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2023

Hands-On Activity: Learning about Literacy in the Early Modern World

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Hands-On Activity: Learning about Literacy in the Early Modern World

Rationale:

This activity draws inspiration from the NEH seminar readings by Saenger, Thomas, Camille and Stallybrass. It could serve as a preliminary activity prior to assigning and discussing some (or all) of these readings. It is meant to be used in an introductory course on the Reformation or Pre-Modern/Early Modern Europe, although it can certainly be adapted for more advanced courses.

Students are frequently intrigued by the invention of the printing press in 1450. They acknowledge the speed at which printing presses spread across Europe by the end of the sixteenth century. They are stunned by the fact that in the manuscript age, “a single large book like the Bible required as many as 170 calf skins or 300 sheep skins.”¹ They, therefore, appreciate the role of the printing press in producing books more quickly and relatively more cheaply. It is sometimes more challenging, however, for students to internalize the fact that increased book production did not equate overnight with increased literacy. Moreover, students are frequently unaware that the term “literacy” itself encompassed a wide spectrum of skills. This activity is meant to help students grapple with these realities in a more interactive and, hopefully, meaningful way.

Materials Needed:

Required:

1. Two excerpts from the Italian *prediche* or sermons of Italian preacher, Bernardino Ochino. (Accessed from GoogleBooks. Digitization from the Bayerische Staatsbibliothek.)
 - a. Predica IX: *Come doveremo rispondere al demonio quando ci tenta, & particolarmente, nell'ultimo della vita nostra.*
 - b. Predica XXI: *Del testamento che deba fare il Cristiano.*
 - c. Note: These two sermons are extracted from Bernardino Ochino, *Prediche di Bernardino Ochino da Siena. Novellamente ristampate & con grande diligentia rivedute & corrette. Con la sua Tavola nel fine.* ([Basel]: [Michael Isengrin and Pietro Perna], [ca. 1549]). (They were originally published earlier in Geneva by Jean Girard in 1542-1543, but the Isengrin/Perna edition is a better typographical product and somewhat easier to read, hence its inclusion here.)
2. Bernardino Ochino, *Sermons of Barnardine Ochyne, (to the number of .25.) concerning the predestination and election of god: very expedient to the setting forth of his glory among his creatures. Translated out of Italian into our native tongue, by A.C.* (London: John Day, dwelling over Aldersgate beneath S. Martins, 1570). (Digitization available through EEBO.)
3. Martin Luther, *Passional Christi vnd Antichristi* ([Wittenberg]: 1521). (Digitization from the Bayerische Staatsbibliothek.)
4. Martin Luther, *Passional Christi und Antichristi*, with English translations added. Available at the following website: https://www.uni-due.de/collcart/es/sem/s6/txt02_1.htm
5. Question sheet
6. Notebook and Pen/Pencil or Computer

¹ Eugene F. Rice, Jr. and Anthony Grafton, *The Foundations of Early Modern Europe, 1460-1559*, 2nd ed. (New York: W.W. Norton & Company, 1994), 3.

Optional Readings (if used as a preliminary activity to the readings mentioned in the rationale):

1. Paul Saenger, Chapter 15 “Written Culture at the End of the Middle Ages,” in *Space Between Words: The Origins of Silent Reading* (Stanford: Stanford University Press: 1997).
2. Keith Thomas, “The Meaning of Literacy in Early Modern England,” in *The Written Word: Literacy in Transition* (Oxford: Clarendon Press, 1986), 97-131.
3. Michael Camille, “Seeing and Reading: Some Visual Implications of Medieval Literacy and Illiteracy,” *Art History* 8, no. 1 (1985): 26-49.
4. Peter Stallybrass, “Books and Scrolls: Navigating the Bible,” in *Books and Readers in Early Modern England: Material Studies*, eds. Jennifer Anderson and Elizabeth Sauer (Philadelphia: University of Pennsylvania Press, 2002), 42-79.

Objectives:

After completing this activity students will:

1. Reflect on how they define and describe the term literacy and how this shapes their understanding of literacy in an early modern context.
2. Discuss how language skills and barriers shape literacy.
3. Explore how paratextual elements help readers navigate a book and potentially aid literacy.
4. Discuss the advantages, limitations, and role of illustrations in early modern literacy.

