nor any in generall, but of naturall knowledge they will say; There was neuer a greater benefit bestowed on a countrey, then in releeuing vs of the feare of that barbarous Nation; he must either confesse this, or he is an asse. This benefit if it were rightly measured and considered:

i. Obseruation.

sidered, (reade ouer the Scriptures, conferre benefit with benefit, miracle with miracle, all circumstances being well considered,) ye shall finde that since the children of Israel came through the red Sea there hath not bene a greater. To what end deliuered he vs? is it that we should prouoke him with greater sinnes? Looke since the feare of these strangers past, what sinne is there but this countrey hath defiled her selfe with it? See ye not slaughter in greater measure, oppression, murther without any mercie, see ye not all law and equitie trampled vnder foote? And briefly, see ye not this confusion risen to such a height, that eue-ry Lord in his owne bounds is a King? what sort of birth (I pray you) shall this confusion bring foorth? At the last it must bring foorth one of these two of necessitie, and take heed, ye may chance to see it, except the Lord preuent it. Either the supreme magistrate and inferiour magistrates must concurre in one voyce to put an end to this confusion, or the confusion (out of doubt) shall put an end to him. I am assured one of these two must follow; for the weight of his wrath which hangeth ouer this land is insupportable; the earth is not able to beare this birth of our iniquitie; and if there were no other punishment, as I haue often said, the earth shall be compelled to spue foorth the inhabitants ere God want meanes to punish. As this is true in the countrey in generall, so it is as true in this Citie in particular; for it neuer came yet (for the most part) in your hearts to thanke God aright for your deliuerie. Therefore the Lord is beginning to let you see that he can raise strangers, men who haue the hearts of strangers among our selues: he hath meanes enough in the midst of our owne bowels to punish this countrey, suppose he seeke not strangers. But indeed in this late brag of our neighbour Lord, he desireth you to go backe to the consideration of the greatnesse of the last benefit: And if ye acknowledge it rightly and be thankfull for it, there is no domesticke force ye neede to regard. For as to the force that can proceede any way from that man, ye know it. And

surely

surely it would appeare to me, that that man hath sold himselfe to iniquitie; and the end will declare it, except the Lord preuent him with his vnderferued grace, which I desire most heartily. Although in the meane time, suppose there be peace promised, yet stand ye on your guards, and let it not come to passe by your misbehaviour and backwardnesse, that the glory of God and the libertie of this Citie be impaired in any wise, but stand on your guardes, that as this Citie hath bene a terrour to euill men beforetime, so it may terrifie him also. For no question, where God and a good quarrell concurre, that side shall haue the vpper hand. This onely by the way. For it becometh me of my dutie to maintaine the good cause, and to instruct you in this point of your dutie.

The second thing that I marke: ye see the glorie of God is euer conioyned with the life of his owne, so that we cannot aduance Gods glorie, but we shall further our owne saluation; and we cannot neglect the one, but we shall neglect the other. Seeing then that these two are necessarily conioyned, for Gods sake let euery one remember to set forward the glorie of God in his life so farre as he may, according to his estate and calling. This life is so miserable in it selfe, and there is none that seeth the confusion of this countrey to grow so fast, that can looke for any redresse of these things in his own time. So here beneath is no comfort, all runneth on to such a desolation and miserable confusion, that of all liues of the earth our liues were most miserable, if we had not a sight of a better. For all ioy to be looked for here beneath is taken away. Well, I leaue this second part and come to the last. The third part of this song is in this 20. verse, which is the conclusion of the whole song.

In this conclusion the King testifieth, that he will not onely praise God for the present, for the benefit which he hath receiued, but he maketh a solemne promise, that so long as he liueth he will neuer forget this benefit, all the dayes of his life he will praise him, yea praise him in his
 song,

song, he shall praise him with his instrument, and he shall praise him publikely in the house and congregation of the Lord, because the benefit is publike: he shall praise him in his bodie, because he receiued the health thereof, and he shall praise him in his soule, because he is restored to the wonted ioyes thereof. This I thinke be the meaning of the last verse.

The King in thus doing sheweth himselfe to be verie thankfull; and if that good seruant of God shew himselfe so thankfull, how much more should we whom he deliuereth, notwithstanding we cast our selues headlong into our diseases by our owne follie? But there is neuer a man so soone as the heauie hand of God is off him, but he returneth with the Sow to that same puddle wherein he was, & with the dogs to that same vomit againe. As to the praise I haue spoken of it before. I insist no further, but go to the last.

The last two verses are added to, and as it appeareth, appertaine not to the song, but to the historie; howsoever they are added to I will not dispute, it hath pleased the Spirit of God so to do, and so it should please vs. I haue spoken of the last verse of these two already, and will not repeat. As to the first of the two: ye see there is an iniunction giuen by the Prophet to the King, to take a lump of drie figs and make a plaister, and lay it vnto the byle, and it shall be whole: This iniunction is obeyed by the King.

Of this iniunction it would appeare, that the Prophet playeth the part of a Physition, rather then of a Prophet of God. For this Simple which he biddeth him apply, pertaineth to the Physition of the bodie: so that it appeareth, he rather doth the office of a Doctor of Physicke then of a Prophet. Yet howsoever it would appeare so, it is not so: for the Prophet was occupied at this time in vttering of his commission: in the which he doth nothing whereof he hath not a warrant. Therefore in the same words he doth nothing vnbecoming the part of a true Prophet, and
he

he hath his speciall warrant in this doing.

Now what is the reason, when as the Lord might haue done this without any ordinarie meanes; yet he biddeth the Prophet applie the same plaister? He doth this, no question, for these three ends. First, to let the King see by this doing, he would not haue his ordinarie meanes nor second causes be contemned. And suppose he may worke without them, yet he hath appointed secundarie causes to bring about his effect, which he will not haue contemned. The second end which was the chiefe end, he saw that the Kings faith was but weake; for the Prophet promised that within three dayes he should passe vp to the Temple, and the Kings sore was not come as yet to a maturitie, but raging on him: so he thought this almost impossible, and could scarcely apprehend the truth of this promise. Now to support his faith he useth an externall object: For the more and the more pithie the objects be, the more our faith is stayed and confirmed. Therefore in the Sacraments we haue so many objects to our eye, to our hands, & all to strengthen our faith. And so he giueth him this meanes to strengthen his faith, & to assure him that it should come to passe which the Prophet promised.

Why the Lord worketh by means and second causes.
First end.

Second end.

The third end is, to teach him that the Lord is the onely Physicion, as well of the bodie as of the soule: he hath command ouer all remedies, and so he may stay or further the effects thereof as he pleaseth, and consequently he hath command ouer all diseases. This is certaine, and therefore except the blessing of God concurre with these secundarie things, there is no physicke can auaille or profite. And it is so to be thought of Physicions, as of the husbandmen and their husbandrie: Ye see when the husbandmen haue done their whole exact trauell, so that they haue left nothing vndone that in them lieth; yet if the Lord giue not increase, they are disappointed of their trauell. Euen so, suppose Physicions propound remedies to be applyed with all diligence, yet if the Lord blesse not the worke, if he abstract his effect or power from the second causes, it is not possible

Third end.

possible that the patient can be cured. So he teacheth the diseased and all Doctors of Physicke these two lessons: First, he teacheth the Patient to desire of God that he will giue leaue to the meanes to worke some good effect; and let the Doctor craue on the other side, that the Lord would blesse his worke, that it may redound to Gods glorie and the comfort of the Patient. And where God is begun with, and ended with, no doubt but the worke shall haue a good issue. Therefore in all troubles, let euery one haue recourse vnto God, and in God vse his creatures, and so God shall blesse you and the creatures both in his Sonne Christ Iesus: To whom be all praise, honour and glorie both now and euer. Amen.



THE TWELFTH SER-
MON, VPON THE 76. PSALME,
BY M. ROBERT BRUCE. (IN THE
Church of Edinborow,) at a thankfegi-
uing to God for deliury from the
tyranny of the Spaniards.

The text.

- 1 *God is knowne in Iurie: his name is great in Israel.*
 2 *For in Shalem is his Tabernacle: and his dwelling in Zion,*
 2 *There brake he the arrowes of the bow: the shield, and the sword, and the battell. Selah.*
 4 *Thou art more bright and puissant, then the mountaines of prey.*
 5 *The stout hearted are spoyled, they haue slept their sleepe: and all the men of strength haue not found their hands.*
 6 *At thy rebuke, ò God of Iacob, both the chariot and horse are cast asleepe.*
 7 *Thou, euen thou art to be feared: and who shall stand in thy sight when thou art angry?*
 8 *Thou didest cause thy iudgement to be heard from heauen, therefore the earth feared and was still.*



Haue chosen this song, which is a song of praise and of thanfegiuing, (Welbeloued in Christ Iesus) as a song that is most meete for our purpose, and that agreeth best with the businesse and holy action that we haue in hand this day. For in this song the Psalmist praiseth God for his singular benefites bestow-
 ed from time to time vpon his owne people: As namely,
 T by

The purpose
of the Pro-
phet in this
psalme.

by reason he hath chosen them to be his people, and selected them out from amongst all the Nations on the earth, to be a peculiar inheritance and possession to himselfe; he hath bequeathed vnto them his Oracles, which he had done to no other company vnder the Sunne beside her; he hath made his residence with her, which he hath done with no other society of men in the earth; he hath taken the defence of her against whatsoeuer sort of enemies, which he hath done to no other sort or condition of men: In such sort, that she hath found from time to time, experience of his mighty haud, to her great comfort, to his glory, and to the perpetuall ouerthrow of his and her enemies that haue assailed her. No doubt but some singular and particular deliery hath giuen occasion to this notable song; albeit the forme of the song is generall, and may serue well to the vse of the Church in all ages following to the end of the world. For these benefites wherefore the Psalmist praiseth God in this Psalm, they haue bene common, they are common, and shall be common benefites to the Church so long as she is absent in the body from the Lord; For he hath giuen the custody of his word to no other society in the earth but to his Church; he dwelleth with no other company of men but with the company of faithfull men and women; he taketh the defence of no other sort of people in the earth, but of these faithfull men. These people haue felt in experience his inward & outward delieries, both in soule & body; & the Church of this country at this day, that she standeth on foote, and that she hath liberty to assemble, and that now she hath a mouth and voice to praise him, she hath this God to thanke onely, and not any flesh vnder the Sunne.

Exhortation
to be thank-
full.

Therefore I say, addres your hearts euery one of you in some measure to do this; for surely, ye had neuer better occasion the ye haue at this time. All men I know are not alike disposed, & yet were neuer more vnfit. For I know there is a sort of men, who thinke themselues by this deliery disappointed, who in their hearts are as sorrowful of γ Sparniards case,

as they themselves are: of these I look for no praying. There is another sort of men, who were neuer touched with the danger, and these men cannot be moued with the deliuey; for he that saw not the perill, it is not possible that he can esteeme of the deliuey. There is thirdly, another sort of men, who both saw the perill, sighed for the perill, and desired the deliuey: This sort of men will praise God for the benefite of deliuey. Surely in this, we haue all occasion to thank God, that commandement hath passed from Church and King, that all knees shal bow and do reuerence to this God, whether they do it fainedly or truly, to themselves be it said: whether they do it vnder pretence or sincerity, to themselves be it said; for the weale and profite will redound to themselves onely. Although we that feare God haue great occasion to praise him, that his name is glorified this day, suppose it be feinedly.

This Psalm hath three speciall parts. In the first part he propoundeth certaine benefites, in the which, the Lord shewed himselfe both gracious & mercifull to his Church. In the second part, he praiseth God for a singular deliuey, for a worke more then wonderfull; a worke in the which the Lord shewed himselfe to be a mighty preferuer of his owne, and a terrible reuenger on his enemies: a worke accomplished by his owne vertue and force onely, without the support of any creature liuing. In the third part he setteth downe an exhortation to the Church, to grow in thankfulness towards God; to grow in thankfulness towards him, that he may grow in mercy and fauour towards her; and that he may grow in anger and hatred towards his and her enemies. These are the parts of this Psalm.

The diuision
of the Psalm.

In the first part, there is first propounded a chiefe and principall benefite, wherein still the Lord sheweth himselfe exceeding gracious towards his people, the benefite is this: that he hath reuealed himselfe so plainly and so familiarly to her, besides all the rest of the world: In such sort, that he hath made her acquainted with him, and made himselfe

A mercy that
God is neare
vnto his peo-
ple.

well knowne to her. For first, the Lord hath reuealed himselfe to his Church, by a speciall and particular reuelation, beside that generall reuelation, which is knowne in the whole worlde: for as to this generall reuelation which is knowne to the world, it serueth nothing to our instruction, profite, nor erudition; but serueth rather to our conuiction, that the Lord may haue within vs a testimony of our iust condemnation. And therefore beside this generall reuelation, whereby he hath reuealed himselfe vnto all flesh, he hath manifested himselfe to his Church, by a speciall and particular reuelation; beside that common light and naturall vnderstanding, he hath opened himselfe to vs by an heauenly light & supernaturall vnderstanding, which heauenly light & vnderstanding maketh vs, first the children of light and of the day; which heauenly light discerneth vs from the rest of the world, who are darkenesse and the children of the night, (as the Apostle calleth them.) For this heauenly light and supernaturall vnderstanding, whereby we see God, is proper onely to the true members of Christ Iesus who are his Church; none hath this eye of Faith but they onely. It is so proper to them, that it seuereth them from all other societies in y^e earth, whether they take vnto themselves y^e name of the Church, or are altogether enemies therunto. This supernaturall light and vnderstanding is offered by the word, & is giuen vnto vs by the Spirit of God: for the naturall man, as long as he remaineth in his naturall estate, cānot perceiue the things of God. For why? the greatest light and greatest wit that is in our nature, is the greatest enemy that this heauenly light & wit can haue; as we haue in the Apostle writing Rom. 8. The best wit, yea that which we call y^e best wit that is in a naturall man, it counteth the word of God foolishnes. And therefore, seeing the world by her own wisdom, yea the greatest Philosopher in it, by his owne knowledge could not know God: this God was moued by that same light and wit, which the world counteth foolishnesse, to make men to know him in Christ Iesus, to their eternall saluation. This wit, I say, is offered to vs by his word, and giuen by his Spirit onely: For as there is no man knoweth

what is the minde of man toward hm, except the spirit of the mans selfe, or he to whom this spirit reuealeth it: so there is none knoweth the wisdome of God, nor knoweth his mind toward him, except the Spirit of God, and they to whom this Spirit communicateth the matter. Of this Spirit he hath powred vpon his owne Church, whereby he hath reuealed himselfe more plainly to her, and giuen her a clearer sight of him, then all the rest of the world can haue. For as to that sight which we haue of God, which is common to vs with the rest of the world in the mirrour of his workes, it faileth vs in the very entry, we lose it in the threshold, it is choked and suffocate by the mischiefe of our affections within vs. Againe; as to that sight which we haue in his word: take once his Spirit from the word, that this word be but a slaying letter, and not a quickning Spirit; the mirrour of the word is but a dim mirrour, and a sealed letter to all men, as *Isaiah* calleth it: It cannot profite vs.

Therefore there is no way to seeke God truly, but in the mirrour of his owne word and Spirit coniunctly: that is, by the word piercing the eare, and the Spirit piercing the heart. The word to work outwardly, and to pierce the eare, and the Spirit to worke inwardlie an eye in the minde, and to open a dore in the heart: Where this coniunct and ioyned working is, it cometh to passe, that the veile of ignorance is taken out of our mindes; it cometh to passe, that our hard hearts are mollified; it cometh to passe y^e the filthines of our affectiōs are mortified; it cometh to passe, that our soules are renewed; our conscience getteth this boldnesse, that with ioy we dare open these mouthes of ours which otherwise we durst neuer open, and call, the Father of Iesus Christ, Our Father.

This heauenly reuelation we haue by the working of the worde and Spirit coniunctly; and still the more we get of the Spirit, the more clearly we see him, and the better know we our God. Then let vs come to the matter: by this heauenly reuelation of God by his word and by his Spirit,

it cometh to passe that God is well knowne in Iudah; that is, in his Church. And of this good knowledge, which is no other thing but faith, againe it cometh to passe, that his name is great in Israel, that is, y^e his name is greatly praised, highly extolled, and his remembrance is euer continually in memory in Israel.

What is meant by the name of God in this place.

By the name of God here, God himselfe is vnderstood: for in so many good effects as God vttereth himself toward his Church, as many names he giueth to himselfe, whereby he may be praised of her. As for example when, he promiseth vnto his Church freely grace and mercy, his Church giueth him a name, and calleth him mercifull. When he keepeth his promises, and vttereth himselfe a faithfull God to his Church, his Church giueth him a name, and calleth him a true God. When he deliuereth his Church out of danger, and sheweth himselfe a mighty God, & terrible against his enemies, the Church giueth him a name, and calleth him a potent God, and so forth in the rest of his effects: So that by the name of God, is vnderstood here God himselfe; as God maketh himselfe to be known in his wonderful works and effects.

Then to take vp the doctrine of this first benefit, we see, this heauenly & familiar reuelation of God only, and no other thing, maketh this God well knowne in Israel. Of this heauenly and familiar reuelation springeth true knowledge, which is no other thing but our iustifying faith; and of this iustifying faith & benefite of knowledge, springeth a continuall praying and louing of God: for these two further others mutually: the true knowledge of God, and the true praying of God. *God is well knowne in Iudah*: Therefore his name is greatly praised there. So that it is not possible but that man who knoweth God rightlie, must praise him truly.

The true knowledge of God, and the true praise of

God is not like our countrymen: For many of our men, where they are best knowne, they are worst loued. It is farre otherwise with God, for where he is best knowne, he is best loued. And this loue can neuer be idle, but must burst forth

forth in praises and thanksegiuing of him whom it loueth: For these two follow others mutually: the true knowledge of God, and the true praising of God. God, accompany others mutually.

Now let vs see, and let vs turne ouer this argument vpon our selues, and see if the consequence be true in vs. This country no waies praiseth God, nor magnifieth his name: and therefore it followeth, he was neuer well knowne here, his name is not great in Scotland. Therefore it is a sure token, y his goodnes was neuer well felt in Scotland. Surely, if a multitude of benefites might haue moued vs to haue altered our taste, we might long since haue tasted the sweetness. If a multitude of miracles and many wonders might haue made him to haue bene knowne among vs: there are more shewed to vs, and more wonderfull then euer was shewed to *Pharaoh*. But God knoweth wh at we haue profited, both in our knowledge, and in our feeling. For, as to our knowledge in our hearts, whatsoeuer we profess in our mouthes, (for all that is come and gone,) we are for the most part asking with *Pharaoh*, *Who is the great Iehouah, that we should obey him?* And on the other part, we doubt as much of his Son the Sauiour of the world; so that we are still asking with the blinde man, Iohn. 9. *Who is the Lord, that we should beleue in him?* I say, if marueilous or wonderous workes might haue moued vs to know & praise him, he hath shewed a worke lately, which euen the more we heare of it, it is the more marueilous. And yet I am assured, a great part of the circumstances that should aggrauate this matter, are not as yet come to our knowledge. We are assembled this day for that end, and to praise him for this benefite, that his name may be great in Edinborough. The Lord grant that euery one of you, in some measure, may burst forth in thanksegiuing: that ye may answer to our expectation, as God hath giuen you grace. And on the other side, accursed be he, as he is accursed from the heauen, that presenteth himselfe here to scorne God, that cometh here, and bringeth not his heart and minde ready prepared in some measure to praise him. I stand not here vpon the degrees

Application.

preparation, howsoever it be, so it be true: otherwise here I pronounce him accursed from the heauen, that cometh not here to praise God in some measure.

The profite
that redoun-
deth to vs of
giuing thanks

Since these corporall Sacrifices ceased in the which God was honoured, there is no spirituall Sacrifice more acceptable to him then the Sacrifice of thanksgiuing: For as to this Sacrifice; it sanctifieth not onely our owne persons, but the whole creatures appointed to the vse of our persons: For that which is true in meate and drinke, is true in all the rest of the creatures of God; ye see by your experience dayly, that your meate and drinke is made wholesome to your nourishment by thanksgiuing to God after dinner and supper, and so oft as ye refresh your bodies. This that is true in these creatures is true in all the rest of the benefits of God: So this proposition abideth firme: Thankfulnesse to God sanctifieth the whole benefits of God. It is not possible but a good conscience must praise God in some measure. A good conscience cannot cast off the memorie of God and his benefits altogether; but in some measure it must praise him: Therefore that we may possesse this great worke and benefite of our deliuerie in the mercie and fauour of God, and with his blessing in a good conscience, let vs in some measure giue him praise therefore. Surely the longer ye looke in this benefite, and the more ye weigh it, ye will find it the more worthie of praise.

A Prayer.

I am sorie in my heart that our disposition is so euill, that we cannot praise him as we would; yet howsoever it be that we can do it as we would, let vs do it as we may according to that measure of grace that is granted to euerie one of vs. And for this default that is in vs, let every one of vs desire pardon, following me after this manner: Lord be mercifull to our vnprepared hearts, Lord behold vs in the righteous merits of thy Sonne; and suffer not this euill disposition of ours to be a hinderance to the second deliuerie, if peradventure that *Balaak* with his Priest *Balaam* make the second assault: But Lord in thy mercies sanctifie our hearts more and more to all thy holy vses, that thy mercifull protection

protection may couer vs; and being inuironed therewith, we shall not be found naked, let the furie and rage of the enimie assaile when he pleaseth. Let vs I say after this manner be thankfull to God. And surely, the thankfull memory of this benefit shall be the readie way to purchase the second deliuerie, in case (as I haue said) the enenies of God, being possessed with that restless spirit of the Diuell, make the second assault. Thus farre concerning the first benefit.

The second benefit whereby he sheweth himselfe gracious to his people, followeth in the second verse: to wit, *He made his residence with them, he dwelt at Shalem*, as his Tabernacle placed in Sion doth testify. He dwelt at Ierusalem which at that time was called Shalem, where his Tabernacle was placed. This dwelling of God with his Church is the second benefit wherein he sheweth himselfe gracious to her. For suppose it be true that the maiestie of our God replenisheth heauen and earth, and is euery where, yet it is as true that this God of ours dwelleth not euery where, for he dwelleth onely in his Church and among his faithfull. For the Lord is farre off continually from the hearts of the wicked (as the Apostle saith,) Therefore the Lord had made as yet his residence and dwelling to be in Sion: He dwelt in the hearts and consciences of his owne people of old, he gaue them ensignes of his visible presence, as was the Tabernacle, the Arke, as types and ceremonies which were seates of his oracles; and gaue many miracles and wonders for the confirming of his presence. Now it hath pleased the Lord to translate his Tabernacle from the Iewes to vs, and to set downe the ensignes of his presence among vs; such as the preaching of his word, as ye heare it this day; the ministering of his Sacraments, as ye see this day; and the exercise of discipline, as we haue at this time. These are the visible ensignes of his presence whereby your senses are informed that $\text{\textcircled{y}}$ inuisible God dwelleth here, he maketh his residence properly in the hearts of faithfull men and women: And the Lord dwelleth in his Saints two manner of waies: to wit,

by

Verse 2.

A mercie
for God to
lodge with
his people.

by faith, and by his holy Spirit. It is by the benefit of faith & the Spirit of God, that we become the Church of God, Temples of his holy Spirit, Citizens with the Saints, and domesticks of heauen. For by this faith our hearts (as *Peter* speaketh, Act. 15.) are purified, whereby Christ Iesus may haue residence in them, and as Ephes. 3. 17. whereby Christ may dwell in vs. By the same faith againe we are builded on the doctrine of the Prophets and Apostles, that we may be an habitation to God by his holy Spirit, as in the last verse, Ephes. 2. Then I say, if the Lord dwelleth in his Saints by these two manner of waies, by faith and by his holy Spirit, he dwelleth not substantially in his Saints, but he dwelleth so onely in his owne Sonne: For the fulnesse of the Godhead dwelleth in him corporally. By faith and his holy Spirit therefore he maketh his residence with you, by the ministerie of his word and Sacraments he testifieth his presence here.

Application.

And surely moe and greater promises Ierusalem had neuer then this Church of ours hath; moe notable testimonies of his presence and mightie deliuerances Iudah had neuer then we haue. And God dwelt neuer in no nation of the earth (at least since the Gospell began) so long in such sinceritie and puritie, without error or heresie as he hath done with vs. So that if there be any nation vnder the Sunne bound to praise God, we are chiefly bound, and of all nations we must be most vngrate, if his name be not great among vs. But when I looke to the horrible ingratitude answering to this obligation, I cannot promise a continuance of this light and presence. For will ye looke vnto our answering in our liues: the great men in this countrey are become companions to theeues and Pirates, oppressors, and manifest blasphemers of God and man. Ye see murder, oppression and bloodshed is the onely thing that they shoote and marke at. As to the simple sort of people, the prophane multitude, they are altogether godlesse, there is not such a thing in them as a naturall light whereby they may see God in his works, much lesse the supernaturall. As to the greatest part

part of our Priests, our Ministers, their mouthes haue lost the truth, and their persons haue lost their reuerence; the Lord hath made them contemptible in the eyes of men: And by reason they haue forgot to giue him his due reuerence, he hath taken their reuerence out of the hearts of men. Well, the Lord will not wearie and trouble himselfe perpetually, as he hath done these many yeares past, in offering pearles to filthie swine, to cures and to dogs. It is not possible that he should wearie himselfe still; but at the last seeing there is no estate of life that testifieth any true loue to his truth, therefore it is as ye see, the most part of this countrey is giuen ouer already to a strange delusion, because they would not receiue his Sonne when he was offered: therefore the Lord hath giuen them ouer to a strange delusion. And to what I pray you? Euen to prefer the leauen of the Pharisees and dregs of Papietrie, to the wholesome and blessed word of truth. And shal this be the end of these plagues? No, but in respect of the contempt of the truth, their bodies shall be plagued also in the sight of you all, whosoever they be that haue made soule defection from that blessed truth.

And vpon this we haue also a petition in the second place, to craue of God as in the first place; to craue that the Lord A Prayer. of his great mercie in time would preuent this vtter extermination, which this great confusion both in Church and policie so terribly threatneth and portendeth. For it is not possible that things can euer stand still in this estate, but of necessitie either the Magistrate and in speciall the supreme Magistrate must put to his hand, and make an end of this confusion, or else this confusion shall make an end of him. Therefore yet I say, ioyn your prayers with me, that the Lord would preuent this exterminating & confusion threatened, and giue him grace and an inclining will to make his soule free of the iniquities of his Nobles. Thus farre concerning the second benefit.

Now in the second part of this Psalm which beginneth at the third verse: he praiseth God for a singular deliuerance

rance which he had granted to his Church, for a deliuerance in the which he shewed himselfe more then wonderfull : a deliuerance accomplished by his owne power and force, without the helpe or aide of any creature ; a deliuerance in the which he shewed himselfe a mightie preseruer of his owne, and a terrible Iudge to the enemye. What deliuerance it was in particular he expresth not: I agree well to thinke it the same deliuerance which was purchased against *Senacherib*. I will not insist in the particular, but if ye take it to be so, ye shall take it well.

Diuision.

He keepeth this order in setting downe this wonderfull deliuerance. First in the third verse, he setteth downe the ouerthrow generally together with the circumstance of place, where this ouerthrow was done. In the 4. verse he amplifieth this deed, and by way of comparison he enlargeth it. And that it may be the more pithie, he turneth his speech to God. In the 5. and 6. verses he setteth downe the manner of the victorie more particularly, and he letteth vs see in the same verses how easily God did it: And in the 7. verse he is raiſhed in admiration of the worke, and he bursteth footh into that graue sentence: *Thou, euen thou art terrible, &c.*

Verse 3.
The ouerthrow and place thereof.

To come backe then to the third verse: in it there are two things. First he setteth downe the ouerthrow generally, and he noteth the place next where the ouerthrow was done. As to this ouerthrow he saith, *He brake their bowes and their arrowes, their shields and their battell*. As if he would say in one word, he vtterly ouerthrew the enemies & put them to flight, he made them to leaue all their armour behind them that came to inuade his dwelling place: For the breaking of the armor had serued to little purpose, except he had broken the men also that managed the armor. And therefore by that accustomed figure he vnderstandeth by the breaking of the armor, the breaking of all them that did beare the armour.

As to the place where this ouerthrow was done, he noteth it in the first word by an aduerbe of place, pointing it out,

out, as it were by his finger. Where was it done? It was done where God dwelt, where he made his residence at Salem, which is Ierusalem; he testified to his owne people, and bare *Senacherib* witnesse that he dwelt there. There is no man that will suffer himselfe to be cast out of his dwelling place willingly: These men, to wit, the King of *Abur* and his complices, came to cast out God out of his dwelling place; but he stood to the defence of his owne house, & shewed them that he would not remooue for their pleasure. For the Church then, and the Church now, haue found in experience, that there is no externall force in the world able to dislodge God against his will, nor make him to change his dwelling place, if we dislodge him not our selues; if they had not cast him out by their actions, he had neuer bene dislodged. So long as the Iewes left him a cleane footstep to remaine in, so long he dwelt and lodged with them: But from time all was defiled, therefore (as ye haue heard sometimes from this place, and may reade in that 9. 10. and 11. of *Ezechiel*) at last he is compelled to take his leaue. How loath he was to depart, his manie good-nights, his manie rests which are there set downe do clearly testifie. I thinke, betweene the Cherubims and the mount of *Oliues* he made foure rests, as ye haue in that prophecie of *Ezechiel*, and all to testifie how loath he was to depart, and how ready he was to abide, if they had turned vnto him: But they turned not vnto him, and therefore he departed. Thus farre concerning the text.

Now if we shall compare deliuerie with deliuerie, and compare like with like: it is commonly questioned alreadie, and will be questioned till the end of the world, where was yonder great ouerthrow giuen, and in what place was yonder nauy destroyed? It will be answered againe; and I am assured it is answered alreadie; this nauy was destroyed about the coasts of the Lords owne dwelling place, where he made his residence. They came to inuade his own Isle, & to cast him out of his possession. And what did he? He shewed them to their owne cost, that he would not remooue neither

ther for the Pope nor Spaniards pleasure. And surely, if we haue not the fault our selues, he will neuer remooue. What glory, what preheminance, what comfort, what dignitie we haue by the presence of God, I thinke it was neuer well knowne of vs: And if there were no more but this singular comfort which as yet appeareth neuer to haue entred into your hearts, I thinke the very commoditie, besides the glory which we haue of the presence of God, should mooue vs much. And yet notwithstanding all this glorie and dignity that we haue by him, we will not suffer him to remaine among vs.

What is it
that dislodges
God.

That thing which no externall force was able to bring about, we by our filthy and wicked liues are like to bring to passe. Looke all the corners of the countrey, is there a cleane place wherin he may make his residence and his rest, without the cries and lamentable voyces of terrible murder, oppression and blood; where shall he make his residence, where he shall not be dislodged by blasphemie? Alas, this is ouer ripe among men, whom we would otherwise account good men. It is not possible for him to make his residence amongst a people that is altogether vnclane, he must haue a cleane chamber to rest in at the least; if that our hearts be altogether vnclane, he can haue no abode here.

O then, what is the remedie of this? and how shall this matter be helped? for if he depart we lose all. There is no other remedie but to prepare a lodging for his remaining. And how shall this be? I will tell you. Looke how much more excellent our God and his blessed Spirit is then any Monarch or Prince in the earth, let vs be so much the more carefull that our hearts and consciences may be cleane and holy for his remaining. Let not our hearts be a closet and a dunghill of all corruption. It is not possible for him to dwell there. For the blessed Spirit of God cannot rest but in a cleane place. Then I say, looke what reuerence thou bearest to earthly men: for is it possible that the face and countenance of a Prince should strike thee with such feare, that
the

the reuerence thou bearest to him will make thee not onely to compose thy gesture, but so to temper thy talke, that thy tongue utter neither euill nor filthie communication? And hath the reuerence of man, (suppose he be at odds with thee) such force? How much more should the presence of the mighty God by his holy Spirit (not being neare by thee as commonly Princes are, but within thy heart and mind) make thee greedie and earnest to take order with thy cogitations and affections, that the wickednes of them dislodge him not? It is not possible that the Spirit of God can dwell where he hath so great molestation; For when the heart is continually set on mischiese, what rest can there be for the good Spirit of God?

Therefore take vp thy selfe in time, and desire of God with me, as I am to desire in this last point. And what is that, that I haue to desire? I haue to desire that God would shew himselfe present continually in our hearts, that the maiestie of his presence may make vs to haue a regard to our cogitations and affections. I wish that his blessed Spirit would so mortifie our sinfull lusts and affections, that he may rest in our soules quietly without molestation. Euery one of you all in this third point, desire for the mortifying of your lusts and affections, that he may make his residence in you, and pray for an eye to see his glorious presence, that the sight thereof may make you to stand in awe. And this being done, ye shall keepe God with you; otherwise if this be not done, adieu with God. Thus farre concerning our third verse.

As to the 4. verse ye see, in it he will not leaue this matter yet, but he amplifieth this matter, and setteth out this Verse 4. great worke by way and forme of a comparison. And he addresseth his speech to God, euen as if he saw him before him, and he saith, *Thou art more puissant, bright, and glorious, then the mountaines of prey.* As if he would say, thou art more glorious and mighty then the greatest King or Monarch of the earth: thou hast not a match in maiestie, nor a fellow in dignitie, thou hast no match in power nor in glorie.

By

What is
meant by the
mountaines
of prey.

By the mountaines of prey he vnderstandeth here, no question, the highest mountaines. And it is very easie for you to know what is meant by the highest mountaines: by them he vnderstandeth the greatest Kings and Kingdomes in the earth. I say, by the mountaines of prey he vnderstandeth the highest mountaines: And why? By reason the beasts of prey hunted by dogs, or sleight of the hunter, they haue recourse to the highest places for their safegard. So by reason that the rauinous beasts betake them to these high mountaines and inaccessible places, I thinke here by the mountaines of prey, is vnderstood the highest mountaines.

Now, what is the sence and meaning of this? There is no King nor kingdom in the earth, that may come neare in power and maiestie to our great King. If this be true, that no King or Monarch may come neare in maiesty to our great God *Iehoua*, this also must be true: he that hath God with him hath helpe enough. This also must be true, if we keepe God on our side, there is no counsell, force, policie, nor indeuour, (suppose all these foure excell in the enemy,) can preuaile against his Church. This *Balak* the King of *Moab* knew wel, that so long as God stood by his people, his people was inuincible, and therefore as ye haue there in that history, he taketh consultation with his neighbours the *Midianites*, and aduiseth with them what should be best. And surely he tooke a right consultation, they concluded, that except God were corrupted, it was not possible to get victory ouer them. And therefore he compasseth to get God to be corrupted. And how? he addresseth him to corrupt *Balaam*, thinking that way God should lie by also, by reason *Balaam* was counted to be his Prophet, and so come to his purpose. Indeed if God had bene corrupted from his people, as *Balaam* was, he had attained to his purpose; but seeing God stood by his people, although his Prophet disappointed them, yet the people were preserued.

Lesson.

Then I say, the lesson is onely this: keepe God well on our side; for if we keepe God in our hearts and consciences,
let

let the enemy assaile vs when he will, he shall finde euer more with vs then with them. God cannot be kept, except there be another kinde of reformation then I see appearing yet. I haue spoken already enough of this. And therefore I go forward. Thus much for the 4. verse.

In the 5. and 6. verses he setteth down more particularly, the manner how this victory was obtained by God, after what sort, & how easily he ouercame these great enemies. As to the maner of the victory, it standeth in two sorts, according to two kindes of enemies that were in the army. There was one sort of great and mighty men, who were Princes and rulers of the army: there was another of inferior ranke and estate, who were counted the valiant men of courage, and strong men of the army. Against both these sorts, he vseth two sorts of meanes to obtaine the victory; And first in the 5. verse, he setteth vpon the men of courage, who were puffed vp in the conceit of their owne strength and valiantnesse. And what doth he with them? He striketh such a feare in them whereby he spoyleth & pulleth from them both wit and strength, he spoileth them of heart and hand, in such sort, that their wit and strength serueth them to no more vse, then if they had bene asleepe. Their hands which they boasted of so much the night before, serued them to no better seruice then if they had bene cut off. These men by flight escaped, they left their armour & all behind them: and they that were swiftest, thought them to haue the greatest vantage. This worke then was wrought by a terrible feare which he strooke into their hearts and consciences.

Verse 5.6.
How this victory was obtained.

As to the other sort, they fought on horses and chariots, and these were the great men, the princes and rulers of the army: The meanes that he vseth against these, is told in the end of the 6. verse: He striketh them with a deadly sleepe, with such a sleepe that the rider was as dead as the Chariot. I will not insist; the Chariot is here placed for the rider, by the same figure whereof we spake before. Thus farre concerning the manner.

How the
Lord is said
to rebuke.

As to the other thing, how easily he brought this about, he letteth vs see it in the beginning of the 6. verse, *all this was done at his rebuke*. All this great ouerthrow cost him but a word: There was no matter to weary him here, nor to make any trouble to him. There was was no more desired in it, but onely the word of his mouth. The Lord is said to rebuke, when he punisheth; for the rebukes of the Lord are continually effectuall, he maketh not a proffer against his enemies, but he layeth on also: So the word and voice of his mouth returneth neuer againe without the errand done. Thus far concerning the paticular of the ouerthrow purchased against *Senacherib*.

To take vp this now, and apply it to this ouerthrow: As to the particulars of their ouerthrow, for the which we praise God this day, they are not all come as yet to our knowledge, after what sort, and in what manner the Lord hath ouerthrowne that nauy of ships. There are two things that are certaine, who hath done this feate, and how easily he hath done it. As to him who did worke this ouerthrow, I thinke there is no man but he seeth, there is no creature on the earth had a hand in this worke, or can claime any portion in it, and so go betwixt God and his glory. The most that y creature can speake of is this; we heate of an engyn of fyre deuised by the English, which scattered the ships while they lay at anchor; but yet notwithstanding few or none perished by that engyn. The whole slaughter & drowning of ships hath followed since: at the least the most part. So that it was the mighty hand of God from heauen, who *this* way testified his anger against them. And there are none vnder the Sunne can come betwixt him and it. Then we see clearly, who hath wrought the worke, God immediately from heauen. As to the other thing, how easily he hath done it, I thinke none of you can be ignorant of it. It hath not taken him vp 13. or 14. yeares preparation. It hath not cost millions of Gold, or thousands of men. What then? It cost him but a word. And what word? He commanded the windes onely, and the windes did disperse them. Then ye
see

see how mightily & how easily God hath done this worke: And vpon the sight of these particulars, ye may take vp two notable lessons.

The first lesson is this, God neuer armeth his creatures in vaine, he neuer sendeth them out to do his errand that they returne emptie: but as he directeth them, so they accomplish his direction. As this is true in God, and faileth neuer on his part: so we see, it faileth cōmonly on mans part. Look to all the expeditions, great preparations, and armies of puissant Princes these many yeares by-past; every one of them hath bene frustrate in the end. For notwithstanding all the shippes of all the army of Spaine, his leuying of men partly in Spaine, and partly in the low Countries: notwithstanding all his great army, which was so long in setting forth, wherby he thought no doubt to haue rooted out the Church, while he is fully bent to haue put in execution that bloody decree of the councill of Trent; howsoeuer he pretendeth another purpose in the meane time; yet what cometh to passe I pray you? When he was of minde to fight with the Church, he meeteth with the winde, and he findeth the winde more then party, as the dead corpses of men and broken ships in all coasts do testifie.

As this letteth vs see, that God is neuer disappointed of his purpose: so it letteth vs see, that men are commonly disappointed of their purpose.

The other thing is this: I say, it hath bene the custome of God from time to time, to bring his Church into wonderfull extremities, that in the iudgement of man there appeareth no hope of safety in them: yea, much lesse in the iudgement of others; in our owne iudgement oftentimes, there appeareth no escape: I say, it is his custome to bring his Church into these extremities, that his glory may appeare so much the more in her extraordinary deliuerances. For such is the nature of proud flesh, that if he vse them as instruments in his worke, they cannot content themselues with the halfe, or to compound with him; but they take the whole glory to themselues. So the Lord bringeth his

Gods former
dealing with
his Church.

Church into such extraordinarie dangers, whereas no creature can relieue them, he deliuereth them extraordinarily, that the whole glory may appertaine to himselfe; And praised be his name therefore.

Now what profite and commodity haue the enemies of God in all these great assaults, long preparations, wearisome trauell, and great charges? what profite reape they in this? They rush their heads against a wal, and haste themselues to an euill end. They prouoke the furie of the Holy one, and make both soule and body to perish. Is not this the profite? and yet they are so blinde in this matter, that neuer a one of them can teach an other.

What are the ends wherefore the Lord appointed enemies to his Church.
First end.

The Lord was not sleeping when he appointed enemies to his Church, but foresaw and appointed their ends: and beyond these ends they might not passe. And wherefore appointed he the enemies, what are the ends, let vs see, vnto the which he appointed them? The first end, is to exercise his Church: as Spaine hath put vs in an exercise this tweluemonths by-past; that is one end. This is very good. What is the next end? to blesse his Church by this? Yea, he maketh his very enemies to do good to his Church, he maketh them that knew him not, to grant entertainment to his Church: And when it pleaseth him, he maketh them to grant her further assistance.

2. end.