Activity:

Introduction:

Before students begin interacting with any materials, they should write on the following question for 5 minutes: “In your opinion, what does it mean to be literate?” After giving the students a few minutes to write, the class should discuss their responses. The teacher can make a list of common characteristics on the board as the discussion proceeds.

Body of Activity:

1. Students will individually be asked to examine each of the primary sources listed in the materials section and answer questions on the accompanying worksheet.
 - a. Source #1: Ochino’s Italian *Prediche*
 - i. Most likely, all students will not be proficient in the Italian language. As such, the goal of this part of the activity is for them to recognize the difficulty in reading something in a foreign language. It is expected that students will not be able to answer many of the questions for this part. Instead, they should reflect on what is challenging for them. When we later discuss the activity as a class, they can consider how this might help them appreciate the challenges of a non-Latin literate individual trying to read something in Latin or even in an unfamiliar vernacular or dialect.
 - b. Source #2: Bernardino Ochino, *Sermons of Barnardine Ochyne, (to the number of .25.) concerning the predestination and election of god: very expedient to the setting forth of his glory among his creatures. Translated out of Italian into our native tongue, by A.C.* (London: John Day, dwelling over Aldersgate beneath S. Martins, 1570).
 - i. Students should navigate to sermon 21 (“How a Christian ought to make his last will and testament”) and sermon 22 (“How we should answer the devil when he tempteth us and namely in the end of our life”). These are Anne

- Cooke Bacon's English translations of the sermons that the students examined in Italian.
- ii. Students will read over these sermons, summarize them, and then reflect on how reading these sermons is easier than the previous ones, as well as any challenges that they are still facing. Here students presumably will have a much easier time reading the sermons, but they may be unfamiliar with black letter type and reading something in sixteenth-century English. As such, this can help them reflect on the challenges of building literacy when characters or the style of the prose is unfamiliar.
 - iii. Students will also be asked to examine the book as a whole and determine what is about. In so doing, students should pay attention to the form of the book and reflect upon how paratextual elements can help and shape the way they approach the book.
 - iv. Students will pair up with a classmate and read aloud part of one of the sermons to each other. In engaging in this activity, students will grapple with the way in which orality intersects with literacy. For example, does reading aloud and working with someone else help them navigate words in the text with which they were struggling?
- c. Source #3: Martin Luther, *Passional Christi vnd Antichristi* ([Wittenberg]: 1521) (Digitization from the Bayerische Staatsbibliothek.)
 - i. Students should pick two pairs of images from this text and write down what the images are depicting. It is likely that the students may be able to do this to a certain extent, but this part of the activity relies on the students having a certain degree of biblical literacy. Student ability will vary here.
 - ii. Additionally, students likely will be unable to read the German that accompanies the images. In recognizing both this need for biblical literacy and the fact that they cannot read the accompanying text, students will reflect on the advantages and limitations of learning and reading through images.
 - d. Source #4: Martin Luther, *Passional Christi und Antichristi*, with English translations added.
 - i. Students should find the same two pairs of images from the source above and now examine them with the English translation of the text. They will reflect on how their understanding of the content has changed now that they can view the images and easily read the accompanying text.

Conclusion:

1. After working through the sources, student will return to their notebooks and reconsider the question with which the class began, "What does it mean to be literate?"
2. The activity will conclude with a class discussion in which the students reflect on their experiences and realizations.

Handout for Learning about Literacy in the Early Modern World

Source #1: Bernardino Ochino, *Prediche di Bernardino Ochino da Siena. Novellamente ristampate & con grande diligentia rivedute & corrette. Con la sua Tavola nel fine.* ([Basel]: [Michael Isengrin and Pietro Perna], [ca. 1549]).

Predica IX: *Come doveremo rispondere al demonio quando ci tenta, & particolarmente, nell'ultimo della vita nostra.*

Predica XXI: *Del testamento che deba fare il Cristiano.*

1. What is the topic of each of these sermons? Can you summarize Ochino's main idea in each sermon?
2. If you are having difficulty with the above question, why is this the case? Is there *anything* you can read or figure out? Why or why not?