The last end is when he hath wrong all these good vses out of them, whereof they haue no thanks because they do it for an other end, he maketh each one of them to be hangmen to other: as ye see commonly in our Hilands; he maketh each one of them to burie others, and so punisheth sin by sin in them. Then are they not ouer busie in procuring such an euill end? for they cannot assaile the apple of his eye, but he must be angry against them. And so long as we remaine vnder his obedience, he counteth vs as deare to him as the apple of his eye or the blacke of his eye. And so whosoever assaulteth the Church, so long as she remaineth in his obedience, they shall winne an euill end. Hath not experience taught this in our time? haue we not

3. end.

scene

seene the experience of this in the great men of our time, who haue opposed themselues vnto the Church? in the Lords of the South, and great men of the North, that haue opposed themselues to the Church? Haue we not seene that stone which they haue pushed at to remoue, to haue bruised them? Well, there is one of them lying in prison not bruised yet; but he shall be bruised if he take not vp himselfe. And he in the North also shall be bruised if he continue; for there are none yet that euer endeuoured to push at that stone, but it bruised them. It were better to stumble vpon any other stone, then vpon that precious corner. For there is none that stumble vpon that stone, but he shall breake the necke both of body and soule. I see this stone placed to be a stone of offence, whereon too many of this country (alas) breake their necks. Indeed, I am sorry to see that the most part of this country should make a stumbling stone of that precious corner. Albeit in this point among the rest, we haue this petition to seeke at God, that howsoeuer it be a stumbling stone vnto them, it may remaine a sure foundation & ground-stone to vs, on the which we being builded as liuely stones, may be an holy Temple to our Lord; and that the Lord in time would preuent this vtter extermination, which the diuell in his rage and members intend. Thus farre concerning the particulars, by iust proportion betwixt that singular deliuey from *Senacherib*, and our deliuey from Spaine.

Now what resteth? ye see in the 7. verse, he is rauished in admiration of the great work and of this great benefit; And what doeth he? he bursteth forth in y^e pithy sentence: *Thou, euen thou art terrible*; as if he would say, Thou only, euen thou art terrible, & hast not any match or cōpanion. For the proudest man in the earth, & he that is most high in his own conceit, is not able to strike any such terror as to dash a man or stupifie his senses. This terror is proper to God only, it is he only that giueth the heart to men, and spoyleth them of this heart when he pleaseth, and casteth them into a dead sleepe. Therefore, this onely is proper to God; And wherefore is it

Verse 7.
The end of
his mercy is
admiration.

that he doubleth the Pronoun, *Thou, thou*, but to testifie that it is he onely that is terrible? He proueth this in the end of the verse, & how? By an interrogation there, saying, *Who is able to stand and abide in his presence, if once his anger beginneth neuer so little to kindle?* Looke to the diuell, what became of him from the time he presumed to make himselfe companion to him? He was cast downe out of heauen perpetually. Looke to *Adam*, from the time he beganne to follow the wit of the diuell, and presumed in himselfe, he was cast out of Paradise. And so, there is no creature that can abide in the presence of God of it selfe, For how is it possible that we that are stubble, can abide in the presence of a consuming fire? Is not stubble the mater of fyre? euen so we that are conceiued in sinne, borne in sinne, and are but a masse of sinnes; we are no more but as stubble is to the fyre, so are we in the presence of God who is a consuming fire, except we haue a sponce, except we haue Christ Iesus to stand betwixt vs and him. And therefore he is appointed to be a mediator and intercessor, to stand betwixt vs and God the Father; to make our prayers acceptable, his merits step in betwixt the Father and vs, his iustice couereth our wickednesse, his purity couereth our impurity, that vnder this couerture the Father may be well satisfied, & we may stand in his presence, & be defended from the diuel and all enemies: Otherwise, there is no creature able to stand in the presence of God.

What teacheth this vs? It letteth vs see the great weaknesse & infirmity of the creature in respect of the Creator. Is not this a great weaknesse, when the blessed Angels, although they stand & shal stand by grace, yet they are not able to behold his countenance, but must couer their faces with their wings? how much more are other creatures vnable to stand in his presence? And yet notwithstanding all this great infirmity which is in vs, which are but wormes of the earth, sinfull flesh will sometime forget it selfe, so that in it owne conceit it will match it selfe with God, and in his word despite him, and prouoke him to the combat as it

were, as *Iulian* did: I haue heard of him y^e hath prouoked God to combar, and it hath come to mine eares: this is blasphemy. If it be true, that man is fallen into the hands of the liuing God; And suppose he be delayed, because the Lord is long suffering to try his repentance, if he abuse the Lords patience, that by blasphemies his wrath be nourished and his anger as it were with coales incensed, heauy shall his end be. Well, it is an heauy thing that he is fallen into the hands of such a God: Iest not with the maiesty of God, whateuer ye do with flesh. Indeed, it is no new thing for flesh to misse-know it selfe, and specially whilest he hath cast them into a reprobate sense, and spoyled them not onely of supernaturall light, but of naturall also. Alas, they know not what torments abideth them, nor the terrible hell that is prepared for them, except God preuent them in his mercy. Indeed, I wish that God may preuent them who vtter these blasphemies; and if it be possible, they may be reclaimed, that their life may testifie their repentance.

And now to end this present exercise, that I and so many Conclusion.
of you as are to communicate may dresse vs to that Table; let vs remember that he is onely terrible: and seeing he onely is terrible, because he is onely Lord of body & soule, onely he hath power to saue and cast away. And seeing it is so, let vs feare, and retyre our selues to him who is able to preserue and keepe both body and soule, and sanctifie them throughout, and present them blamelesse at that great day of the glorious appearing of Iesus Christ. To whom
with the Father and the holy Ghost, be all
honour, praise and glory, both now
and for euer. Amen.



THE THIRTEENTH

SERMON, VPON THE 76.

PSALME.

8 *Thou diddest cause thy iudgment to be heard from heauen, therefore the earth feared and was still:*

When thou O God, arose to iudgement, to helpe all the meeke of the earth. Selah.

10 *Surely, the rage of man shall turne to thy praise: the remnant of the rage shalt thou restraine.*

11 *Vow and performe vnto the Lord your God, all ye that be round about him, let them bring presents vnto him that ought to be feared.*

12 *He shall cut off the spirit of Princes: he is terrible to the Kings of the earth.*

Recapitulation.



WE deuided (welbeloued in Christ Iesus) this Psalme in three parts. In the first part there was propounded vnto you certaine benefits, wherein the Lord sheweth himselfe exceeding mercifull and gracious to his Church. The benefits wherein he sheweth himselfe so gracious were two; namely: The first and chiefe benefit wherein he sheweth himselfe exceeding mercifull to his Church was this; that he had reuealed himselfe to her by a familiar and heauenly reuelation. For why? the Church knoweth not onely that which may be knowne of God by a generall knowledge, which is common to the whole world, but she knoweth that which may be knowne of God, by a speciall knowledge, heauenly reuelation and supernaturall light; the which supernaturall light and heauenly reuelation, maketh vs to be counted the children of the

the light, and of the day. Which supernaturall light seuereth vs from the rest of the world, who are darknesse and the children of the night; supernaturall light is proper to the Church onely: so that there is none that can know God rightly, but they who haue receiued of this light.

This spirituall light is so proper to the Church, that it discerneth her from all false Churches vpon the face of the earth: for as the Apostle saith; Faith which is no other thing but this light, appertaineth not vnto all; but this gift of iustifying faith, is nothing else but that very light which is giuen to those, who before all eternitie were appointed for saluation.

This speciall reuelation is not obtayned or purchased by any naturall force: for so it were common to all men. It is not purchased by naturall wit or vnderstanding: for the wisdom of this world cannot know those things that are of God: Yea, the wisdom of the world is the greatest enemy to the wisdom of God, and the wit of the world esteemeth the wit of God to be plaine foolishnesse. This light is not gotten by the sight of the works of God, or by looking vpon this great Vniuerse; we get a light indeed by looking on the works of God, but this light conueigheth vs not a far off; we lose it in the threshold, in the very entrie it is choked by our affections, and the vile appetites that are in vs do choke it. Now we get not this supernaturall light onely by the outward ministerie of the word; no: seuer me the Spirit from the word, the word is nothing else but a minister of death to my soule, and a slaying letter, it serueth for nothing, but to be a further testimonie of my iust condemnation. Therefore this heauenly light whereby we are made heires of heauen, and the children of God, is purchased by the word and Spirit of God ioynctly: By the word striking and piercing the eare outwardly, and the Spirit penetrating the heart inwardly. So where these two are conioyned, that heauenly light is wrought, and it is an earnest-peece of thy euerlasting saluation.

Of this light and reuelation it cometh to passe, that God

is well knowne in Iudah: that is, in his owne Church; and of this knowledge it cometh to passe that his Name is great in Israel: that is, his praise is highly extolled, and his name renoumed among all them that know him rightly.

By the Name of God is vnderstood God himselfe, as he maketh himselfe knowne in the wonderful works which he worketh: as when he hath mercie on his Church, he is called a mercifull God; when he keepeth his promises, he is called a true God; when he deliuereth her mightily, he is called a poſent God. And so as many works as he worketh, so many Names he hath.

Now of this reuelation cometh the knowledge of God. For, except the Spirit of God take away the ignorance of our hearts, it is as impossible for me to know God rightly, as the dumbe element. Except this veile of ignorance which sticketh so fast vnto our hearts be taken off, that in time the mighty power of God may be reuerenced, there remaineth no further fight then serueth vnto our eternall condemnation. Therefore the Spirit must concurre mightily to take off this veile of ignorance, that our hearts and minds being renewed, we may begin to be new creatures in Christ Iesus. Of this knowledge it cometh to passe, that God is reuerenced and his praises are sounded: for it is impossible that these who know God aright, but they must praise him and reuerence his Name. God is not like the great men of this countrey: for they, where they are best knowne, there are worst loued: But God by the contrary, where he is best knowne, he is best loued. And this loue of God can neuer be idle, but it must burst forth into his praises. So these two are ioyued together: the Spirit of God bringeth knowledge, which knowledge is helpfull to faith, and true faith euer praiseth God.

Then examine your knowledge from the effect, the praise of God, and see whether the knowledge of God be in this countrey or not. This conclusion must hold fast; where God is highly praised, he is well knowne: and the
 contrary

contrary must hold as fast, where God is no waies praised, he is not knowne there. Assume now, But so it is, that he is no waies praised in this countrey; Therefore he was neuer well knowne of vs, his goodnesse and mercie was neuer well tasted of vs. And surely, if multitude of benefits, or multitude of miracles might haue made God knowne to vs, we haue had our large part: Yea to omit all the rest, I thinke, though there were no more but this deliuerie past, it is a sufficient argument to moouē the hearts of all creatures to praise his name. But such is our horrible ingratitude that for lacke of praise we bring not onely a curse vpon the benefit, but a curse vpon our owne persons. And therefore mine exhortation is now, as then, That with such hearts as the Lord hath giuen vs, we be readie to sound his praise for this great deliuerie: the thankfull memorie of this last benefit shall be the readie way to purchase the next: therefore with thankfull hearts let vs praise him. And where they are not so disposed, as the worthinesse of the benefit requireth, let vs beg mercie for our euill disposed hearts, let vs desire pardon for our vnprepared hearts; and wish that it would please the Lord to sanctifie them further and further to his owne praises; that being couered with his mercifull protection, we may at all times rest vnder his wings and sauegard, so that we shall be sure to assaile the enemy when he pleaseth. Thus farre for the first benefit.

The second benefit wherein the Lord shewed himselfe gracious toward his people is this: he made his residence with this people, which he did with no other nation of the earth; he taketh his abiding at Shalem, as the tokens and ensignes of his presence did testifie. God maketh his residence with no sort of people in \bar{y} earth but with his Church: he hath espied out and select to himselfe a people among all the nations of the earth, and with them he hath made his residence.

It is no strange language to say, that God hath chosen a people to himselfe, and doth make his residence with such a people. For albeit the maiestie of God fill and replenish
both

both heaven and earth, and his power reach euery where, yet is it as true; our God dwelleth euery where, he hath selected a sort of people, & a number of persons, with whom he maketh his residence. And among all nations he selected this nation of the Iewes, vnto whom he gaue the visible ensignes of his presence, and in whose hearts he dwelt. Now it hath pleased him in mercie to translate his Tabernacle, & to make his residence with vs: and he hath chosen a few of the hearts of this countrey, where he hath begun his dwelling place: for God dwelleth now in the hearts and consciences of his owne by his holy Spirit: and surely, so he hath dwelt with vs these 30. yeares, and in such puritie that he hath not done the like with any nation in the earth. He hath not remained with any nation without error or heresie so long as he hath done with vs: So that of all nations we may be counted most vnworthie, for this entertainment which we giue to God: it is not possible that he can continue his residence with vs if he be handled after this sort: For we all, King, Priest, and people, haue made defection from God. Well, the Lord will not wearie himselfe still with vs, he will not vex his righteous Spirit in offering pearles to dogs & swine, he cannot dwell here. Now ye see he is beginning to giue a great part of this nation ouer to a strange delusion; ye see by reason they loued not the truth, he hath made them to prefer the leauen of the Pharisies to the truth; and this is the righteous iudgement of God. And whereunto see ye all things worke, but vnto an vniuersall confusion? So we haue this petition to desire of God, That he in his mercie would preuent this vtter extermination, which the confusion both in Church and policie visibly portendeth; and that he would put it in the hearts of the Magistrates to set to their hand, to disburthen the earth of this horrible confusion.

Now in the second part of this Psalm he testifieth, that he made his residence at Shalem by a wonderfull miracle, a worke wrought by himselfe onely. Againe, in the 4. verse we see the place noted where this ouerthrow was giuen. As

to the place, he noteth it by an aduerbe of place, *There he brake*, pointing it out with his finger as it were: It was done there where God dwelleth; there where he hath chosen a lodging to himselfe, there this notable ouerthrow was giuen. Ye know this, and nature hath taught it; there is no man will be cast out of his dwelling place willingly, but if they presume to cast him soorth, he will stand to the defence of his lodging. So when these men came to cast God out of his dwelling place, he stood to the defence thereof. I compared like with like, and I shewed y^e this question flieth in all mens mouthes: Where was yonder great ouerthrow giuen? It is answered and will be answered, about the coasts of the Lords dwelling place, there yonder nauie perished: They came to cast God out of his Isle, but he stood to the defence thereof, and shewed he was not ready to remooue. And it is certaine, there is no external force in the earth that can cast out God, except we cast him out by our wicked liues & diuellish conuersations, he will neuer be cast soorth. What great comfort & commoditie we haue by this dwelling of God with vs, iudge ye. Would God he had good neighbourhood: For suppose he maketh his residence with vs, yet he getteth euill neighbourhood: and greater vnquietnesse is not out of hell then he getteth on all sides. Well, I tell you it is not possible that the Lord can be dislodged by any externall force, except we dislodge him by our wicked liues and conuersations, he will neuer be dislodged: And how farre we are gone forward in this worke, the doings of this countrey clearely testific. Let vs see where he may rest, where he may make his residence, where the cries of murder and blood shall not amaze him? Where shall he sit, where the clamours of bloud, the great complaints & cries of oppression shall not astonish him? What part is cleane, let vs see, without horrible blasphemies? Wel, how is it possible but this way we must lose God? and losing God we lose all.

I shewed you, the readie way to entertaine him, was, that seeing he hath chosen his dwelling place in the hearts and consci-

consciencs of his owne, it is not possible he can be entertained, except we take vp a new fashion of doing. The manner of doing that we ought to take vp is this; Looke what reuerence thou bearest vnto any Prince or Magistrate in the earth externally, let the like reuerence be giuen to God inwardly: although there be no proportion betweene these two. And if the externall reuerence which thou bearest vnto a man be of such force, that it will make thee to compose thy gesture, and refraine thy tongue, that thou burst not forth into euill speech which may offend him: How much more ought the reuerence which we beare to God, dwelling within vs by his holy Spirit, make vs to refraine from euill thoughts, and from wicked and filthie affections? For the affections of the heart are as good language to God, as the words of the mouth are to any Prince. Then I say, should not our third petition be this, that the Lord would rule our hearts so by his presence, y^e the cogitations thereof molest him not, nor the canker of our affections disturbe him not? If this be done, then God shall make his residence with you.

Now after he hath noted the place in the 5. verse, he enlargeth this worke by a notable comparison; in the which he letteth vs see, that there is no maiestie nor power in heauen or earth that can come neare in glorie, maiestie, or power to our great God: that is, there are no armes, force, counsell, nor endeuour, that can preuaile against God. So the nations that haue God vpon their side, haue moe with them then be against them. Vpon this I desired you, seeing we haue such an aduantage of the dwelling of God, to prepare a cleane chamber where he may make his residence; he maketh his residence onely in the hearts of his owne: The heart is onely made cleane by faith, therefore let vs beg faith, that God may rest with vs; and God being with vs, the enemy shall find moe with vs then with them, surpris vs when they will.

In the 6. and 7. verses he setteth downe more particularly, the manner of this great ouerthrow, after what sort,
how

how easily he accomplished this great worke: he letteth vs see, all this great victorie did cost him but a word, it cost him no more travell, but he commanded the winds, and the winds did vndoe them: For the Lords rebukes are euer effectually, he proffereth not against his enemies, but he layeth on. So this great victorie cost him not 14. or 15. years preparation; it cost him not millions of gold and leuyings of men, part in Spaine, and part in the Low-countries; it cost him but one word. So it could not be that this worke which was so mightily & easily done, could haue bene done except the Lord had done it. Thus farre we proceeded in our last lesson.

Now to come to our text. After that he hath shewed in particular the manner of this deliuerie, and letteth vs see after what sort, and how easily God hath done this worke; and after he hath cried out, *Thou, thou art terrible:* being rauished by the greatnesse of the worke, and after that he hath shewed the great infirmitie and weakenesse of the creature, so oft as it dare presume to oppose it selfe and match it selfe with the great Creator: after he hath done this, he insisteth yet in setting foorth of this wonderfull iudgement; and in the 8. verse he letteth vs see, that this great and terrible iudgement was wrought by the power and force of God onely; it was done extraordinarily from the heauen by himselfe onely. So that the whole world saw the finger and hand of God in it.

Then in the beginning of this eight verse, I say, he maketh it knowne that he did it onely; and in the end of the verse he letteth vs see what his iudgements wrought in the hearts of men. In the 9. verse, he letteth vs see the time when it was that it pleased him to worke it, and to what end he wrought it. In the 10. verse he letteth vs see whereunto the great furie and rage of the wicked serued: and in the end of that verse he meeteth with an objection which the Church might haue made: And in the last two verses is contained the conclusion of the Psalme.

Then to returne to the 8. verse: in the beginning thereof Verse 8.
the

God onely
did this great
worke.

the Prophet maketh it knowne, that it was God onely that did this worke immediately, without the imployment of any creature. And therefore this manner of execution testified to the whole world, that God onely was the chiefe doer of it.

Then the chiefe reason that moued God to do this extraordinarily and immediatly with his owne hand, is this: Although our God hath infinite wayes and as many meanes in his hand, at all times ready to destroy his enemies: yet such is the malice of man, and the enuy of the Diuell (that possesseth man) to the glory of God, that so long as God worketh his worke ordinarily, and imployeth this or that instrument in doing of his worke, so long man spoyleth God of his Glory, and spoyleth him of a part of his praise. So y^e man will sometime ascribe the glory to his owne industry and wit, or to fortune, or to one occasion or other: so that ere they suffer God to haue his whole glory, they will giue a part of it to any creature of the earth. For this cause, the Lord worketh extraordinarily, and from heauen, that the mouthes of all the world, yea of the very enemies, may be compelled to say, (and this confession must be wrung out of them,) that it is the finger of God that wrought this, without the support of any creature.

After what sort he wrought this ouerthrow I wil not dispute in particular, whether it were by lightning, thunder, earthquake, vpon this I insift not. The generall is sure and certaine, that it was a worke that flowed from heauen immediatly.

The effects of
this great
worke.

Now he sayth in the end of the verse, that this terrible iudgement brought forth two effects in the hearts of men: First, it brought forth a wonderfull feare: and secondly, it brought forth a great silence, their tongues were taken from them, *The earth feared, and was still.* By the earth, the inhabitants of the earth is vnderstood: or if we will hold vs in our particular, the remanent of *Senacheribs* army is vnderstood, I meane the remanent of the armie that were saued from the iudgement: This remanent beganne to feare,
and

and be afraid with a terrible feare, and the tongues of them that were so stout the night before, held themselves quiet. They that lifted and hoisted their armes the night before, & prouoked God, as it were, to the combat, after the sight of this iudgement, they haue their hands to seeke; and they who boasted so much of their valiantnesse, and filled the very earth with their blasphemies the night before, when they saw this terrible iudgement, were silent, and had not a word to speake.

It is wonderfull, the Lords manner of doing and proceeding is a hid manner of doing against his enemies, and few perceiue the fashion of the bringing about of his iudgements. For ye see, he taketh his enemies in an instant at vnawares: whilest a man is in the height of his pride, he bereaueth him of his counsell, he bereaueth him of his force, and spoyleth him both of heart and hand, in such sort, that he hath no wit to deuise more then an Ass, and hath not a hand to performe any more then if he wanted hands. So he bereaueth him of his policy & exquisite iudgement. And how is this done? It is by a blinde feare that he striketh them with: he casteth them into such anguish and blindness of minde, that they neither see God who is the striker, nor can finde any way out, but are cast into a desperate estate, and vtter darkenesse remediless. And so it cometh to passe, that these miserable men lay violent hands on themselves, thinking that the soule which now is in prison, as it were, will be in a better estate, if it were out of the body: but alas, they are deceiued. So I say, the iudgement of God when it lighteth, how long soeuer it be delayed, terrible shall it be when it lighteth on the enemy. It is a fearefull thing to cast our selues willingly into the hands of a consuming fire.

Therefore now seeing ye haue courses in hand, ye should Vie.
take good heede to your courses, looke well about you, and be diligent to know whether ye be on Gods side or against him. Ye againe that are not practisers, and meddle not with high matters, take heede how ye walke in your owne calling.

ling. Looke vnto your trade, ye that are Merchants, looke vnto your dealing, ye that are Lawyers, how croked or how straight ye are: ye that are Lords and Iudges, with what conscience ye proceed in your vocation, and marke this: Looke to his word, looke what profite ye haue made of his word, examine your calling by his word. And if ye examine your calling by his word this way, ye shall find the fruite or losse of your calling: but if ye depend on the testimony of your conscience, without the examination and rule of his word, ye will be deceiued: for many do this, and say, I am not troubled in conscience, I am sure my conscience presseth me not; when in the meane time they runne a wicked course, & trie not their calling by the blessed word of God; but looke onely to the estate of their conscience, which in such euill affaires flatters them; they thinke themselues sure enough. O, but thou art deceiued, and why? Thy conscience may be deceiued as well as thou. And how? Thy conscience can giue thee no better warrant of thy doing, neither to accuse nor to excuse, but as she is informed. So that if she be rightly informed, she will giue thee a right warrant: but if she be euilly informed, she will giue thee as euill a warrant and flatter thee: So that of a slight informatiō, she wil giue as slight a testimony. There is no right information but that which proceedeth of the word; therefore seeing now ye haue the word so clearly taught vnto you, ye should trie and examine your callings by this word. See what this word biddeth you do, try in particular, and say; What warrant of the word haue I to do this? what warrant haue I of his mouth, for thus doing? And finding a warrant of Gods word, and of his Spirit going together, thou art sure: But where the conscience giueth a testimony without the warrant of the word, it is a deceiuing testimony without the warrant of the word, it is a deceiuing testimony. Therefore conioyne these two: Try narrowly in your doings, if the word and the Spirit go together. And if these two be ioyned, they shall stand as two witnesses with thee.

The greatest impediment, that stayeth men from the conioyning of these two in their doings, is the affection they haue to their own person, the affection and loue they haue to themselues hindreth this triall: For we see that such is the superiority and dominion which that affection hath, that it carrieth reason whither it pleaseth; and it is so strong that it suffereth not the grace of God to enter into vs, but moueth man to giue obedience to the wickednes of her lust or appetite; and to say, Ere I will want the seruice of my lust & pleasure of mine appetites, I will make subiect rather y word to mine appetite, then subdue my appetite to the word, & so to want my pleasure. (Iudge ye what conscience this is.) They make the word to serue their appetites, and neuer suffer the word to mortifie their appetites. And of this what cometh to passe? By this kind of dealing it cometh to passe, that at last they lose their conscience, so that it can neither accuse nor excuse, because they are cast asleepe & ly in this dead sleepe till they be wakened with a terrible wakening by God, the righteous iudge from heauen. Take heede, for this is the truth. And at that wakening, he shall make the terrors of these same sinnes (which, if they had followed counsel, they might haue eschued) terribly to ouerwhelme them. Now the conscience is at quietnesse and rest, and holdeth thee in security; But alas, it is a festered security. The inward heart is full of filth, which filthinesse shall bring such terrors in the end with it, that it shall multiply thy torments, and so oppresse thee, except in time thou search out the bottome of thy conscience. Therefore be not deceiued; as ye are come into this world to serue & glorifie him, so euery one in your owne rankes and callings be vpright. Ye deale vprightly in you calling when ye haue the warrant of the word, for the warrant of the word is not changeable, it cometh not vnder alteration: But once haue the warrant, and haue it still. So whosoeuer obtaineth the warrant of the word in this world, that blessed mouth shall be a warrant to them in a greater place. Then take heede to this terrible iudgement, looke in time, that

out of time it overtake thee not with a terrible wakening.

Verse 9.
The time of
this great
iudgement.

Now to come to the ninth verse. In this verse he noteth the time when this great iudgement was wrought vpon the enemies: and he sayth, it was wrought when God arose; it was not done when God sate; for y whole time when he sate, his enemies were spending their time in raging, murder, oppression & blood, as now ye may see the great men in this country raging, who are his enemies. Then all the time that God sate, his enemies were aloft. And this long sitting of God, what did it? whereas it should haue drawn them to repentance, it confirmed them in their pride, & increased their malice. Well, God ariseth at the last, and when he ariseth he striketh them with a terrible iudgement. He bringeth in God here, after the manner of earthly Iudges, after the custome of our Iudges: For first they sit downe, they try, seeke out, and aduise; and after aduisement they resolue, and after aduisement and resolution they rise vp, giue iudgement, and pronounce the sentence. Euen so the Prophet bringeth in God after the same manner, sitting, and after sitting arising and pronouncing the sentence. Then the Lord ye see hath his time of sitting, & his time of rising.

The time of
Gods sitting.

The time of his sitting, I call the time of his patience, the time of his long suffering, the time of his benignity, whereby he allureth, yea if it were possible, his very enemies to turne vnto him: And I call the time of his sitting, the time of his delay of the execution of his iudgement. I call the time of his rising, the time of his execution, the time of his hote wrath, and the time of the declaration of his righteous iudgement vpon flesh. The Lord hath both these times, and they who abuse the time of his sitting, shall not be able to escape the time of his rising. *Senacherib* abused the patience and long suffering of Gods sitting, but he escaped not his rising, as he did beare him witnesse. All doctrine should be applied to our present estate; all mens consciences are asleepe, and except they be now wakened in time, terrible shall that wakening be which they shall haue, when the terrours thereof shall oppresse them. Therefore it

is good that this matter of terror were presented in time, to waken the conscience. For by the way, the biting conscience is not the worst of all sort of consciences, but the biting conscience is in the second ranke: for the conscience that biteth thee, and accuseth thee, sendeth thee to seeke remedy. And the more that it hasteth thee, the sooner thou purchasest remission of thy sinnes, and peace in the body and blood of Christ Iesus. So of all consciences the biting conscience is not the worst, but is in the second ranke: it sendeth thee to seeke remedy. Onely of this beware, that thou furnish not matter to her biting by increasing of further corruption, but euer cast out sin wherby God is offended, and this biting nourished; and in the end thou shalt finde a true pacification, and a taste of the right peace that floweth from Christ Iesus, which peace passeth all vnderstanding.

To come to the particular: The Lord is not risen as yet in this country, albeit he hath sitten long. And why hath he sitten, but to see if his enemies will repent? And hath this taken effect? No; for he hath not greater enemies in any part then the great men in this countrey, where his word is so clearely preached. So that the greater the knowledge is, the greater is the contempt; and the greater the contempt is, the heauier must the iudgement be that abideth them. Now in all this time of the Lords sitting, what are they doing? They are burning and scalding, slaying and murdering, and vsing all kinde of oppression, and raging so, as if there were not a King in Israel. Well, the Lord sitteth not to this end, that they should abuse his patience; he sitteth not that they should be confirmed in their cruelty, that they should lose their knowledge, or thinke that either there were not God, or God were become like themselues. Alwayes I say, this is not the end wherefore he sitteth, but he sitteth onely to this end, that he may draw them by the hand to repentance. And now seeing they haue abused the time of his sitting, he is euen at the rising; And assuredly the Lord shall rise to be reuenged vpon the iniquities of the

great men of this Country, whose sinnes do so abound. And whereby know ye this? By one argument which is infallible. Examine by your owne wit and iudgement which ye haue of the booke of God, and by your naturall iudgement: Is it possible that the ground of this country is able to beare a greater birth of iniquitie, both in Hie-land & Low-land? Is it possible that it can be heauier loaden with mischief in all corners then it is now? Yea the ground must be disburdened of this iniquity, where the Leiuenant whó God hath placed, ouerseeth it, and will not disburden the earth of her birth: where the Magistrates that are inferiours neglect their duties, of necessity he must extraordinarily from the heauen disburden the earth thereof. And surely to let this passe, if there were no more but these horrible confusions in all parts, which no man can ouertake, it appeareth that the Iudge of the world himselfe shall come downe shortly to disburden it. And why? Because I see all tokens that go immediatly before his cōming, to be already passed; faith is skarslie to be found, yea no faith in promises, much lesse faith in Christ Iesus. For iniquity aboundeth so, and there are so many confusions left vnouertaken by the Magistrate, that it appeareth clearly, the Iudge himselfe must needes come, and that the Iudge of the world shall be the first y^e shall redresse this confusion. And seeing it is so, it becometh not vs to be idle, for surely the time draweth neare. And if the time shall be shortened for the elects cause, now I thinke it shall be shortened for the cries of the poore of this land. Therefore it is no time for vs to sleepe: It is time for vs to prepare to go & meete y^e great Iudge now, whilst oyle is offered abundantly: buy oyle to your lamps; for so soone as the Trumpet blowes, and that he is making homeward from the cloudes to his Fathers dwelling, from whence he shall come, it is no time to haue our oyle to seeke. Now we haue this oyle of gladnesse freely offered: Therefore it becometh you to prepare your selues, that when he cometh, whether it be at night or in the morning, by night or by day, he may not finde you vnawares. These iniquities and

and wickednesse of the heart of man are so deepe, that if the Ethnik might say iustlie, that the labyrinths & deceits of the hart of man are infinite; how much more may we speak it, hauing *Ierem.* his warrant, who calleth it deepe and inscrutable about all things? *Ierem.* 17. It is time therefore, that we be busie in seeking the renewing, breaking and humiliation of our hearts, for the outward scarre, suppose it appeareth to be whole, where the inward is festered, it auaieth nothing, but maketh it to fester againe. Therefore now it is time to study to haue your hearts broken, for once they must be broken ere they be healed. Once they must be low ere they be high. For thine heart that was neuer touched with any sense of thine owne sinne, and feeling of Gods iudgement, knew neuer what the taste of mercy meant: For there is no way to go to heauen, but by the gates of hel. Therefore it is time to beg of God, that he would bring your hearts to that estate, that ye may know your sin, & sorrow for it; and that he may prepare your hearts so, that ye may looke for the accomplishment of your happinesse in his coming: And where the hart is so desirous of that day, it may be welcome, come when it will. The Lord of heauen prepare your hearts: It is not possible that this can be done, O Lord; except thou by the mighty power of thy Spirit, humble them, and hammer downe this naturall hardnes that is in them, otherwise our hearts wil neuer giue obedience to thee. Therefore, O Lord, worke it.

Now in the end of the verse he letteth vs see, to what end the Lord arose & executed iudgment: The chiefe cause that moued him to rise, was the poore and oppressed in all corners of the earth. The great complaint and crie of the people in all countries, was the cause why God did rise. Examine then and try, hath not God good cause to rise in this countrie? I know wel there can not be more complaints of the poore in a countrie then in this: so that it is no maruell, but he rise and that suddainlie, he is like vnto himselfe now as before: Then these great complaints and cries of the poore, must make him to rise as ye haue it, *Pfal.*

12. And if they preuent not his rising, terrible shall it be to the wicked: for euer with the saluation of his owne the destruction of his enemies is ioyned. And out of these, both saluation & destruction, he maketh himselfe to be glorified. Then I would these bloudie men and oppressors (that renowne themselues with shame and ignominie) knew that the Lord will rise and that shortly, except they preuent him, whereof I see no appearance.

In the tenth verse he letteth vs see to what purpose the great furie of these men serueth; and in the beginning he letteth vs see it with a constant affirmation, *Surely, surely, the rage of men shall turne to his praise*: Their greatest rage and highest furie is the highest matter of the Lords praise. That same fury and rage whereby they thinke to dishonour God and ouerwhelme his Church, he turneth to the contrary, and maketh out of that same furie his owne glorie and the deliery of his Church to shine. The Lord is a wonderfull workman, he bringeth about his purpose in such sort, that he can draw out light out of darknesse, and bring forth his owne praise out of their greatest rage. Haue ye not seene this from time to time? hath he not made his greatest enemies to testifie it, and drawne a confession out of their owne mouthes? Ye reade in the historie of *Iulian* the Apostata, when he was in his greatest rage, and in the top of his fury prouoking Christ to the combat; in that high rage whilest he draweth his weapon to strike our head, he striketh himselfe: and after he had giuen himselfe a deadly wound, he bursteth forth and saith at the last, *Thou hast won ô Galilean*: so out of his owne mouth the Lord drew a confession of his praise. Ye reade in the 6. of *Exod.* of those inchanters that opposed themselues to *Moses* and *Aaron*, and counterfeited all that they did vntill it came to the plague of Lice: there they stand and say, It is the finger of the Lord; as if they would say, This plague is done by the mightie hand and power of God onely, we are not able to counterfeit it. Here we see they are compelled out of their owne mouth to confesse the praise of the Lord. *Senacherib*

was

was compelled to say, (who list to reade that historie) and it is said that his graue hath this superscription, that he confessed it was the great God of heauen that fought against him. Now heare ye at the same present, what say the Spaniards? They are compelled to say, that it was the finger of the Lord, the mightie hand of the God of Iacob that hath wrought this ouerthrow without the helpe of any creature. So by these examples and manie moe ye see the veritie of this proposition: God maketh the greatest rage and furie of his enemies to be the greatest matter of his praise.

Now in y end of the verse he meeteth an obiection, which the Church might haue obiected. For the Church in those dayes (as the Church this day) might haue said, Although this victory of the Lords be strange and wonderfull, yet he hath not slaine all: For we vnderstand that the Lord shall not make all Christs enemies his foottoole vntill the last day. And therefore seeing there is a remnant of them who are endued with that same restlesse spirit that their forefathers were before, they cannot rest, but still pursue and come against the Church of God. For the spirit of the diuell although it possesse not all y enemies in a like measure, yet they are all possessed with one sort and kind of spirit, which posselt their elder brother *Cain*; to wit, the spirit of persecution possesseth the all where euer they be scattered. And as *Cain* persecuted his brother *Abel*, so we must looke to be persecuted of them: as ye heare this spirit bursting forth in horrible effects which come to your eares our of Roan, out of Paris, and out of all those parts. Ye heare there of the great persecution and bloudie rage of the enemies, which testifieth that they are possessed with that same spirit of persecution wherewith their elder brother *Cain* was posselt. So the Church seeing that the Lord hath not slaine all, but that there is a remnant left, who are endued with that same restlesse spirit of their predecessors, she might haue said, *Who shall restraine the remnant of the rage of the enemies?* For although that here they be called a remnant, yet in respect

He answered to an obiection of the Church.

of

of vs they are not a remnant, but an huge multitude. Therefore seeing it is so that they are possessed with this spirit that will make them to conioyne their forces, they will renew their assault, and who shall reſtraine them?

Answer.

The Prophet answers clearely in the name of God, and biddeth the Church take no thought of their rage: for he that had destroyed the roote, would destroy the remnant: the God of glorie that ouerthrew the maine armie, would also reſtraine the remnant. The Church hath no more adoe but to depend vpon the God of armies, and he shall fight for her. Now ye see how clearely and easily this matter applyeth it selfe: Ye know how it is common in the mouthes of all men, that this flecte which is perished, is counted to haue come onely to haue scoured the waters, and to haue espied the forces of the Queene of England; there is a greater armie coming, the second assault shall be made with greater courage, and shall haue a better successe. This is the comon obiection, & vpon this the weake ones of y^e Church may aske: Who shall reſtraine this remnant? and who shall oppose vnto this second assault? The Prophet answereth, the God of heauen shall reſtraine the second assault: The mightie God of this Isle who hath shewed himselfe wonderfull from time to time in this countrey, howsoeuer we be ingrate, he shall reſtraine the second as he did the first: So on our part we haue no more ado, but to hold vs in the sight of God. And this is euen a very great worke to hold vs in his eye: for by bending vp of our eye to him, we shall draw downe his mercifull eye to vs: and so being guarded with his eye, and being enuironed with his mercifull protection which is vnto vs a braſen wall, the enemy shall neuer preuaile, assaile when he pleaseth. And this shall be done onely by holding vs in the sight of Gods eye. Therefore so long as every one of you in particular, and this countrey in generall, is able to hold themselues in the sight of his eye, heauen and earth and all that is therein, is not able to overcome them. But if thou build vp a parpan wall of thine own making betweene thee and him, then not he onely,

ly, but all his creature shall be fearefull to thee and ready to destroy thee. For, wherefore is it that some men are commonly so exceedingly affraid, but only for want of an issue? and we haue this issue of trouble onely in the sight of his eye: So that if thou keepe God, thou hast euer a sure issue. O then, the care of a Christian should be this, to repent and sorrow for his sinnes past, to demolish and cast downe this parpan wall of iniquitie that it grow no more, but that by sobes and sighs, peece by peece it may be demolished. No question, the more sinne is remooued, the more we are in the sight of his eye; and the more we see him, the greater comfort shall we get all manner of waies: There is no other way to be saued but by this. Thus farre concerning the second part of our diuision.

Now in the third part which is in the last two verses, he concludeth with a notable exhortation, that seeing the God of heauen hath deserued so well of her, she should shew her selfe thankfull. The least thing that she can do is to praise the Name of God, yea surely it is the least thing: Therefore he saith, *Vow, and performe your vowes*; Vow to testifie your thankfulness: Performe your vowes to testifie your obedience, and how readie ye are to serue so good a God.

Exhortation
to thankfulness.

By vowes here he vnderstandeth not these foolish vowes, but the action of praise and thanksgiuing: for so oft as the Spirit of God maketh mention of vowes, so oft he meaneth of vowes of thanksgiuing; as ye may see clearly in this booke of the Psalmes, as namely in the 50. 55. 60. 61. 65. and 66. Psalmes. And to vow to thanke God, it is a part of our dutie, we are bound to it, yea we haue our warrant for it. And these sorts of vowes are very profitable, for we haue two great benefits by them. First they stirre vp & confirme our faith: For when a man is in any great extremitie, and promiseth to be thankfull to God if he be deliuered, it strengtheneth his faith, and maketh him to looke the more for his deliuerie. And againe, when the deliuerie is past that we are returned to our owne home, if it were no more but for very shame & keeping of the promise that we made, we
cannot

cannot but be thankful. So these sorts of vowes are good, & ought to be vowed and performed: but those vnlawfull vowes of the Papiſts haue no ground here. No wicked vowes ought to be kept, neither ought any vowes which are rashly vowed to be wickedly performed, for in ſo doing they make a double fault: Firſt, they do a fault in vowing rashly: ſecondly, they make a fault in performing their rash vow: All theſe vowes are beſide the warrant of the word; we ſhould promiſe to be thankfull to God, and to performe.