Source #2: Bernardino Ochino, *Sermons of Barnardine Ochyne, (to the number of .25.) concerning the predestination and election of god: very expedient to the setting forth of his glory among his creatures. Translated out of Italian into our native tongue, by A.C.* (London: John Day, dwelling over Aldersgate beneath S. Martins, 1570).

Directions: Find sermon 21 "How a Christian ought to make his last will and testament" and sermon 22 "How we should answer the devil when he tempteth us and namely in the end of our lyfe." Read over each sermon.

1. As before, summarize Ochino's main idea in each sermon. What is the main takeaway from each of these two sermons?
2. These sermons are likely much easier to read than the previous ones. Is there still anything that is difficult for you as you read this? If so, what is it and why do you think you are having difficulty?
3. Now take about ten minutes and examine the entire book. Can you summarize in a paragraph or two what the entire book is about and what it contains? Are there elements of the book's form that help you to answer these questions? If so, what are they and why are they helpful?
4. Pair up with a partner and take turns reading one of the above sermons. Is reading the sermon aloud more difficult or is it perhaps helpful to listen and work on reading it together?

Source #3: Martin Luther, *Passional Christi vnd Antichristi* ([Wittenberg]: 1521) (Digitization from the Bayerische Staatsbibliothek.)

1. Choose two pairs of images. From what you can tell what are the images depicting? How do you know this?
2. What are you having difficulty understanding or reading in this source? Why?

3. Given your experience with this text, do you agree or disagree with the statement that “pictures are the books of the illiterate”?² Why or why not?

Source #4: Martin Luther, *Passional Christi und Antichristi*, with English translations added.

1. Return to the two pairs of images that you chose above. Now, how would describe what the images are depicting? If your answer is different from above, why is this the case?

² Michael Camille, “Seeing and Reading: Some Visual Implications of Medieval Literacy and Illiteracy” *Art History* 8, no. 1 (1985), 26.

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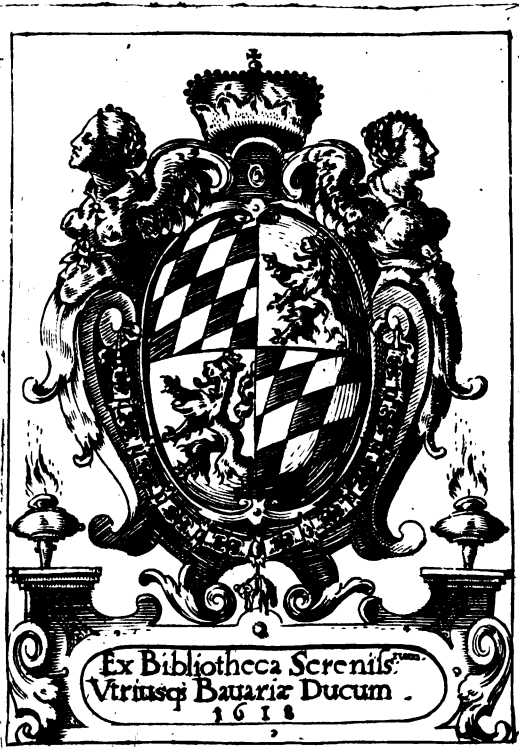
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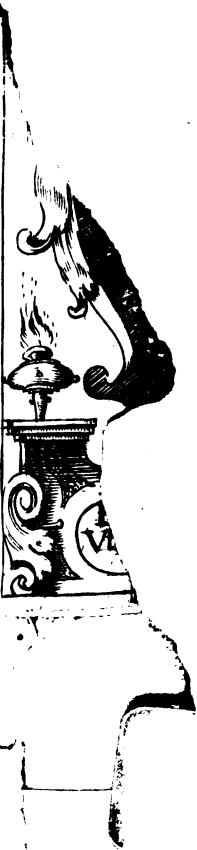
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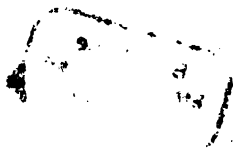
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PREDICHE di Bernardino Ochino da Siena.

*Novellamente ristampate & con grande
diligentia rivedute & corrette.*

*Con la sua Tavola
nel fine.*



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Come doueremo rispondere al demonio quando ci tenta, & particolarmente, nell'ultimo della uita nostra. Predica I X.