Then the exhortation riſeth vnto vs after the example of the Prophet here; that ſeeing in this great benefit (although we had neuer receiued moe benefits) the Lord hath deſerued ſo well of you, ye ought euery one of you to frame your hearts to grow in thankfulneſſe to him, whereby he may grow in mercie and loue towards you, and in hatred and anger towards his enemies. And although ye be thankfull, thinke not that ye deſerue any thing, for when ye haue done this, ye cannot adde any thing to his eſtate, ye enrich not God one whit: It is not poſſible that he who is abſolutely perfect of himſelfe can neede any thing whereby his eſtate may be enriched; yea ſuppoſe we adde nothing to his eſtate, our beſt thankſgiuing is no waies acceptable to him but by way of grace; if Chriſt Ieſus ſtep not in betwixt vs and him, it is not poſſible that our perſons or any action that floweth from our perſon can be acceptable vnto him. Therefore it is onely by way of grace and mercie in Chriſt Ieſus, in whom he cannot be diſpleaſed with vs, that our thankfulneſſe is accepted by him: So it is not for our merits, as the Papiſts fooliſhly alledge, nor by way of our deſeruing, that he accepteth of vs; it is by way of mercie and grace that he alloweth of vs and our thankfulneſſe. Indeed he accepteth ſo of our thankſgiuing, that vnleſſe we praife him nothing can pleaſe him: And therefore ſeeing all our actions are acceptable to him onely in his welbeloued, let vs praife him in Chriſt. Ye ſee, we will thanke him for meate and drinke after dinner and ſupper: and why ſhould ye not thanke

thanke him for the rest of the creatures? As for this benefit of your deliuerie and preseruacion both of Church & countrey, the Lord giue vs hearts to thanke him. Now in the end of this verse he saith, *Let them bring presents to him that ought to be feared.* We haue no other presents to bring, but this sacrifice of praise and thanksgiuing, which is called calues of the lips, Psal. 51. Would God that this were truly giuen, although not in such measure as is required. Alwaies let vs bring these sacrifices, and present them to him onely, who is fearefull, not onely to meane men, but to the greatest Princes and Monarchs of the earth. And how prooueth he this? He prooueth this in the last verse, where he saith, *He cutteth off the spirit of Princes:* that is, he spoyleth them of their wit and force: and last of all, when it pleaseth him, he spoyleth them of the life it selfe, he taketh all from them, euen from these same Princes that oppose themselues most against him; he spoyleth them in an instant of heart & hand and all forces, and maketh them a spectacle to all nations. Well, they will not learne in time, it is terrible for Princes to fall into his hands: For when they fall into his hands, he is not satisfied to spoile them both of heart and hand, but after he hath spoiled them both of heart and hand, he taketh the very life from them. *Senacherib* found this, for his owne sonnes laid hands on him & slue him. Our great men thinke they will eschue his hands: There is no example or proclamation of iudgement that will make them leaue off from burning, slaying and murder. This is not looked to by the Councell, and he who should punish this, ouerseeth it; and they that are inferiour magistrates ouersee it: so that this land is so overwhelmed with sinne, that it cannot be discharged, vntill the great God himselfe doth it. *Terrible is he therefore to Kings,* & looke how terrible Kings are to meane men, farre more terrible is he to them. The Kings of the earth, at least since the Gospell began, haue euer conspired to expell Christ out of the number of Kings, and so to roote out his kingdom, that he should not beare rule in the earth. And this conclusion hath bene laid by them. So by Kings
here

here to whom he is terrible, is to be vnderstood, those mischieuous Kings that will not acknowledge Christ as King, nor submit their scepter to his scepter: but haue all conspired and assayed their forces to put him out of their number. What profit they haue gotten of this, time hath tried. Ye see what the King of Spaine hath gained, ye see what his predecessors gained. And what followeth? There is a second assault to be made: and it is not possible but the second assault must be; For the diuell must be euer like to himselfe. So the second assault shall come, & in great rage he shall push at that same stone, as he and his predecessors haue done oft before. Is it sure that Spaine shall make the second assault? It is sure, and yonder argument letteth me see it: for the spirit of the diuell cannot be at rest. And what shall come of this? The next thing that ye shall heare, God shall cut off his life; he that hath spoiled him first of his heart and hand, shall spoyle him of ail: and so the second thing that ye shall heare, the great Monarch of Spaine shall die. And so he shall be disappointed in the second assault, and all the kingdomes which are vnder the protection of this King shall be let loose: For rather shall heauen and earth go together, ere God suffer his Church to be rooted out, if we remaine in any part of our obedience. O then we ought earnestly to prepare vs to reuerence him who is onely fearefull: For if they who haue the supreme place will not reuerence him, he shall take their reuerence out of the hearts of men. It is onely for Gods sake that they are reuerenced: whosoever therefore honoureth not God, he shall not honour him. So we ought to honour God and giue him his due reuerence and his owne place, that we reuerence no man nor the lawes of any man but God, and for Gods cause. And so honouring God, God shall honour vs and extoll vs, and that in the righteous merits of his Sonne. To whom with the Father and the holy Spirit, be all honour and praise, both now and euer, Amen.



THE FOVRTEENTH
SERMON, VPON THE 40.
PSALME: PREACHED IN THE
time of publicke fast.

1 I waited patiently for the Lord, and he inclined vnto me, and heard my crye.

2 He brought me also out of the horrible pit, out of the mirie clay, and set my feete vpon the rocke: and ordered my goings.

3 And he hath put in my mouth a new song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, and regardeth not the proud, nor such as turne aside to lies.

5 O Lord my God, thou hast made thy wonderfull works so many, that none can caunt in order to thee, thy thoughts toward vs: I would declare and speake of them, but they are moe then I am able to expresse.

6 Sacrifice and offering thou didst not desire: (for mine eares hast thou prepared) burnt offering and sinne offering hast thou not required.

7 Then said I, Loe, I am come, for in the rolle of the booke it is written of me.

8 I desired to do thy good wil, O my God: yea thy law is within mine heart.

9 I haue declared thy righteousnesse in the great Congregation: Loe, I will not reframe my lips, O Lord, thou knowest.

10 I haue not hid thy righteousnesse within my heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercie and thy truth from the great Congregation.

11 Withd-aw not thy tender mercie from me, O Lord: let thy mercie and thy truth alway preserue me.

320 THE KINGES SERMON.
12 For innumerable troubles haue compassed me, my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are moe in number then the haire of mine head: therefore mine heart hath failed me.

13 Let it please thee, O Lord to deliuer me: make haste, O Lord, to helpe me.

14 Let them be confounded and put to shame together that seeke my soule to destroy it, let them be driuen backward and put to rebuke that desire mine hurt.

15 Let them be destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them that seeke thee, reioyce and be glad in thee: and let them that loue thy saluation, say alway, The Lord be praised.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.



His Psalme for the most part, tendeth to praise and thanksgiuing: For the Author of it (*Dauid*) partly praiseth God from his owne late experience, and partly from the publike experience of the whole Church. Therefore for this his experience, he offereth his seruice to God, protesting to be thankfull to him, as he had bene thankfull in times past. And in the end of the Psalme, he retireth himselfe to prayer, and commendeth his estate to the protection of God, that as he had deliuered him in time past, so he would continue the same in mercy to him in time to come. This I take to be the summe of this Psalme.

Touching the parts of it, we haue three: in the first wherof we haue the praise and commendation of the mercy and kindnesse of God, whereby it commeth to passe, that he reiecteth not them that depend vpon him. In the second, for this experience that he hath found, he offereth his seruice to God; & as he had proclaimed his iustice & mercy in time past, so he protesteth that he is ready to do the same in time

to come. In the third, as I spake before, he retireth to prayer, he commendeth his estate to God, that as it had pleased him to preferue him in time past, so it would please him to preferue him in time to come. Following the literall meaning, this is the effect of the Psalme. If you take it otherwise, there is a notable prophecy concerning the office of Christ Iesus; concerning the abolishing of the old covenant, and establishing of the new: and concerning the sacrifice of our high Priest, the Priest of the new Testament, Christ Iesus.

Then to returne to the first part: therein we haue a singular experience set downe: Indeed, if the circumstances were well considered, his experience is more then singular; for by the last Psalme, the estate and care wherein he was at this time may be easily gathered. He was pursued by the treason of his owne sonne *Absalon*, he was pursued by the skornes and Iests of his owne seruants. In this great extremity, he bursteth out into prayer, & beggeth of God, that he would withdraw his hand from him for a space: and why? He was consumed with his owne iniquity, he desireth, that at the last he would incline his eares to his prayers, and keepe no longer silence at his teares, in respect he knew he was but a sojourner and a pilgrime in the earth, as the rest of his fathers were: he sayth, Withdraw thine heauie hand, O Lord, and let the mercy that I looked for, appeare to me. Now, in this Psalme he letteth vs see, what issue and end his long wayting obtained, to wit, a most blessed and happy end: For in this Psalme we see, that the Lord at last inclined his eare vnto him, and shewed in experience that though he answereth him not at first, yet he was not deafe, but accomplished his desire, in drawing him out of his misery in the which he lay; which misery he describeth by two proper similitudes.

The first similitude is taken from the pit. The second is taken from the myre of clay. At the last, the Lord drew him out of this horrible pit, and placed him vpon the shore: he opposeth the rocke vnto the pit, and the faire way to the

the myrie clay, and placed him vpon a plaine and faire way, and directed his iourney. So his long expectation obtayned a most happy issue.

In this his experience, there are three things that offer themselues to be considered: First, what was this that he susteyned in this long wayting, what was it that made him to continue without despaire. Secondly, what was *Dauids* exercise all the time of this long wayting. Thirdly, what issue & end this long wayting obtayned. As for the wayting, there was no other thing that susteyned him, but that same which we Christians call a Christian hope, or a Christian expectation; which hope is the worke of the holy Spirit, wrought in vs by the power therof, whereby it cometh to passe, that we with great patience abide the performance of the Lords promises.

Hope.

How hope
differeth
from faith.

In this hope there are two things inclosed: There is first, the absence of the thing hoped for, & yet notwithstanding a certaine expectation of the same. This hope of ours is different from our faith, though it rise and spring thereof, in two speciall points: For the nature of faith, taketh hold on the promise; for nothing can be beleueed but the promise: promises are propounded to be beleueed, and commandements to be obeyed. The nature of faith then, taketh hold of the promise: The nature of hope looketh not so much to the promise, as to the thing promised. The nature of hope is to looke continually, vntil it possesse the thing that is promised. The nature of faith maketh the thing which is absent in it selfe and in very deede, to be present, as if it were extant and subsisting before thy senses: and therefore, faith is called the ground & substance of things absent; for faith maketh them as sure by the promise as if the thing promised were in my hand. It maketh me as sure of the promise, as if the debt were already payed. Hope againe, maketh not the thing promised present, but looketh on still vntill it be present, and wayteth on continually vntill it possesse it; and when it is obtained, then faith and hope cease: For what
neede

neede we (saith the Apostle,) to hope for the thing we see
 or haue in our hand? Now looke how sure our faith is, as
 sure, of necessity, must our hope be. A sure promise maketh a
 sure faith: a slacke promise will neuer make a constant
 faith. The promise of God is onely sure: therefore the
 hope and faith that is grounded on God, is onely sure:
 This sure Hope liueth in this world by way of pati- The life of
 ence, for impatiencie cutteth the pillars of hope. Impati- Hope.
 ency carieth vs to despaire, and to lay violent hands on our
 selues. So hope liueth by patience, and patience by hope.
 Now the matter of patience is trouble vpon trouble. Affli-
 ction engendreth patience (saith the Apostle,) Rom. 5. For a
 bed of ease is not a matter of patience, a prosperous course
 is not a matter to assay our hope: so trouble vpon trouble,
 is the matter & exercise of patience; long putting off & de-
 lay of things hoped for, is y^e exercise of true patience, Now,
 of this deduction I gather one proposition: That is a sure, Doctrine.
 constant & Christian hope, which being exercised by trou-
 ble vpon trouble, by long processe and delay of time, yet
 remaineth constant. Who euer is indued with such an hope,
 he may wait on still, he hath a sure and constant hope; But
 so is this hope whereof we speake, the hope of the gaine.
 Therefore he had a Christian and sure hope. For his trou-
 bles, ye heard them the other day: he was pursued by the
 treason of his sonne, backbited by his seruants; yet he abi-
 deth patiently. Indeed sometime he bursteth forth through
 impatience, but in an instant he took vp himselfe; & to testi-
 fie his long putting off and delay, he sayth here, In waiting I
 waited. Then I say, ye haue it prooued, that *Dauid* had a sure,
 firme, and constant hope. The surer that an anchor is, and
 the more deepe it is fixed, it will be the worse to plucke vp.
 Let the storme rage as it pleaseth, continue as it wil, the an-
 chor that is deeply fixed wil hardly be plukt vp. The anchor
 of our soule (sayth the Apostle) is Hope: Therefore the more
 sure & deeply it is fixed, it will be the worse to pull vp. Our
 whole study, diligence & care should be, to see, when & in
 what place we should cast this anchor of hope. Cast we our

chor on any man, the storme shall not rise so soone, but it shall vnloose. Cast we it vpon any creature, it can be no surer then the creature it selfe: Therefore when the storme cometh, it will rise vp. In summe, cast we it any where below vnder the cloudes, it must vnloose in time of storme: Then this anchor differs from other anchors, it must enter within the veile, and reach in *in Sancta sanctorum*. It must take hold on Christ sitting at the right hand of his Father. There is no sure ground for our anchor, except it enter within the veile. And if we obtaine accessse that we enter within the veile, there is no storme nor continuance of storme, (blow as it pleaseth,) y^e wil raise it vp, & consequently cause vs to make shipwracke of our soules. The Lord of his mercy grant vnto euery one of vs, vnderstanding that we may cast the Anchor of our hope aright.

As for the second thing, concerning the exercise wherein he was exercised enduring his wayting on, he noteth in the end of the verse, that he was employed in crying; and in the last Psalm, he was busied in praying, sighing and sobbing, enduring y^e time of his long wayting. This was his exercise. And if this exercise had not continued, it had not bene possible that his patience should haue continued. By this exercise he entertaineth patience, and by patience he entertaineth hope. For as to this sighing and mourning, it is no waies contrary to the nature of hope, no more then ioy is: for this mourning and sighing riseth of the long delay, and absence of the thing hoped for; as on the other part, the ioy riseth of the approaching and drawing neere in our expectations of the thing hoped for. So this sighing, crying, and praying was his exercise, and they are the onely meanes to purchase strength, to stand and continue in hope.

As touching the third thing, ye heare what end & issue this long waiting of his tooke, to wit; a prosperous and a happy end. The Lord enclined his eare to him, and not onely enclined he his eare, but granted him his hearts desire. Vpon this ground I marke one or two things, and so I shall go forward.

Hope and
mourning
may stand
together.

The first thing I would haue you to learne, is this; learne of *Dauid*, your kinde of exercise in extremity of troubles: Learne of *Dauid* the right meanes whereby ye may entertaine patience in greatest calamity. The meanes that he setteth downe here, are crying, sighing, lamenting and praying vnto God: and in other parts of the Psalme he addeth also many other meanes, though these be speciall. And if thou wouldest do well in these great agonies, thou shalt call to memory, the examples of the seruants of God, who haue passed the like straites. If thou do well, thou shalt call to memory the testimonies of the fauour of God, shewed to thy selfe, if thou hast felt any in thy life past: If thou do well, thou shalt call to memory, that the decree of the Lords election is vchangeable; call to memory that his power is omnipotent; call to memory the singular workes of the Lord toward his Elect. Let this be thine exercise in trouble. If this way thou be directed, thou mayst be assured, thou shalt obtayne that issue & end that *Dauid* did. Thus for y first lesson.

The second thing I marke here, is this; I see here, that the Lord, though he put off and delay the effect of his prayer, and granteth not his desire at the first, yet he heareth him. I shall giue you a certaine argument, whereby thou mayst know that the Lord heareth, although he delay the effect of thy prayers. Continueth thou in prayer? hast thou this strength giuen thee to perseuer in suing any thing? Thou mayst be assured he heareth: for this is an argument that he heareth thee, for naturally our impatiency carieth vs to desperation: Our lust is so great, specially in spirituall troubles, that we cannot continue in suing; When thou therefore continueth in suing, thou mayest be sure that this strength is furnished of God, and cometh from heauen. If thou haue strength, he letteth thee see y he heareth thy prayer, though he delay the effect and force thereof, yet pray continually.

This doctrine is so necessary for the troubled conscience, that I thinke it is the meekest bridle in the Scripture to restrain our impatiencie: It is the meekest bit to hold vs in continuall exercise of patience. For if the heart vnderstand,

How to know when God heareth our prayer, though he granteth not instantly our suite.

Note.

that the Lord hath reiected our prayer altogether, it is not possible to continue in prayer: so when we know that the Lord heareth vs, suppose he delay, let vs desire patience to abide his good will.

Constant
mourning in
trouble, af-
fures cer-
taine deliue-
rance.

The third thing that I marke is this, his crying and weeping obtaineth a prosperous issue: for by his long crying he is drawn out of a terrible pit, by his long crying he is drawn out of the myre and deepe clay. There is no pit so deepe, take it as thou wilt, that can stay the care of the euerliuing God. There is no distance of place, nor thicknesse of impediments that can stay the voyce of any suppliant. Be the pit neuer so deepe, wilt thou cry truly, thou shalt be heard. And it is as true on the other side, whosoever cryeth and showteth, if his pit were neuer so deepe, he is not drowned: hast thou this liberty to cry, in crying thou risest, the more thou continuest, the nearer is deliuey: Therefore onely he is in a miserable estate, who being throwne downe in a deepe and horrible pit, knoweth not, notwithstanding that he is there, nor feeleth not his misery. For as long as we haue the knowledge and some feeling of our misery, be the pit as vgly as it will, we are in danger, but not lost: but where knowledge & feeling is away, there we are drowned; there is not one of vs all but so long as we are here, we are in one pit or other. The pit of iniquity circleth vs so long as we are here, there is no meanes to be deliuered but by feeling our misery: for feeling maketh vs to cry, and by crying we are heard. Thus much for the Prophets first experience.

Note.

Vpon this in the third verse he taketh occasion to praise God by reason of this his singular experience, which gaue him the matter & argument of a new song; This song is called a new song, by reason of the new occasion of the new deliuey, which occasioneth to him the matter of new praise.

In the end of the verse, he setteth downe two speciall vses of this praise whereunto it tendeth. The first vse is, it tendeth to stirre vp the Church to follow his example in praying God. The second vse of it tendeth to the edification of euery

euery member of the Church in the feare and worshipping of God. Of this verse I gather shortly two lessons, and so I shall go forward.

The first, who is it that putteth this song of praise in our mouth, who maketh vs to sing this new song in our heart? Lesson.
 onely God putteth the song of praise in our mouth, and maketh vs to sing this new song in our heart; for by nature none hath knowledge to praise him, nor will praise him. The way and manner how to praise him is, by a taste and feeling of his sweetnesse. It is not possible that the heart can praise him, except it haue a taste thereof. All the benefites of the Lord whether they be spirituall or temporall, should be as many occasions of praise; but this silence is an argument of the hardnesse of our heart: for surely, if we were touched with a feeling of this sweetnesse, we would burst forth in praise; but our slothfulnesse sheweth the hardnesse of our heart. And where this foule death continueth, there is no reconciliation with God.

The second thing that I marke, is vpon the end of this verse. It is not enough to praise God thy selfe; it is not enough to thanke him in thine owne heart: But if thou be a true member of the Church, thou must propose this benefit to the Church: for benefites are not giuen as particular priuiledges to particular persons: but as publicke testimonies of the fauour of God towards his Church. Therefore euery benefit should be proposed to the Church, that the Church may haue occasion to praise God in it. Now vpon this third verse, he bursteth forth into that notable sentence which we haue in the fourth verse: *Blessed is the man that maketh the Lord his trust, and regardeth not the proude.* Surely, that man is exceedingly blessed, who is not caried with the example of the proud and vaine in the earth: for why? by nature there is neuer a one of vs, but we are all proud & vaine. Secondly, how forcible euill example is, all men by experience know. Thirdly, we know the multitude accounteth common custome and example for law. Therefore of necessitie, that man must be exceedingly blessed,

that in such a sight of euill examples, putteth his trust in God: Surely, these few in number that depend vpon God, if they be compared with the rest of the world, of all men of the earth they will be counted most miserable and vnhappy: and as the Apostle sayth, they were the offscourings and sweepings of the world. For as long as they are here beneath in the kingdome of patience, their life is hid with Christ, and will not appeare vntill the Lord appeare, to be maruellous in his Saints, 2. Thef. 1. At the which time their bodies shall shine as the Sunne, and their soules shall shine as the Angels. In hope of this estate, the poore members of the Church repose in the present peregrination. There are here two waies set downe; There is a broad and an open way, wherein the proud and vaine men of the earth walke. There is a narrow and a strait way, wherein the simple and they that depend on God walke. Indeed the broad way is large, easie and pleasant, there is no throng nor trouble in it, as would appeare for a while; but the end of it is straitnesse, euerlasting and terrible straitnesse. On the other side, the other way is strait in the entry, and many impediments are in that way, yet the end is large and pleasant, and bringeth a ioyfull eternity. I thinke that the sojourner, that is certaine of a good lodging, may well endure the difficulties of the way: And therefore, seeing we are certaine of our lodging, & that the way is short, let euery one striue to enter into it, how strait so euer it be, the end is large. The Lord of his mercy worke in euery one of vs, that we may both know the way, and walke in it till our liues end.

Why the
Lord delay-
eth to helpe
his Seruants.

The last thing that I marke vpon this experience: ye see two ends why the Lord delayeth to helpe his seruants. The first and speciall end is, that he may be the more glorified, the more that he differreth: The second end is, that these hasty men that will not abide the leasure of the Lord, may see themselues disappointed, when they see the seruants of the Lord so mightily deliuered. For there is not one amongst a thousand, that in patience will wait vpon the de-
li-

liuerance of the Lord, but runne to this or those meanes, vnto vnlawfull meanes, and euer seeke helpe for the present, although it be with the hurt of conscience. And these vnlawfull sorts of deliueries bring euer shame in the end: And therefore it is that the Lord delayeth his deliuerance, that partly these hastie men may be ashamed, and that his glory might be the greater in the deliuerance of his owne.

He that belieueth shall not make haste.

In the first verse the Lord is praised from the publike experience of the Church; for ſ number of his blessings which he bestoweth, & is to bestow vpon his Church, cānot be expressed. There is no heart able to conceiue, nor mouth able to expresse ſ infinite number of his blessings. The eare hath not heard (saith the Apostle,) ſ eye hath not seene, nor hath it entred into the heart to cōceiue the ten thousandth part of the ioy prepared for the children of God: for if this heart of ours were able to cōceiue any part of that ioy, we should possesse more of it here then we do. The little sparkes of that ioy and the feeling thereof, haue such force in the children of God, that they carrie their hearts out of their bodies as it were, and lift them vp to the very heauens; then how great shall the full ioy be, I pray you, when the whole soule shall be possessed fully? As for the greatnesse and excellencie of the blessings of God, the heart of man is no way able to conceiue, or the tongue to expresse. Albeit how euer we are not able to conceiue them, let euery one trauell to make a further and a greater progresse in this knowledge: for the more we profite in this exercise, the more thankfull may we be to God. Thus much concerning the first part of the Psalm.