I come scrisse santo Pietro, il demonio cerca sempre di deuorarci, & tanto piu nell'ultimo della nostra vita, quanto che importa piu. All' hora vsa ogni impeto, forza, astutia, inganno & malignità. Però voglio vediamo come si douerebbe rispondere, & col fauore della diuina gratia resistere, & preualere contra di lui. 1. Pet. 5.

Esso si sforza, & singularmente quando faremo prossimi a morte, di farci cadere nel baratro della desperatione, ò di farci eleuare in presuntione. Se vedrà che ti confidi in te, ò nell'opere tue, non cercherà di farti desperare, ma piu presto di confirmarti in tale erronea opinione. Ma se vedrà che ti confidi in Dio, all' hora ti scoprirà da vna parte la moltitudine & malignità delli tuoi peccati, & dall'altra, l'ira di Dio, & la sua rigida giustitia. ti mostrerà, che sei in vno inestricabile laberinto, & facendoti sentire le tue iniquità,

in altro modo che non facesti in sanità, si sforzará di leuarti dal core la passione di Christo, & la gran bontà, misericordia, & charità di Dio, & finalmente mostrandoti che sei dannato, addurá in suo fauore in fin' alle scritture sacre.

Rom. 8. Ma io voglio, che delle sue tentationi te ne serua in honore di Dio & salute dell' anima tua, si come fanno gl' eletti, a i quali ogni cosa coopera in bene. In prima voglio, che non ti defenda per buono, ma che accetti tutt' il male che dirá di te, & che pensi, che non dice tanto che non sia molto piu, & che ringratij Dio, che in fino a quel l' vltimo ti fa gratia di farti considerare i tuoi peccati, vsando per instrumento il demonio, acciò che dalla loro cognitione pigli occasione d' humiliarti, & di ricordarti di Christo, il quale per purgargli, non solo gli prese per suoi, ma per essi morì in su la croce. Confessa pure che sei stato vn gran ribaldo, senza scusarti in modo alcuno, & che i tuoi peccati sono innumerabili, accetta che a vn solo non potresti mai satiffare, & che saresti dannatissimo, se Christo non t' hauesse liberato, serueti pure di tutte quelle cose che possano adiuarti per venire in desperatione di te medesimo.

Ma s' il demonio cercasse d' indurti a desperarti di Christo, a questo non debbi consentire
in

in modo alcuno, imo in lui collocare tutte le speranze tue. Et voglio che gli dica, *Sei desperarmi di Christo fuisse bene, non mi ci induresti, imo me ne ritraresti. però nel volere persuadermi ch'io mi desperi di Christo, mi confermi in speranza.*

Diraigli, che nel far morire ingiustamente Christo innocente ha perso ogni giurisdictione che hauesse mai possuto hauere nell'huomo. Et se pur tentasse d'indurti a desperarti, col mostrarti i tuoi gran peccati, voglio che gli dica, *Va a Christo, il quale, si come scrisse san Gioanni, è mio aduocato, 1. Ioan. 2. egli ti saprà rispondere per me disputala con lui, se hai ragione in me, si come dici. Non sai che lui ha presi per suoi i peccati miei, & a essi ha satisfatto superabondantissimamente? Però in me non hai ragione alcuna.*

Et se dicesse, *Non basta la sua morte per saluarti.* Respondegli, *Se Adamo per gustare vn pomo, solo con vn peccato ha possuto dannarmi, & come non bastaranno per saluarmi tanti opere sante di Christo, il quale gustò per me con somma charità acerbissima morte? Se l'inobedientia d' Adamo potè dannarmi, molto piu ha possuto saluarmi l'obedientia di Christo. Imo il dono di Christo supera il peccato d' Adamo, Christo ci ha molto piu giouato, che non ci ha nociuto Adamo. imo*

però che la luce di Christo, ha piu possuto, che le tenebre del primo parente, la bontà di Christo ha superato la malitia dell'huomo, & la sua virtù, la nostra fragilità. Piu è piaciuto a Dio vna sola la crima di Christo, che non gli sono dispiaciuti tutti i peccati del mondo, ha possuto piu Christo in placare Dio, che noi in irritarlo. La vita di Christo è stata piu ordinata, che non è stata disordinata la nostra, & Christo ha operato piu in honore di Dio, che i peccatori in dishonore. Però potrai dire, **1. Cor. 1.** mi basta Christo per saluarmi mia sapientia, giustitia, santificatione & redentione.

Et se gli dicesse, Per saluarti non basta credere in Christo, bisogna offeruare i suoi precetti, bisogna che ami Dio con tutt' il core, & il prossimo come te medesimo, & che nissuna cosa del mondo desideri ò concupisca, il che per che tu non fai, però sei dannato. Se la fede sola bastasse, io anchò sarei saluo & tutti i demoni, imperò che si come è scritto, **1ac. 2.** Anchò i demonij credano, & però te mano. Credano che Dio sia creatore del cielo & della terra, & che Christo sia venuto, morto, resuscitato, asceso in cielo, che habbi mandato lo spirito santo, & che verrà a giudicare i viui & i morti, & non siamo però salui. & questo, per che non offeruiamo i suoi diuini precetti. Però anchò tu similmente

milmente sei perso, si sforzara reduirti sotto la legge a pensare che t'habbi a giustificare, non per Christo, ma per l'offeruantia della legge, acciò ti desperi della tua salute.

Ma voglio, che gli responda, & dica, Se tu credessi, si come per gratia di Dio credo io, cio è che Dio per tuo beneficio hauesse creato il mondo, & così el preseruasse tal che nelle creature sentissi l'amore di Dio, & così credessi viuamente, che Christo fusse venuto & morto per i tuoi peccati per saluarti & per tuo beneficio, & il simile dico de gli altri articoli, ancho tu ti saluaresti, & all'hora hauendo viuo sentimèto della bontà & charità di Dio, l'amaresti, & così il proxiimo tuo, & incominciaresti tutto rapito in Dio a nō apprezzare piu il mondo, si come fanno i buoni Christiani.

Et se dicesse, E maledetto chi non offerua la legge, però sei de miei. Responde gli, Però Christo morì in croce, per liberarmi da ogni maleditione. Deut. 27.
 Già per essere di Christo, son morto alla legge. Gal. 3.
Rom. 7.

Se ancho dicesse, Et doue sono l'opere tue, per le quale spero saluarti? Responde, Non spero saluarmi per opere mie, imperò ch' elle sono tali, che se risguardo a esse temo dannarmi, imo son certo della mia dannatione. Io spero solo saluarmi

Rom. 8. per Christo, & per l'opere sue, le quali sone mie. & tanto piu mie, che tutte l'altre che da me proprio sono state operate, quanto ch'el spirito di Christo a me donato, m'è piu intimo che l'anima propria.

Se ancho si sforzasse prouarti, che non sei de gl'eletti, per i peccati innumerabili & enormi che hai fatti, per le prosperità, ò aduersità hauute, per el gran male, nel quale ti trouarai apresso a morte, ò per le gran tentationi che tu harai, con dirti, che Dio preferua i suoi eletti da simili mali. Respondegli, & digli, Imo gl'esercita, & in varij

Rom. 8. modi, & a ogni cosa si seruano in honore di Dio. Diragli anchora, Io presto piu fede a Christo, il quale con l'essere per me morto in croce mi dice, che sono saluo, che a te, che sempre sei mendace & padre de gl'errori. Imo voglio gli dica, che presti piu fede a Christo solo, che a tutte le ragioni & autorità del mondo. Potrai ancho dirgli, Lo spirito di Dio rende testimonio allo spirito mio, che sono figliolo di Dio, & a lui debbo prestare piu fede che a te.

Se dicesse, Se fussti delli figlioli di Dio, non ti lasserebbe in tanti cruciati, si come sei, ma ti darebbe qualche refrigerio. Respondegli, Se fusse come me dici, Christo non sarebbe stato figliolo di Dio

dapa

Sapoi che in croce non hebbe refrigerij, ne gusti
sensuali. però disse, Dio mio, Dio mio, per che m' Mar. 15.
hai abandonato? A me basta, che mi da tanta graz-
tia, che mi contento di quanto piace a lui, si come
e ancho Christo, imo nel suo patire sentiua su-
premanente l'infinita charità del Padre.