In the second part (I shall be short by Gods grace,) for this his experience which he hath found, he offereth his seruice freely to God, he offereth himselfe most voluntarily; as one who delighted in the law of the Lord; as one who hath proclaimed his mercie and iustice, and the rest of his vertues in time past. And he confesseth in the 6. verse, that this obedience flowed not out of himselfe, but of the pier-
cing

cing of the eare of his heart. It pleaseth the Lord to prepare and open the eares of his heart, that he might obey him: for as to outward sacrifice and externall worshipping, when it is disioyned from the inward seruice of the heart, the Lord hath no liking of it. Therefore it pleased the Lord to pierce the eare of his heart: And of this it cometh to passe that he cometh and offereth his seruice willingly, saying: I heare thee crying on me (Lord) in thy booke. In the first word of thy booke, hearken and take heede (*ô David,*) and here he saith, I am coming. If we follow the literall meaning of the words, this is the effect and meaning; but if we follow the mysticall sence, there is here a cleare prophetic of the Messiah: For the Apostle to the Hebrewes, Chap. 10. 5. bringeth in Christ Iesus speaking these same words of himselfe, which *David* here speaketh in the 7. 8. and 9. verses. And for the better vnderstanding of this prophetic, the Apostle in that place setteth downe the circumstance of time when he spake these words, to wit: when he came into the world, when he tooke on our nature and was clothed with our flesh, he spake these words contained in the 7. 8. and 9. verses. As to the words, the Apostle applyeth them otherwise to Christ then *David* here doth to himselfe: for in the words which the Apostle citeth, there is a clause changed: for where *David* saith, thou hast pierced mine eare, the Apostle saith, thou hast giuen me a bodie. There appeareth to be a great difference here, yet I say the sentence remaineth one howsoeuer the words differ: And to let you see that the sentence is one, this is my reason. As the boring of the eare was a signe of obedience of the seruant to the master, Exod. 21. so the taking on of our body and of our flesh in Christ, is a perfect signe of his obedience to his Father. And looke how sure a signe of seruice the boring of the eare was to the master, as sure a token is the assuming of our flesh, of the obedience of Christ to his Father. So obedience is signified by the one, and obedience is signified by the other; as for Christ, he tooke not on this seruile forme for his owne cause; but for our cause, and for vs as his

A mysticall
meaning.

The Prophet
and Apostle
reconciled.

his eare bored, soule and bodie sustaining that full wrath which we should haue endured eternally: And yet notwithstanding so vnthankfull are we, that except he bore our care after another sort; that is, bore our hearts and soules as *Lydia* was, Act. 16. we can neuer thanke him nor know him for this benefit.

Then the effect and summe of the Prophecie may be this: Christ would testifie to vs, that he is now by the benefit of the Father become our high Priest, not to offer legall sacrifices, the bloud of lambs and goats as before; but to offer his owne bodie which was the veritie of all other sacrifices, that by this sacrifice our conscience might be purged. We haue the abolishing of the old Testament set down in the 6. verse: the establishing of the new Testament in the 7. verse: the office of Christ in the 8. verse.

Now as to the lessons, I marke two or three shortly, and so I shall end. The first lesson riseth out of the 6. verse; he saith in the 6. verse, it is not the worthinesse of externall worshipping, it is not the worthinesse of legall sacrifices, that made the prayers of the ancients to be heard: It was not the worthinesse of their ceremonies that made their deliuerie to be purchased: It is not the worthinesse of our merits and satisfactions that maketh our prayers to be heard; it is onely the bloud of the Lambe that made *Dauid* to be heard at that time, and vs to be heard now, that purchased his deliuerance then, and our deliuerance now. Accursed therefore is that religion that mixeth any other merits with the merits of Christ; and double accursed is the religion that derogateth any thing from the honour of this merite: This for the first lesson.

The second thing that I marke, is the end why *Dauids* prayer is heard, and our prayer is heard: The end is, not to abuse the goodnesse of God to the wantonnes of the flesh; not to take occasion of the grace of God, to prouoke him the next time to anger; but the end is, to consecrate soule and bodie to his seruice, and to make a publike protestation euery one in his owne calling, to be thankfull to him in all time

Lesson.

The end why
our prayers
are heard.
Lesson.

time

time to come. This is the end wherfore the Lord deliuereth vs, and heareth our prayers.

Two sorts of
abusing the
grace of God

I grant there is none of vs but in one measure or other we abuse the grace of God, but there is an abusing with a fighting or reluctance; and there is another with a loose reine. And whosoever abuseth the grace of God with a loose reine, he casteth himselfe into the hands of God; and who so casteth himselfe oft into the hands of God, at the last he shall neuer come out. So in time let every one beware to abuse the grace of God this way; but beg a liberty and a renewing of the Spirit, that that which is pleasing to him, may be also pleasing to vs: and that which is displeasing to him, may be displeasing to vs.

The last thing that I marke is this, whereof cometh this willingnesse and free offering of our selues to the seruice of God? *David* noteth it in a word: It proceedeth not of externall worshipping, but of the boring of the eare; except the Lord had prepared the eare of his heart, it was not possible for him to haue brought with him a mind or a will to serue God. Then this willingnesse is wrought by the Spirit of God, and not onely this willingnesse, but the doing and execution of his will is wrought by the Spirit of God: For by nature we are hard hearted; and more vnfit then brute beasts to do the Lords will. And therefore whosoever would be partaker of the grace of the new Testament, let him looke into himselfe how farre his will is reformed: For the more we submit our will to the will of God, the more we are partakers of the grace of the new Testament. So long as we make the will of man a rule to our will, we testifie that we haue not tasted of the grace of the new Testament: Onely then are we partakers of the grace of the new Testament when the Spirit of grace boweth our will, and maketh it to obey in some part the will of God. For I meane not that our whole will can obey the will of God: It is not possible so long as we are here, that we can runne one way: if the affections could runne one way, and bend themselues wholly to God, in a maner we should possesse life eternall
in

in this life. But so long as we are here, we are compassed with two wils, from the which proceedeth two sorts of motions; affections and cogitations: In this battell the regenerate man continueth to the end. I require not a perfection of the will, or a perfection of the heart; but I desire a delight in the law and in the loue of God: a will to loue, and a preasing more and more to subdue our will to the loue of God. Where this resisting is, the battell is; and where a battell continueth, there is a true Christian, who at the last shall get the victorie. Resist thy wicked will, resist the motions thereof, resist the cogitations thereof, and sorrow for the actions thereof: if thou resist the motions and cogitations thereof, thou art in good estate. It is onely the consenting to the actions and performance thereof that maketh thee guiltie before God. Suppose thou hast euill cogitations & motions, yet if so be thou resist them, thou art not guiltie before God. But if thou consent and performe the appetites of sinne, the action will bring guiltinesse, and guiltines will banish light; and light being banished, God is banished. The obedience of sinne banisheth a good will, and placeth in stead thereof an euill will: so the perfection of a Christian in this life standeth in resisting: To trie night and day that thou consent not to the actions of thy wicked will.

Note.

Euill thoughts
make vs not
guiltie, if re-
sisted.

O then! it is a matter of great consequence to subdue & tame that great idoll of euill will. We may speake of it as we please, and say, that we are able to do it, but of all the works of the earth it is the greatest: for such is the stubbornnesse of our will, that it will do nothing but what it liketh it selfe. Well, the perfection of a Christian standeth in striuing; we must either strive, or we shall not be crowned.

Therefore let euery one beg of God, that he would worke by his Spirit in this life, that he may resist the motions and cogitations of his heart; that he would arme him against the enticements thereof; that resisting here we may be crowned hereafter. In the last part of the Psal. he returneth

Conclusion.

neth

neth to prayer; and as he had found the mercifull deliuerie of God in time past, so he desireth that the Lord would continue the same mercie toward him in time to come, and vndertake his protection against the troubles that were to ensue as well as he had done against the troubles past.

Lesson.

In this part he letteth vs see this lesson, which if it were well learned, might stand vs in great stead the whole course of our life: to wit, That the whole life of man in this earth (as *Iob* saith) is a continuall tentation, and the end of one miserie is but an entrie to a greater: so that our whole exercise should be to praise God for fauours past, and to pray to God for times to come; that in praying and prayer our life being continually spent, we might hold Christ Iesus, who in life and death is exceeding aduantage. To whom
with the Father and the holy Spirit, be all honour and praise, world without
end. So be it.



THE FIFTEENTH
SERMON, VPON THE SECOND
CHAPTER OF THE SECOND

Epistle to Timothie, beginning at the 22.

verse; preached the ninth of Nouem-

ber, 1589. at the which time the Earle

Bothwell made his publike re-

pentance in the Church

of Edinborough.

22 *Flee also from the lusts of youth, and follow after righteousness, faith, loue and peace, with them that call on the Lord with pure heart.*

23 *And put away foolish and vnlearned questions, knowing that they ingender strife.*

24 *But the seruant of the Lord must not strue: but must be gentle toward all men, apt to teach, suffering the euill men patiently.*

25 *Instrutting them with meekenesse that are contrary minded, proouing if God at any time will giue them repentance, that they may know the truth.*

26 *And that they may come to amendment out of the snare of the diuell, which are taken of him at his will.*

IN these two Epistles which the Apostle directeth vnto his Disciple *Timothie*, he taketh a very great care to informe *Timothie*, that he may behaue himselfe accordingly in all his proceedings; that he might behaue himselfe as well in his owne person, as in his office towards others beside: In his owne person, in respect he was a yong man, yong in yeares, although

though no other way yong: neither yong in knowledge nor in manners, but somewhat yong in yeares. In respect of his youth, and of the imperfections that accompanie youth: In respect of the continuall follie whereunto youth is drawne, he biddeth him first remember, that he take heede to his youth: that he be not caried with those vices, with those affections and lusts that vse violently to carry yong men away.

As to wards others, he willeth him to haue a discretion & foresight of their estate, to discern the persons with whom he hath to do: And first of all that he consider, whether these persons be friends or aduersaries, whether they be of one familie with himselfe in the familie of faith, or otherwise strangers as yet and aduersaries to this faith. If they be friends and of the family of faith, as he is, he willeth him to keepe Charitie, to keepe peace in Christ Iesus and vnity with them: that as he keepeth his faith to God, so he may keepe vnity in loue and peace with them.

If againe those men be not of the family of faith, but aduersaries to this faith; they are either obstinate with knowledge, or else ignorant, and obstinate with ignorance. Obstinate with knowledge, such as are heretickes: Apostates that had knowledge, and haue lost it. In case these men be heretickes, he teacheth in the Epistle to *Titus* how he should behaue himselfe toward them. If they be Apostates, he teacheth in the person of *Hymeneus* and *Philetus*, how he should behaue himselfe toward them; to wit, he should first trauell to winne them, if it be possible: And if thy trauell succeedeth not, that thou get no gaires at their hands this way, then he willeth *Timothie* and the Pastors in *Timothie*, to go another way to worke; to proclaime their names; yea at the last to giue their flesh (as he speaketh) to the diuell, that their soule may be safe, if it be possible in the day of the Lord: To proclaime their names, and make their names manifest to the people, that the people may be warie of such persons, and feare to fall into such offences.

If the persons againe be ignorant, they are either ignorant with simplicity, or ignorant with a wilful stubbornnes. In both these cases he informeth his Disciple. If they be ignorant with simplicity, he recommendeth vnto the teacher three vertues, meeknesse, gentlenesse, and patience: Patience not of their euill, nor of their vices; but patience toward their persons, suffering them to come and heare. And suppose thou suffer him to come & heare, yet he willethe thee not to suffer his vices, he willethe thee not to conceale his vices, nor yet to flatter his vices. But this is his meaning; reprove his vices, aduertise him of his faults; And in thine admonition do the thing that lyeth in thee, that he who is admonished, may perceiue that the admonition floweth from loue; and that we seeke nothing lesse then his shame and losse: and nothing more then his weale and honour. This ought to be the behaiour of those who haue to do with simple ignorants: for if it were so that any man would beare with vices or iniquities that he knoweth to be in any person; it were the ready way, not onely to lose the person with whom he beareth, but to lose himselfe also, in concealing that part of his office and duty which is enioyned to him. And therefore it is not such a patience that is required in the Pastor or Minister, that he suffers his vices, or conceale the persons vices; but onely this kinde of moderate, meeke and good behaiour is required in him, that in his reproofe he may let the person see, so far as in him lyeth, that he desireth nothing lesse then his shame, and nothing more then his amendment.

In case againe, the person be ignorant and wilfull with ignorance; as there are many that are obstinate in ignorance, in such sort that the person of the Pastor is troubled and wearied with continuall admonition and reproofe, and maketh no speed at his hands; in such sort that at last the Pastor himselfe, through the long trauell that he hath taken, conceiueth a despaire of the recouery of that person: The Apostle in this place admonisheth the Pastor not to faint, nor to conceiue by his long trauels a despaire, but

though he remaine stubborne, yet to abide vpon him, pronounce the threatnings and promises of God indifferently, to tary vpon him at list and leasure, why? Because the gift of repentance which turneth the heart of man, is not in his owne hand, nor is it in the hands of the Pastor to giue it; but the gift of repentance, which turneth the heart of man, is in the hands of God; and God will bestow this gift at such time as he pleaseth, & not at that time when the Pastor pleaseth. In like manner the gift of repentance is not visibly wrought, it is not a corporall gift, that it may be receiued by the Pastor at the first hand when it is giuen and wrought in the heart of man: But it is a spirituall gift, and inuisibly wrought in the soule of man. And oft times it is wrought then, when the Pastor least thinketh, and that by the mighty and gracious prouidence of our God. Therefore seeing it falleth out so oft times, that the Lord will bestow this gift when the Pastor least thinketh, he willeth the Pastor albeit the man be stubborne, not to despaire. And when the Lord shall giue him the gift of repentance, there is no question, but many commodities shall accompany this gift, which commodities are sette downe in the end of this Chapter.

By this gift, first he shall be deliuered from the snare of the Diuell, in the which he was holden captiue to do him seruice. By this gift, secondly, he shall come to knowledge; not only to the knowledge of God in Christ, but of himselfe & his own misery. Thirdly by this gift of repentance, where his soule was sick & diseased before, his conscience terrified and exceedingly astonied; that soule by the enjoying of this gift, shall be restored to health, he shall come to amendment, and to a wholesome disposition of heart, minde and conscience. This I take to be the summe of all that I haue read.

The matter is large and the heads are many that might be handled vpon this text: But I purpose not to insitt in euery head, but to content me onely with such points as are most necessary for our edification and instruction. Therefore

fore, I select out of the whole, two points to speak of by the grace of God at this time, as his Spirit shall assist me for the present. The two points that I am to speake of, are these: The heads to be intreated of in this Sermon. The first point, the first verse that I haue read, the first part of it, giueth manifest occasion to it: to wit, what is the first & chiefe thing from which yong men should flee. The second point, the last verse saue one of this text giueth occasiō to it, and the end of that verse; and it is this, What is the chiefe and principall thing that yong men should follow and pursue.

The chiefe and principall thing that yong men should flee, euery youth in the world, is the lusts and affections of the minde whereunto youth is inclined, he should *flee from the lusts of his youth*; not so much from the lusts of any other mans youth, or another persons youth, as from the lusts that are in himselfe, and the lusts that his yong yeares bring with them. And as he should flee from the lusts of his owne youth, so the chiefe thing that he should follow, seeke and pursue, is the gift of repentance, amendement of life, conuersion vnto God, taking vp of a new course, a gift which is as farre out of his hands and from him by nature, as the lusts of his youth are neare him by nature. And therefore he should be so much the more diligent and earnest in begging this gift, the nearer he knoweth these lusts to be to him; and the further he knoweth this gift to be from him by nature. Of these two points, as the Lord shall assist me by his holy Spirit, I thinke to speake at this time.

And first concerning the lusts of youth, I vnderstand by them, whatsoever motions, raging flames, or vicious affections, or whatsoever euill inclinations a yong man is addicted to, from all these lusts and enticements youth ought to flee; as there is no vice vnder the Sunne, vnto the which youth is not too much subiect. For our corruption so long as we liue in this world is neuer idle, but in what age that euer we be our corruption is perpetually fertile, bringing forth euill thoughts, euill motions, euill actions out of vs: But chiefly our corruption is fertile in our youth: in the

time of our youth, chiefly and most of all is our corruption fertile and abundant: for then the blood of man burneth, then the affections are in a rage, and he hath no power of himselfe to controlle them: But he is caried hither and thither, as his owne appetites command him: In such sort, that it may be counted a miracle, a speciall worke and blessing of the Almighty God, to see a youth passe over his yong yeares without a notable inconuenience either to body or soule or both, without some notable scarre, as we speake. For there is no youth, there is none that tooke flesh that was begotten of man, but in his youth he is subiect to one vice or other; and there are few but they are subiect to many: but there is no youth that euer proceeded of the wombe of a woman, but in his youth before his calling, he is subiect vnto one vice or other. The affection of the which vice what euer it be, whereto he is subiect & is in seruitude; commandeth him as ordinarily, & requireth obedience of him as ordinarily, as any master requireth of his seruant. And the heart of that man, the minde of that man, the body of that man, are as ready to yeeld obedience to that vice & affection, as any seruant or slaue in the earth is ready to yeeld obedience to his maister.

As for example, if any man be inclined vnto aspiring and addicted in his heart to promotion, if he would be in worldly honour, in such sort that that vice commandeth him; in this point ambition hath as ordinary a command of him, as mighty and potent a command to enioyne him, as any master hath ouer his seruant. In like maner if a mans heart be set vpon the drosse of this world, vpon the paltry that is in it, couetousnesse commandeth that man as ordinarily, and more constantly then any master is able to command his seruant. If a man be addicted to the pleasure of his flesh & to defile his body, that lust commandeth that man as ordinarily and more continually, then any master can do his seruant. And so fareth it in all the rest of the vices: looke to what vice thou hast addicted thee in seruice, the affection of that vice ordinarily commandeth thee.

The

The ground of this floweth from the heart of man, and from the nature of man which is corrupted in the first *Adam*. For such is the condition and estate of the heart of man, so long as we remaine in our naturall estate, That the heart of euery man & of euery woman, that euer was begotten and borne, carrieth about in it the seede of all kinde of vice and impiety. That vice is not so monstrous, nor that wickednes so vgly, which our eares or any of our senses abhorre to heare or see, but the seede of that same vice lurketh and lieth naturally in the heart. It is true indeede, that all these seedes do not budde out, that all these seedes spring not, that men burst not foorth into all high impieties in their externall and outward actions: but there cometh a restraint into the soule, whereby we are restrained from these same actions, whereunto some men burst foorth, and shew what they are to the world.

This restraint whereby I abstaine; and thou fallest in; I keepe close, and thou burstest forth, cometh no more of my nature nor of thine that doth the turne, but of the grace & prouidence of the mighty God. For if God had no meanes to restrain the impiety that is in the hart of man, but euery man as his hart carieth him, bursteth forth in euery impiety; how would it be possible that a society could be kept; how would it be possible that a Church could be gathered; how would it be possible, y any man could haue company, or any conuersation amongst men? Therefore the Lord, that one society might be kept, that out of this society a Church might be gathered, doth restrain the impiety, the seedes of impiety, that lieth lurking and hid in the heart of euery man.

The wayes whereby he restraineth impiety, and holdeth the seeds of impiety choked that they burst not out, are two; he restraineth the impiety that lurketh in the heart, either by Discipline, or by seuerer punishment and good execution of lawes: Or he restraineth this euill lurking in the heart, by the worke of his own Spirit. The restraint that cō-

Whereof
cometh the
restraint of
sinne.

Why the
Lord restrai-
neth impiety.

meth by Discipline and execution of lawes, doth not take away the tyranny of sinne, it taketh not away the absolute command and soueraignty which sin hath; it holdeth wicked men in aw, it maketh them to keepe an externall society, and holdeth them in some honesty and ciuill conuersation, but it taketh not away the soueraignty and empire of the affections.

The restraint againe which is made by the Spirit of God, by the Spirit of Christ Iesus, which we call the Spirit of sanctification, the restraint that is made by this Spirit, taketh away the soueraignty and tyranny which mine affections had before it came: it taketh away the dominion and kingdom which mine affections had before it came: In such sort, that where the worldling is restrained from the outward impiety against his will, I, by the power of the Spirit of Christ Iesus, abstaine willingly. But take heede I pray you; the coming of the Spirit of God into mine heart and minde, suppose it take away the full empire and soueraignty which mine affections had in my soule before it came; yet it taketh not away the lodging & dwelling of sin in my soule. But suppose mine affections and sinne dwell not as a King, dwell not as a Prince, as an absolute commander, to command the powers of the soule, the members of the body, to put his will in execution as he had wont to do before; suppose he dwell not as a King, yet he lodgeth in the soule as a companion, he dwelleth as a companion with the Spirit of God in me; to that part of my soule which the Spirit of God hath reformed in me: In such sort, that sinne dwelleth in me, and it hath his owne will, his owne wit, his owne counsell out of my minde which he followeth. As on the other side, the reformed part of me hath his owne will, his owne counsell, his owne wisdom, and vnderstanding in me, which he followeth: So that all the rest of the dayes of my life, there is a continuall battell betwixt these two willes, the will of sinne and flesh dwelling in my soule, and the will of the Spirit of God and of the reformed part of my soule: sinne perswading me to do euill; the Spirit of God

per-

Note.

perswading me to do heauenly things : This part suggesting holy thoughts and motions , the other part suggesting wicked thoughts and motions. And this is the estate of euery man in this earth , that hath entred into society with the Spirit of God.

To take vp this matter, that the long discourse of it carrieth vs not from our purpose. There is no youth, yea, more then youth, there is no age nor part of mans life, but carrieth the owne affections, the owne vices and imperfections with it, vnto the which affections and vices euery one of vs are either slaues and seruants, rather then enemies: seruants without contradiction to sin, rather then enemies vnto it without battell. All the powers of the soule and members of the body in that man, where Christ hath not begun to worke, consent and agree to the euill action, runne in a rage to the performance of the will of the flesh: For thou art either an ordinary slaue and seruant to sinne , or else thou art a contradictor of sinne. And this contradiction sheweth the battell that ye haue within your selues.

It is true, that in the naturall man , reason and the light that is left in nature, maketh some opposition, but not long. For she is vnarmed , destitute of power , and therefore the power of darknesse that is in the affection, blindeth the eye of reason incontinently. To flie from thy selfe, & to flie from thy affections, it is not possible for thee, except that grace come downe out of the heauen, except the Spirit of Christ giue thee eyes to see and perceiue that these same lusts of thine, these affections of thine which thou thoughtst in the folly of thy youth to be no sinne , except that he giue thee eyes to see that they are sinne , thou will neuer condemne them. For this is the custome of the naturall man, if he burst not forth into the outward actions which are so plainly damned in the Law of God , his inward lusts appeare to him to be no sinnes : and it is onely by the light of the Spirit of Christ, by the knowledge wrought by the Spirit of Christ, that he beginneth to see clearly, that all his affections and his lusts are vtterly damned in the sight of God, and are

sinnes. And this sight, first, maketh vs flee from them; for we would neuer part with our lusts and affections, if the Spirit of God did not let vs see the vglinessse of them. And beside this vglinessse, it maketh vs to feele in our hearts and to taste of the bitternesse of them, where the diuel and our corruption made vs to thinke that they were sweete oft before. When the Spirit beginneth to rip vp our hearts and to discouer the secrets of our hearts and blindnesse of our minds, it maketh vs to feele the vglinessse and bitternes that is in them: and this is the first thing that euer maketh man to repent, and giueth him a conscience of sinne, and maketh him to haue an earnest desire to flie from himselfe and the lusts of his youth.

If thou flie not in time, and take not on this flight in due season when thou art called to flie, as now thou art called to flie by the word of God, which giueth thee a cleare light & an eye to see from whence thou shouldest flie. If thou learne not now to flie, no question, thou and thine affections shall both perish. These same affections wherein thy soule through long custome so delighted, shall putrifie thy soule & shall corrupt thy soule more and more, shall bring thy bodie the tabernacle wherein thy soule lodgeth, to greater and greater decay; waste thy conscience, subuert thy faith, and spoile thee of thy white garments whereby onely accessse is granted thee to the throne of grace: and in the end shall bring euerlasting destruction on soule and bodie both. Except therefore thou learne to flie, there is no escaping from euerlasting death both in bodie and soule; therefore this flight is necessary. And now it is time that euery one of you beg the Spirit of God that ye may flie. For if ye knew those terrors of conscience, the fire of Gods wrath, and the feare of hell & damnation, whereunto the heart of euery man is subiect, for all the kingdomes of the earth ye would not take in hand to offend so mightie and so gracious a God. But such is the deceit and false pleasure of sinne, and such is the canker & venime which the diuel hath spewed into our hearts, that it shutteth our eyes, letteth vs not see the vglinessse of sinne,

sinne, nor taste of the bitterness thereof.

Therefore every one of you in the feare of God examine your affections, examine your minds, and see whereunto ye are addicted: suspect euer your affections what euer enticement they haue to cloke the same with: suspect euer the motion of them, for the diuell is in them: for when they appeare to be most quiet, yea wholly rooted out and extinguished, the stumps of them sticke in the soule and a verie slight object or short idleneffe will kindle them againe. So they would euer be handled like yong Toades, for they are the worse by ouergreat libertie. And as this should be done in every man, especially it should be done in publike men; men who are placed in publike offices, and must discharge them in some measure to the glory of God, to the contentment of his Church & weale of his people. As we ought to do this, so chiefly they ought euer to suspect their affections, lest giuing place to their affections, they make them to peruert iustice; for what is it that peruerteth iustice but affection? So these affections in publike persons would be chiefly eschued.

Then ye see the exhortation riseth clearly to you (my Lord) who are now placed to beare a peece of charge and government in the absence of our Prince, that ye (my Lord) cast away your affections and burie them vnder your feete, and let iustice strike indifferently where it should strike. Let no communitie of name, alliance, proximitie of blood, or whatsoeuer it be, moouue you to peruert iustice, but let euery man be answered according to the merit of his cause. Except these affections that accompanie great men be remooued, no question, ye must peruert that place. Let not the theefe passe because he is your seruant; nor the murderer because he is your kinsman; nor the oppressor because he is your dependant: therefore in time lay them aside, and let the execution declare that no man is spared for feare or fauour. Thus farre for the first point.

The next point that we haue to speake of, is, that the thing that Youth should chiefly seeke after, straitlie pursue and follow,

Note.

An exhortation to the Lord Bothwell.

What things
yong men
should chiefly
seeke after.

follow, the Apostle here sets downe; to wit, they ought to seeke after the gift of repentance, seeing it is the Spirit that must mortifie the lusts and affections of the youth, they should seeke the Spirit of repentance.

Heads to be
intreated of
repentance.

- 1.
- 2.
- 3.
- 4.
- 5.

This gift of repentance here is called the gift of God: And that euery one of you may vnderstand the better what this repentance meaneth: For suppose this doctrine sound in your eares daily, yet it soundeth not in your hearts: there are few that is their hearts haue a feeling what the spirit of repentance meaneth: to bring you therefore to the better feeling and to the better knowledge of it, we shall keepe this order in deducing of it. First, we shall make the word it selfe. Secondly, we shall examine the parts of it. Thirdly, we shall let you see who is the worker, and who is the efficient cause that worketh it. Fourthly, by what instrument it is wrought. Fifthly, who is the author and the giuer of it. And last of all how many sorts of true repentance there are. As for the word it selfe, if ye will take heed to the force of it, and take heed to the signification of it; it hath this force taken generally, to signifie *a sadnesse for the thing done, such a dolor for the thing done*, so that it would gladly haue it vndone againe: I call it a sadnesse for the thing done, whether it be good or euill, or howsoever it be, it would haue it vndone againe; taking the word generally it signifieth this dolor.

Definition of
repentance.

Two sorts of
repentance.

The Apostle, 2. Corinth. 7. setteth downe two sorts of dolor, two sorts of sorrow or dolor raised in the heart of man: he calleth the first sort a worldly dolor or sadnesse: he calleth it (no doubt) a worldly dolor and sadnesse, because it is conceiued for a worldly respect, because it is conceiued for a worldly and fleshly end, when a man beginneth to be sorowfull for the thing that is done, not so much for Gods cause or for any reuerence he beareth to the infinite maiestie of God whom he hath offended, as for the present paine that is vpon his bodie, for the present griefe that is in his conscience, or for any worldly or fleshly respect. In this case where God is alwaies neglected, where the sorrow is not
for

for Gods cause, that is a worldly and an earthly sorrow, And this kind of sorrow I can call no other thing, but a blind terror, vexation and anguish of conscience.

I call it blind in these respects, first by reason they see no issue, (for their estate no doubt were the more tollerable if they saw any hope of ease, that they might haue some rest and ease in their conscience:) but they are alwaies blind, & all sight of rest is taken from such a conscience. It is blind also in respect they know not from whom it cometh, who it is that striketh them with this, that they may come vnto him by amendment. They see not that it cometh from God; and as they are ignorant of this, they are ignorant of the cause that procured it. They are ignorant that their owne sinne and wickednesse is the cause that procured it: so the ignorance of these three maketh it to be a blind torment; and this kind of torment which I call a blind torment, either it is increased in a high degree, or else it is mitigated that they may suffer it.

When it is increased into an high degree, desperation is the end of it, and it maketh them as *Iudas* did, to lay hands on themselues. Sometimes againe it is not so increased, but it is mitigated that they may beare it: and then by peece & peece it vanisheth: And so soone as it departeth, so soone departeth their sorrow and their teares; and at the departure of their paine, as their teares depart, so returne they to the puddle out of which they came, as the Sow doth; and to the same vomit which they spewed out, as the Dog doth. So this dolor and torment turneth not the heart, it altereth not the soule, but mooueth the soule for the present, & that by reason of the paine: And if the paine were away, they would returne to the same sinnes wherein they offended God oft before, as greedily as ever they did. So that they mourne not for the sinne, but for the presence of the paine.

The example of this we haue in *Esau*, he wept bitterly for a while, so long as he felt any dolor: but after that the dolor was remooued, he went backe to his old sinnes againe.

In what respects the worldly sorrow is called blind terror.

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2.

3.

gaine. And what did he? he addressed himselfe to anger his father worse then euer he did, and specially in choosing of his wife; which testifieth that his dolor was but for a worldly respect. So I say, this worldly dolor is either conceiued for the present paine and torment that is vpon the conscience, as we haue an example in *Cain*; for in his repentance, wherfore sorrowed he? Not that he had offended God, not that he had displeas'd so gracious a Father: but for the greatnesse of his paine, and crieth out, My paine is greater then I can suffer. Mine iniquitie, by the which I vnderstand this paine; either my paine must be made lesse, or I am not able to beare it. So I say, this kind of sorrow is either conceiued for the present paine, or for a worldly and ciuill respect.

What is the
godly and
right sorrow.

Beside this sorrow therefore, there is a godly sorrow which the Apostle also setteth downe in that same seuenth Chapter. And this godly sorrow is an earnest sorrow, a true sorrow, not fained nor counterfeit. And as it is true and earnest, so it is conceiued, not so much for the present paine & torment that is vpon the mind and conscience, (as no doubt the paine & torment that is vpon their soule mooueth them to it:) but it is not so much conceiued for any present paine, as for Gods owne cause, that they haue offended so gracious a God, who was so louing, so mercifull, and had such pitie and compassion vpon the multitude of their sinnes. And therefore they set aside all creatures, forget creatures, although against them also they haue offended; and they runne to God onely, seeke mercie for their sins at him onely, and put their trust in him onely. So ye see *Dauid*, Psal 51. as if he had offended none in the world but God onely; he turneth to the maiestie of the liuing God, and saith, *Against thee, against thee onely haue I sinned, and done euill in thy sight.* Now there is no doubt but he had offended against the man whom he slue, against the wife of the man whom he had defiled. Yet as if he had offended no creature, he addresseth him to God, and craueth pardon and mercy for his sinnes of him onely.

So

So this is the true repentance, where men and women although they haue offended the creatures; yet they run to God onely to seeke remission. And indeed this is the right way: for why? it is onely God that can forgiue them their finnes, although they haue offended men & women: there is no man nor woman that is able to purge their conscience, to take away the guiltinesse of sinne in their conscience. It is onely God, who by the vertue of the blood of his Son doth purge the conscience: Therefore they adresse them to God onely. Properly also it is him whom they haue offended, for as for men and women they may escape their eies: but it is not possible that they can escape the all-seeing eye of God, who seeth the sins of the heart as well as the sins of the body. Therefore in respect of his all-seeing eye; it becometh them specially to haue recourse to him, & to adresse them to him onely. This is called the godly sorrow.

In this part ye haue onely this to beware of, for the diuell is euer ready at thine hand: and this caution is not onely necessarie for an hard wilfull heart, but if men and women through the weightinesse of their finnes conceiue ouerdeep sorrow in their hearts, in this case they would be helped. For I say, at that time the diuel is present; and so soone as he perceiueth thee beaten downe with the consideration of thine owne sins, that thou art as it were presently in the pit of hell, then he is busie to make thee to doubt, to make thee to despaire, and to make thee to thinke that thy finnes are so many, so vglie and so great, that the Lord wil neuer forgiue them; and casteth in this or that stay before thee, to terrifie thee that thou come not to seeke grace at the throne of grace. Therefore men should in this point take heed to themselves, they should remit their cogitation, & not hold it euer fixed vpon the consideration of the vglinesse of their finnes and weightinesse of their iniquities; but thou oughtst to remit these cogitations sometime, to take thee to the consideration of the mercy of God, to hoise it vp to the consideration of the great goodnes of God, to the infinite store of mercy which he hath promised to penitent sinners in Christ Iesus.

A caution to be obserued in this part of repentance.

So when thou art cast downe, and the diuell would draw thee to desperation, withdraw rather thine heart to the consideration of the riches of the mercie of God: And whatsoever thou thinke of thy selfe, (and the more abiect, so thou end in humilitie, and not in desperation, it is the better) thinke nothing of God but more then excellent, and of his mercy as a thing that passeth all his works, an infinite thing that cannot be compassed. For of all sinnes that can be committed, I esteeme this the greatest, when a man in his heart will match the greatnesse of his iniquitie with the infinite weight of the mercie of God; when the diuell by his suggestion maketh thee to beleue that thy sins are greater then the mercy of God, and his mercy although it be infinit, lesse then thy sinnes. Of all sinnes I thinke this the greatest; for in this thou spoilest God of his maiestie, of his infinite power, thou makest him not a God: For if he were not infinite in all things, he were not a God. So I say, in true dolor to prevent this thing, men must not sticke perpetually vpon the consideration of their sins, but sometime it is necessary that they withdraw their cogitation. This sorow, where it is, appeareth in the effects: For if the effects of it appeare not in thy life, thy repentance is not true.

What is the
greatest sinne
a man may
commit.

The effects
of this godly
dolor.

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Where this godly dolor is, first it bringeth forth in that person a hatred of that which God hateth, it maketh that person to agree with God, in that he hateth the thing which God hateth, and loueth the thing which he loueth. It worketh then first an hatred of sinne which God hateth: This hatred of sinne bringeth forth a turning from sinne: For I could neuer turne from it if I hated it not. This turning from the sinne bringeth forth a flight; that is, a further turning & continuance in departing. This flight from sinne bringeth forth a care and studie how to please God; and this studie bringeth a more earnest care how to hold fast y hold of him which thou hast gotten, & to retaine his fauour which thou hast felt. All these effects flowe from the right sorrow & dolor.

Why this part
of repentance

This part of repentance is called mortification, or (as the Ancients call it) Contrition. It is called mortification; because

cause by the power of the Spirit which worketh this dolor, ^{is called mortification.} sinne is mortified. It slayeth the lusts and affections that are in me, it taketh away the strength and power of sinne within me: in respect of the which slaughter it is called mortification. For Christ not onely ouercame sin and death, & hell by vertue of his death perfectly in his owne person, but he spoyled sin and death of his power, and caried such a rich & honourable triumph ouer them all, that sin hath lost his power, and death hath lost his sting. So that whosoever can get hold of Christ and his power, by the vertue thereof sinne shall die in him, and his affections shall be dayly by litle & litle slaine. In respect of the which effects, this part of repentance is called mortification. Of this godly sorrow springeth the other part of repentance, whereby we turne our hearts to God & apply the mercie of God to our selues. And this part is called by the Prophets conuersion: by the Apostle himselfe, Rom. 2. Circumcision of the heart. And Christ speaking of repentance, he speaketh of it vnder the name of conuersion, as the chiefe part of repentance, speaking to the men of Galilee, Luk. 13. *Except also ye repent, ye shall all perish also:* that is, except ye turne also. This conuersion whereby our hearts are turned vnto God, floweth from this godly sorrow: But take heed, this turning is not the first effect; it is not wrought in an instant of time. It is not possible that the conscience that is onely terrified with the sight of the owne sinnes can turne vnto God. It is a great matter to the heart that feeleth the wrath of God in so great measure, to wrastle out against desperation, much more to turne vnto him. It is a greater matter to the soule that is vnder the feare of hell and euerlasting death, to turne vnto him: But so long as I find him a fire burning me vp as stubble, no question, I must flie from him. So long as the present torment remaineth in mine heart, it is not possible that I can turne to him. Therefore there goeth before this turning a feeling of mercie, a feeling of his peace, a feeling of his sweetnesse whereby I find his wrath pacified, I find his furie pacified. And were not this taste of mercie, I would

Note

A feeling and hope of mercie goeth before conuersion.

neuer

neuer turne vnto him. But from ſy time that mine heart getteth a taſte of his mercy, a taſte of that peace ſy paſſeth all vnderſtanding, wherby I find his wrath to be pacified, the terrors of my conſcience to be quieted, & the fire of his wrath to be quenched; then I begin to turne to him, to beleeu in him, and to apply the promiſe of mercie in particular to my ſelfe, which I durſt in no wiſe do ſo long as I felt nothing but the fire of his wrath vpon my conſcience. Vpon this feeling I ſay, ariſeth the application, and vpon the application riſeth the turning vnto him. So this feeling of wrath (in order) although not in time, goeth before the turning vnto God. The turning bringeth forth a ioy and gladneſſe for mercy that he hath gotten, & this ioy bringeth forth a loue toward him.

As the other part bringeth forth an hatred of ſin: ſo this part bringeth forth a loue toward God. This loue againe bringeth forth a care and ſtudie to pleaſe him, and this care and ſtudie bringeth forth an appetite of reuenge and indignation againſt thy corruption, ſo that thou wouldeſt be reuenged vpon thy corruption which made thee to ſinne and offend againſt him.

Why this part
of repentance
is called viui-
fication.

And this part of repentance, in reſpect of the great and manifold effects of it, is called Viuiſication: As the other part is called mortification, ſo is this called viuiſication, in reſpect the Spirit of God maketh a new creation in vs, maketh vs vp as new creatures of old, endeweth our hearts with new affections, our ſoules with new qualities, & bringeth forth in vs living motions, actions and cogitations which are called living, becauſe as they proceed from a living Spirit, ſo they carie vs to life euerlaſting. They are called alſo living in reſpect of thoſe dead actions which we brought forth in former times, which were called dead, not onely in reſpect that they flowed from the fleſh, that is, from corruption, but becauſe they caried vs vnto the death of body and ſoule. In this reſpect I call this part viuiſication; others call it confeſſion; and it getteth this name in reſpect the ſoule that is quickned, cannot but burſt forth into the praiſe of God, and
glorifie

soules by confessing your finnes to the world. The confession of *Dauid*, *Psal. 51.* serueth it to his shame, or to his honour? No; of all the deedes that euer he did, it is counted in all ages, the most notable and honorable deede. So, let not the diuell deceiue men in this poynt. As to the kinde of repentance which proceedeth of desperation, it is nothing worth, it turneth not the heart nor the minde; but this repentance which turneth the hearts of men, proceedeth of the Spirit of Christ: So, it is the Spirit of Christ that is the worker of this true dolor and conuersion.

As to the instruments which he vseth in working of it, they are two: First, the Law: next the Gospell. He must first bring in the Law, to bring vs to the acknowledging of our sinne: For, except the Law did threaten vs, we would neuer come to the knowledge of our finnes. Then next, he bringeth in the Gospell, the promises of mercy and grace freely offered in Christ and through Christ, to all them that beleue. So the Gospell cometh in the second roome. By the Gospel he worketh faith, & after he hath wrought faith, he draweth out exhortations out of the Law and out of the Gospell, that according to the Law we may conforme our liues, and obey the same in all time to come. So, the Law and the Gospell are the means, whereby repentance is wrought in the soule of man: exhortations out of the Law and Gospell, are the meanes whereby a good life and conuersion is continued among men.

As to the Author, he letteth vs see that this gift groweth not in our owne breasts, nor it proceedeth not of our selues, nor from any creature in heauen or earth, but from God onely: it is the gift of God, giuen freely for Christ Iesus his sake. For ye may consider with your selues, and looke how impossible it was to make our selues the sonnes of men: far more impossible it is for vs to make our selues the sons of God. And by repentance we are made the children of God, companions to the Angels, and sonnes of light. So, that the second creation which is wrought in vs by the Spirit of repentance, is a farre more great and excellent worke, then

then our first creation in this world.

In this part of repentance, whereby we are assured of the mercy of God, as there is a caution in the other part to be obserued, so there is a caution here to be taken heed of: for our nature is so wicked and corrupt, that it cannot hold it selfe within bounds, nor containe it selfe in any mediocrity. But as when we finde the fire of Gods wrath in any measure kindled for sinne, we would looke backe to desperation: So if the conscience be acquainted long with the ioy, with the taste of his mercy and of his peace, the diuell in this world deceiueth vs, and draweth vs to presumption. Therefore as before, being cast downe with the consideration of thine owne sinnes, to eschue desperation, thou withdrawest thy consideration to the mercy of God: So now, to eschue presumption, thou must cast backe thy thoughts to the consideration of thy selfe, of thine owne sinnes and iniquities, and looke what thou wast before thou wast called to repentance. This is the way to hold thee low and humble, and to distinguish grace from nature.