Se ancho dicesse, Tu sei figliolo d' Adamo, pe Eph. 2.
rò maledetto. Responde, Sono ribenedetto, per es-
sere nato di Dio. Et per mezo di quello benedetto Ioan. 1.
seme Christo, si come gia promesse Dio ad Abra-
bamo quando gli disse, Nel seme tuo saranno bene Gen. 12.
dette le Genti. Dirali, Mi sono spogliato il vec-
chio Adamo, e vestito Giesu Christo, si come Rom. 13.
Paulo m' esorta.

Et s' egli ti mostrasse Christo rigido e irato?
Di gli, Questo non è Christo, imperò che Christo
è la salute e speranza de peccatori, e mentre
siamo nella presente vita sempre ci si dimostra
pio, dolce, e Giesu, cio è nostro saluatore. Et se
ben mostrò di dire parole brusche alla Cananea, Mat. 15.
nel core gli daua confidentia, e se gli mostraua
pieno di dolcezza, e charità. Al giorno del giu-
dicio a i dannati si mostrerà irato, ma mentre sia-
mo nella presente vita, si dimostra pio a tutti, e
particularmente a i gran peccatori.

Et se dicesse, Non ti sei bene confessato, non

hai ditti tutti i tuoi peccati, & le loro circostanze, ne esaminato a sufficientia la tua conscientia, non hai quella perfetta, intensa & sincera tristitia de tuoi peccati, che ti sarebbe debita, non hai satisfatto a tanti innumerabili oblighi che hai con Dio. Responde gli, & digli, Tu sei seruo, non giudice. Imo gia sei giudicato & condannato, da poi
 Ioan. 3. che non credi in Christo, & vuoi giudicar me? Non t'affadicar piu, per prouarmi che ho manchato in tutto, imperò che ne sono certo, & in ogni modo credo saluarmi, non per le mie opere, per che sono state imperfette, ne per la dignità della mia fede, che ancho in quella mancho che non credo con tanta fede, come douerrei, ma io credo saluarmi per Christo, & non per opere mie.

Dirà, Non sei degno saluarti. Responde, Che si saluano gl'indegni, quando cognoscendo la loro indignità, vanno di core per adiuto a Christo, per mezzo del quale diuentano degni.

Et se dicesse, Non vedi che sei stato vno delli gran tristi del mondo? Respõ degli, Le nostre infermità sonno piccole, in comparatione de gl'infiniti meriti di Christo, & dell'incomprehensibile misericordia di Dio, imo quanto i miei peccati sono maggiori, & senza numero, tanto sarà la sua gloria maggiore in liberarmi, & io con tanto maggiore

giore fidutia nel prego, quanto che l' esaudira mi, sarà con piu suo honore & gloria, & quando io penso, che ha a dare la sententia sopra di me il mio dolce, & innamorato fratello Christo Giesu Figliolo di Dio, il quale per mio amore morì in su la croce, & morrebbe infinite volte s' el fusse necessario, & che sono suo in tanti modi, & puo di me a suo modo disporre, per ch' el Padre l' ha data plenaria potestà in cielo & in terra, non posso dubitare della mia salute.

Et se lui replicasse, Tu non hai fatto penitentia de tuoi peccati. Responde, Ne la potrei mai fare, se stessi sempre nel foco. Christo la fece per me in su la croce. Dipoi Christo è mio, me l' ha donato el Padre con tutti i suoi meriti. sono mie tutte le sue opere buone, con quanto mai patì, però posso con i sui diuini tesori satisfare a tutto.

Hor così voglio, che gli responda, quando ti mettarà innanti i tuoi peccati, & l' innumerabili oblighi che hai con Dio per i beneficij riceuuti. Ti tenterà di varij vitij, massime della desperatione, della quale tenta in fino santi, t' indurrà a credere che Christo t' ha abandonato. ma respoñde gli, che non abandonò mai persona, che sperasse in lui, imo per non abandonarci, volse in su la cro

ce essere abbandonato lui, & quando ci abbandonas
 se (il che è impossibile) sarebbe per piu gloria di
 Dio, & douerremo non solo contentarcene, ma
 bauerlo per singulare priuilegio, bisogna star for
 te in fede, & pensare che apresso a Dio, puo piu
 la passione di Christo, in farci amare, che i nostri
 peccati in farci odiare. Bisogna essere ben' armato
 di spirito, di fede & gratia, le lettere non bastano
 per sapere rispondere, & sappi che in fino Chri
 sto fu tentato, particolarmente in vltimo. Onde
 disse, E venuto il principe di questo mondo, ma
 da me non ha riportato niente.