A caution to be obserued in this part of repentance

As to the sorts of repentance: Of true repentance there are two sorts; an ordinary repentance, wherein euery Christian is bound to walke all the dayes of his life: and an extraordinary and a speciall repentance. The ordinary repentance is this, when any man after he is called to the participation of grace, falleth into some speciall sinne, the rising from that sin I call a speciall repentance, as *Dauids* rising. In this ordinary repentance we are commanded all to walke: the speciall repentance should waken them, that are fallen into one speciall vice or other. From the extraordinary, we should beseech the Lord to preferue vs. Always, if we fall, the Lord waken vs. Now ye haue heard the parts of repentance, according to the order and diuision which I haue layd.

Two sorts of repentance.

There is nothing farther to be spoken of this head, except onely this: We ought to praise and thanke God for the victory that we haue gotten ouer our selues through him: We haue to consider and see, how farre we are bound vnto him,

Conclusion.

him, that he should haue had such a speciall regard vnto vs vile sinners, that he hath poured out streames, heapes and conduits of his mercy among vs; which he hath denied to others, who in the iudgement of the world, were in a better case then we. The consideration of this, no doubt, will raise a thankfulness in vs, and moue vs to consider, how farre we are bound to so gracious a God. As for the gift it selfe, seeing it is not in vs, we ought euer to be instant in seeking of it. Therefore I recommend this repentance to be sought of euery one of you. And ere we go further let vs pray for it, both to our selues and others.

Then remember the things that haue bene spoken. What is the chiefe thing that yong men should flie, to wit, the lusts of the flesh: & what is the chiefe thing that they should follow and strictly pursue, the gift of repentance. Therefore from your hearts seeke this gift. And ere we go forward to the rest of our action, let vs pray for it, and pray that this matter may haue a good issue and succede well, & that for the righteous merits of Christ. To whom with the Father and the holy Ghost be all honour, praise and glorie both now and euer.

The Sermon being ended, the Minister directeth his speech to the Auditory assembled for the time, in effect as followeth.

IT is not vnknowne to you all (welbeloued in Christ Iesus) how many means and sundry wayes, the Lord hath to waken a sleeping conscience, to bring men to the confession of their sinnes, and to make them to seeke grace and mercy at his hands. And as he lacketh no store of instruments and meanes, so it hath pleased him of his mercy, to the saluation of his soule who is penitent, and to your good example who heare, to worke this motion in the heart of this noble man: in such sort that he is content from his hart, vpon his knees to acknowledge and confesse those sinnes whereby he hath offended the maiesty of God, and giuen euill example to the meanest and poorest of you. And to let
you

you vnderstand that this confession is willing and from his heart. It is true, and none of you can pretend ignorance of it, that by the liberty of the Actes of our Church and custome receiued, it had bene lawfull for him, according to the order, in his owne Church to haue made satisfaction: yet, such is the willingnesse of his owne heart, that for the better satisfaction of you that are indwellers in this City, he is content in this chiefe part and Church of the country, and in that same place, where he last shed innocent blood, to reparaire the same, and in the presence of you all to seeke mercy at the God of heauen. The Lord hath put this motion in his heart, and that not suddenly nor of late; but he informed our brother *Iames Gibson*, a long time before his Maiesties departure out of this country, and desired him to come and shew vnto vs, y^e he was willing to make satisfaction to the Church, not onely for his murther and bloodshed, but for taking the name of God in vaine; and for euery thing wherein he hath abused himselfe; and for all his offensive & rash speeces: & generally, for euery thing, wherein he hath offended the least of you. Which if we had vnderstood, we had made more haste to require the praetise of it sooner. Alwaies we haue euery one of vs to thanke God, that he hath so moued his heart, and to beseech of the Lord that it may be from his hart, & that he may declare the effects of it in all time to come. Therefore (my Lord) ye haue no further ado but fall on your knees, & craue of God mercy and pardon for your sinnes whereby ye haue offended him. The Lord of his mercy grant it you.

THE WORDS WHICH THE EARLE
Borhuell, &c. vttered, being vpon
 his knees :

*I would to God, that I could make such a Repentance as
 my heart desireth: and I desire you all to pray for it.*

The Lord of his mercy, grant it to him, and to vs all. Amen.



THE SIXTEENTH
SERMON, VPON 2. TIMO-
THIE 2. 15. IN WAY OF EXHORTA-
tion to the Prouinciall assemblie of the Pres-
byteries of Louthiane, holden at Edin-
borough the 16, of September, 1589.

2. TIMOTHIE, 2. 15.

Studie to shew thy selfe approoued vnto God, a workeman that needeth not to be ashamed, deuinding the word of truth aright.



T is not vnknown vnto you (Brethren) that in *Timothy* we haue the true patterne of a profitable Pastor set down, how he should behaue himselfe in all things, what he should do, what he should leaue vndone; what he should follow, what he should flie: In euery thing he is forewarned, but chiefly among many, of one thing, that he study not to please men, that he hunt not for their praise and commendation. For why? Experience from time to time hath taught, y^e these men haue not onely endangered their owne estate, but hazarded also the whole estate of the Church. As namely, there were two in his owne time, in the dayes of *Timothy*, who to get a name among men, that they were very curious disputers & subtill reasoners, moued doubts vpon euery thing, chopped & changed with the truth of God, as if it had bene the prophane word of man: & at y^e last, they began to moue questions, & raise some doubts vpon y^e very articles of our belife. And the spirit of the diuell so carried them forward, that from doubting, at the last, it came vnto a plaine defection.

They

They denied the article of the resurrection in particular. So they did not onely lose themselves and poisoned the Auditorie, but they perverted the truth of God, so farre as in them lay. From these mens example, the Apostle forewarned his Disciple, and in him euery Pastor, that they beware not onely of this vaine iangling about wordes, (specially in matters of conscience,) but chiefly beware of the roore & fountaine, from whence they spring, to wit, of that naturall selfe-loue, which we nourish all in our bosomes, and are so loth to part with in our whole life.

And we haue an example before our eies in our time, of a man going about to make himselfe great, and to get the praise of men: who in the end, not onely hazarded his own estate, but endangered the estate of the whole Church, so far as lay in him. So, as the example of *Hymenæus* was meete to moue *Timothie*, to beware of such a vice: even so, let the example of our *Hymenæus*, which is yet in our eyes, moue vs, that we fall not into the like snare, that we cast not only, not to hunt for the praise of men, but also that we apply vs to eschue the root and fountaine from whence it springeth; to wit, that naturall selfe-loue, whereof euery one of vs hath a portion. And since we are entred into the schoole Christ, let vs study to learne that one lesson, to renounce our selues. The Lord giue vs hearts to learne it, and make vs to be borne againe in this life, and to renounce our selues in this life, which are not the workes of man, but the singular workes of God renewing man.

Now as he hath shewed him, what he shall eschue; and that this is the vice which he should chiefly flie: so in this 15. verse, he beginneth to admonish him, that the contrary of it is the chiefe vertue which he should embrace, and the onely thing which he should aime at, during his whole life: to wit, he should *Study to be approoued of God*. For seeing there is no workman, but he wisheth to sute his worke to be allowed of, (this is a common instinct in vs with the rest, to seeke to be approoued:) therefore the Apostle informeth him and admonisheth him, what sort of approbation he

M. Patrik A-
damson, late
Bishop of S.
Andrewes.

shall seeke, at whose hands he shall seeke it, and after what manner he shall come by it.

The heads to
be intreated
of.

So for the present we haue these three things to speake of: Of the sort of approbation that a Pastor should seeke: at whose hands he should seeke it: and how, and after what manner he shall obtaine it. As to the sort of approbation, it must be spirituall & godly, flowing from the Spirit of God, and not from flesh and blood. And as it must flow from the Spirit of God, and not from flesh and blood: so must he seeke it at the hands of God onely; and not of any creature living. Study to be allowed of him; for why? suppose men would allow of thee, thou art not the more approued. For if thou in stead of others shouldst praise thy selfe, thou art neuer one haire the better. For if a man honour himselfe, (saith our master Iohn, 8.) his honour is nothing worth: and he whom men commends, (saith the Apostle, 2. Cor. 10. 15.) is not approued; but onely he is approued whom God commendeth. Therefore, let vs not seeke honour one from another, but let vs seeke the honour which cometh from God onely: let vs studie to be approued of him onely; for obtaine we his approbation, we shall get the other two, for there is but three in all: For if God approue vs, he shall make our owne conscience approue vs. And haue we our owne conscience and God within our conscience to allow of vs, we haue two of the best; for these two will neuer leaue vs, they will stand by vs here, and when it cometh before an higher Tribunall, they wil make vs ioyfull. And as to the third sort which is by men, where these two go before, we shall haue the Church of God (no doubt) and good men to approue vs. For where God and conscience calleth a man inwardly. this God maketh his Church by their testimony to ratifie his calling outwardly. As ye see he commanded the Church to separate *Paul & Barnabas*, to the worke whereunto he had called them inwardly; so, obtaine we his approbation, & we shall haue all the three. Therefore let vs looke to none but his; we looke to his approbation, when we looke to our selues: then honoureth he vs, when

we honour him. When we seeke nothing but him, then seeketh he vs and our weale. And it is far better for vs that he seeke our good, then that we our selues seeke it. For he can and may seeke it best. Therefore let vs studie to seeke God and his honor, that God may seeke vs and our honor.

And will we looke who hath sent vs forth, who employeth vs, who made vs Embassadors in stead of Christ? we shall find that we ought to studie to please none but him. We are not subiect to render account to any but to him. To him we are subiect indeed: therefore it is necessarie that we studie to be approoued of him. Now to come by his approbation, the Apostle sheweth vs what way we may proceede, & how we shall behaue our selues; namely, that we do two things, First, that we studie, that is, that we haue a sound care to present our selues before him; Next, that we studie to present our worke of the ministry before him; as he would say, that we studie to take heed to our selues and to our office. *To our selues*, that we be good Christians, *to our office*, that we be good Pastors: for he will neuer be a good Pastor that is not a good Christian: Therefore the first thing that he must take heed to, is to his person, that he studie to present himselfe, get accessse to his countenance and stand before him. Now there is no standing before God but in puritie, and by puritie of the heart: it is the pure heart only that looketh vpon God and standeth before him. For *Blessed are the pure in heart*, (saith our Maister, Math. 5.) *for they shall see God*. The heart againe is no way purged but by faith; so it is by faith onely that we stand & present our selues vnto God. The good Pastor to get himselfe approoued, must studie for the increase of faith and sanctification. For he shall neuer teach with authority and power, except he feele in himselfe the thing that he would haue wrought in others: how shall he prease to sanctifie others, who is not sanctified himselfe? how shall he teach holily who is not holie? So we must studie for our owne particular sanctification, that while as we preach saluation to others, we be not reprobates our selues.

Next

Next we must studie to present our works, and how we haue trauelled before him. That is, we must studie to shew our selues good Pastors as well as good Christians; and to this effect he letteth vs see what properties are required in particular of vs, to do the part of a Pastor. And first of all he sheweth vs, that we must be workmen, not idle; for the ministerie is a worke and no idle businesse: And in respect that men may worke and all out of frame and out of order, therefore he adioyneth, we must be such sort of workmen that neede not be ashamed, that is, workmen without reproofe.

The worke of the ministerie standeth in two points, in ruling & teaching; the third thing that he must do, as he must be a worthie workman, so he must be a skilfull workman, that can cut aright and worke rightly; and in the end of the verse he sheweth him whereupon he shall worke, & wherein he shall trauell; to wit, vpon the word of truth. And because these things cannot be done without great trauell, he biddeth him studie for them all. So to come backe, the first thing that we must take heed to: We must take heed that we be not idle. And it is required of vs y^e we be workemen, that is, the ministerie as I haue said, is a worke and no idle businesse. That it is a worke, I haue many places to proue it, but there is one in speciall out of the 1. Thessa. 5. 12. where the Apostle saith, I pray you acknowledge those that labor among you, and haue them in great estimation for their works sake. So the ministerie is a worke, and that we are workmen, Acknowledge, saith he, those that labor among you, and haue them in most great estimation for their works sake.

The worke of the ministerie standeth in two points, in ruling, and in teaching; and these are the two points: for ruling we haue 1. Thes. 5. 12. where it is said, *And rule you in the Lord.* And as for teaching, the 17. verse 1. Tim. 5. Chap. letteth vs see y^e they must labor in the word. Now by reason that men may worke, and worke out of frame; and that men may labour diligently, and yet out of order: he
 adioyneth

adioyne, that they must be such workmen as neede not to be ashamed; as he would say, worthe workmen and without reproofe. For the ministerie is a worthe worke, *He that seeketh the office of a Bishop,* (saith the Apostle) 1. Tim. 3. doth *seeke a worthe worke.* So he must be a faithfull and a worthe workman. To do the part of a faithfull and worthe workman, he must do two things; he must not onely rule, but rule rightly; he must not onely teach, but teach skilfully: That he must rule rightly, we haue the Apostle for vs, 1. Tim. 5. 17. where he saith: *The Elders that rule well* (and not onely simply the Elders that rule) *are worthe, &c.* Now to rule rightly, it is as the Apostle speaketh, 1. Thes. 5. To rule in the Lord: to rule in the Lord againe, is to rule spirituallly, in spirituall affaires as the Lord did.

What it is to rule in the Lord.

To rule in the Lord, is not to rule as a Lord: For we preach Christ Iesus to be our Lord, (saith the Apostle) and we are your seruants for his sake. So to rule in the Lord, is not to rule as a Lord, but vnder the Lord as a seruant. To rule in the Lord, is to rule as he did. Now he saith of himselfe, Math. 18. *That he came not downe to do his owne will, but his Fathers will who sent him:* So as the Lord ruled not after his owne will, much lesse must we rule after our will: yea not after the will of the Prince. We must lay all sorts of wils aside, and follow the will of God onely. For so many conclusions and determinations as flow from the will of man, yea although they were the will of the Prince, beside the warrant of Gods word: they are as many nullities, and haue no power to strike vpon the conscience, no more then \S Popes. Buls. So he must lay aside all sort of will, and rule after the Lords will. For his wil is perfect, good and holy, (as the Apostle speaketh. Rom. 12. 2.) Further, if he will rule as the Lord did, he must rule carefully and very diligently; for as it was his meate and drinke (as he speaketh himselfe) to do the worke of his Father, so we must be carefull and preferre his worke before any worke of our owne, although it concerne our body neuer so neare.

To moue vs to diligence we should remember, that we haue

haue the Citie of God to watch ouer, we should remember that we haue the spouse of Christ to present as a pure virgin, and we haue the lambs of Christ committed to our feeding; for that threefold repetition of our Maister bidding *Peter feede his lambes*, what required it but diligence? And who is able to answer to the meanest of these things? And yet I haue not spoken the halfe of the things that are requisite. So that I maruell not if of old and of late also, there be many loth to enter their shoulders vnder so heauie a burthen. But it is a great maruell that any should be found that can intrude himselfe to so weightie and hard a worke. Who euer he be that runneth so vsent, he will neuer do good in this worke.

As he must rule rightly, so he must teach skilfully; and this is set downe in the end of this verse, where he biddeth them deuide the word and deuide aright. As to the former speech it is a borrowed kind of phrase, wherein the Apostle alludeth to two things, first to the bread of the familie, comparing γ word to household bread, & vs to stewards, who are the deuiders of γ bread. As it is required in a steward of a great familie that he be discreet: in such sort that he haue a respect to euery mans age, abilitie and disposition, and deuide to them thereafter: So in vs that are the dispensers of this blessed word, there is a speciall kind of dexteritie wished, that is, the gift of discretion, whereby we may skilfully and fruitfully deuide to euery one. He that will do the part of a skilfull Teacher, must be a faithfull interpreter, and a skilfull applyer, to interpret faithfully: he must take heede to three things chiefly: first he must take heede to the meaning of the Author, that he take vp his true meaning so neare as he can. To take vp his meaning truly, he must first take heed to the words what they signifie, he must trie their signification, & after triall gather such a meaning as the words may beare, and as their signification may agree with: for if he gather a contrary meaning, or another then they may import, he is not an interpreter of these words, but a peruerter of them. Next, to see if the meaning be right, he must confer
them

thé with other parts & places of the Scripture: see how it agreeth with the analogy of faith. And if he finde any harmony, there is no doubt but the sence is true. The third thing that he must do, he must take heed how the words are placed, in what order they come in, what relation they haue to the things that go before, and also how they are fastened with the things that follow. But he that would interpret truly, must chiefly take heede to the Scriptures: for all true interpretations must be sought out of the Scriptures: for seeing that all truth is contained in the Scriptures, there can be no true interpretation but that which floweth from thence. Men should not be leane'd to where they want Scriptures; for no man should vse a lie to interpret a truth: and the words of men without Scripture are onely lyes and vanities. Also if the interpreter would be sensible as he ought and should be, of force he must vse Scripture, he must conferre place with place: and that thing which he findeth obscurely spoken in one place, he wil finde it more clearely spoken in another. So, many Scriptures are necessary, and he that would interpret truly, must haue many Scriptures in his memory. Therefore we should pray for holy memories; for our old memories wil not keep these things, they must be sanctified memories that shall keep holy things. As he must be a faithfull interpreter, so he must be a skilfull applier: for he must *Decide the word aright*. It is not ynough that he apply, except he apply it also skilfully: So application is necessary, skilful applicatiō, I say, is necessary. As it is not possible that we can feede vpon food, except it be applyed to our mouth; as little is it possible, that our soules can feede, except the food of them be applyed. Indeed things would be applyed skilfully: for as if the foode be applyed to any other part but the mouth, the application serueth not; euen so it is in spirituell things, if they be not applyed to the right parts, and to the right diseases, the applicatiō may do them more euill then good. Therefore it is necessary, that he who would do the part of a skilfull applier, do know the faults and diseases of his flocke; which is

not possible to be done in this Towne , except it were de-
 uided into parishes, that euery one might haue a reasonable
 number to come to him, that he were acquainted with, and
 accustomed with their manners and behauiour. This ap-
 plication, is a chiefe point of the Pastors office : for there is
 no edifying beside it: there is no obediēce to God but by it.
 And therefore, as by interpretation he informeth the mind,
 and maketh it to vnderstand what he should do , what he
 should leaue vndone : So by application he should subdue
 the will, that it may giue obedience and follow the vnder-
 standing.

Then in a word, we see that the gift of gouernment, and
 y^e gift of exhortation, are necessarily requisite to be in a Pa-
 stor in some measure, in such sort, y^e he cannot be a Pastor, ex-
 cept he haue a part of both these gifts, as I haue said, in some
 measure: And therefore ye haue to take heede to your ad-
 mission in admitting of yong men , ye should see how they
 haue profited in both these gifts. And that act which was
 made in the last prouinciall assembly, would be taken heede
 to, that none be placed in this office, except he haue learned
 by time the gift of gouernment, together with the gift of
 teaching in some measure. And as for application it is so ne-
 cessary, if it were no more but to turne ouer y^e very words of
 the text vpon the Auditory, it must not be left; yea, and the
 nearer that we go to Gods word , the application is
 so much the better : for his word must euer haue a greater
 force with it then any other word . And when the people
 heare that God speaketh , and not man, it striketh a great
 reuerence in the hearts of the auditory: And so much the
 more, when we consider the worthinesse and dignity of the
 subiect, whereupon we ought to take these paines and are
 to intreate.

The Apostle calleth it here the word of truth. The more
 notable that any subiect is, it would be so much the more
 wisely handled; And we haue not such a notable subiect as
 this , for there is not a subiect that hath these epithetes, to
 be called sound, wholesome, holy and true, but this. And
 beside

beside this, there is neither health, soundnesse, truth nor holinesse: Therefore we should not choppe nor change with the word, as if it were a vaine word, but with great humility it would be handled.

But who is able to do these things, or to answer to the meanest part of them? These things craue an exact diligence, a singular care and a painefull trauell. They are not purchased by sluggishnes, they will not giue vs leaue to employ our selues else-where, but they take the whole man, yea the whole thing that he may do, if it were more. And therefore in respect of this, the Apostle vseth the word *Study*, shewing vs that these things are not gotten without *study*; that is, without an earnest care and great diligence. All things whereunto a Pastor should *study* may be taken vp in two words: In faith, and in a good conscience. *Study* we for these two, there is no doubt but we shall take heede both to our selues, and to our office. And these two we cannot keep, except we study for the third also, which is the keeper of all the rest; to wit, the holy Spirit. We must study to entertaine and nourish him, and this is done chiefly, by praying in the holy Spirit: Therefore, we should be acquainted with prayer, and be instant in it, that the Lord would not withdraw his holy Spirit from vs; but rather increase the power thereof from day to day, that we might finde by experience, and by a sensible feeling, the truth of his heauenly promises within our selues, and speciallie of that promise of life euerlasting. To the which life, Christ Iesus, that great Pastor of the sheepe, who gaue his life for his flocke, bring vs. To whom with the Father and the holy Spirit, be all honor, praise and glory, for euer and euer. Amen.

FINIS.

du Ep. ...
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