Ioan. 14.

Et se con queste armi non ti potrà offendere,
 voltarà charta, & dirà per ingannarti, Horsu, tu
 m'hai pur vinto, io voleuo condurti in desperas
 tione, ma non ho possuto. Tu sei saluo, & presto
 veranno gl' Angeli per te. Ti si mostrerà in Ange
 lo di luce, & ti dirà si come disse a Hilarione, Hai
 tanto tempo seruito a Christo, fatto tant' opere
 buone, tante penitentie, dato tanti buoni esempli,
 saluate tante anime, & se ben facesti de peccati, ti
 se confessato, facesti la penitentia, pigliasti l' indul
 gentie, andasti per le perdonanze, hai offeruati i
 diuini precetti, & di piu fatte tant' altre opere
 buone di supererogatione, che non eri tenuto a fa
 re, però che vuoi temere. Tu se saluo, sicuro, se
 non

2 Cor. 11.

non ti salui tu, niſſuno ſi ſalua. imo t'auanzano
 molte opere buone, ſe quali tu puoi vendere, o do
 nare ad altri, il che quando che tu non facci, la
 Chieſa Romana ne reſtarà herede, & coſi arrica
 chirai el lor teſoro dell' indulgètie. Che temi adun
 que, ſei forſe andato alla ſtrada? Se ben faceſti de
 peccati, non vedi come in vltimo ti ſei ben diſpo
 ſto, ſta pur forte in confidentia di tante tue opere
 buone, tollera queſta infirmità & morte per rea
 miſſione de i tuoi peccati, & ſarai piu che ſaluo,
 ricordati pure ſpeſſo delle tue opere buone. All'
 hora biſogna, che gli dica. Tu voi ch'io confi
 nell' opere mie, & io non temo di dannarmi, ſe
 non per eſſe, ringratio il mio Signore Chriſto Gie
 ſu, che m'ha fatta queſta gratia, che le mie opere
 l'ho per niente, imo per tali che per ciaſcheduna
 d'eſſe, merito d'eſſer punito. Tu mi magnifici l'
 opere mie per ritrarmi dalla confidentia di Chri
 ſto, ma per gratia di Dio non el potrai fare, io mi
 trouo ſopra vn picollo ſcoglio in mare agitato da
 impetuoſi venti, & ho abbracciato vna ferma co
 lonna, & tu mi perſuadi ch'io la laſci, & che mi
 appicchi alle fraſche, il che quando io faceſi &
 me, & eſſe ſubito portarebbero in mare. Piu pre
 ſto voglio perire con Chriſto (il che non è poſſibi
 le) che viuere ſenza lui, imo non poſſo porre in

Christo tutte le speranze mie, se in tutto non mi
 despero di me, & dell'opere mie, però bisogna
 che spogliandoci, d'ogni confidentia propria
 per fede & speranza ci vestiamo & armiamo di
 Christo, & che in lui poniamo le speranze no-
 stre, & se ben non hauessimo quella gran fede, in
 ogni modo non douerremo desperarci, per che se
 non piu presto, nell'vltimo, la dona a i suoi eletti,
 Abac. 3. si come predisse Abacuc Propheta, quando disse,
 Signore, quando saranno prossimi a morte, all'vl-
 timo, infra questa & l'altra via, gli farai noto
 Christo & il suo gran beneficio, & gl'aprirrai el
 seno delle tue gratie, per Giesu Christo Signor no-
 stro, Amen.

Come si debba rispondere al tribu-
 nal di Dio. Predica x.



L reo, che non puo fuggire, &
 gl'è necessario comparire, in-
 nanti alla giustitia, elegge in fa-
 uore suo aduocati & procura-
 tori, & va considerando, come
 si possi defendere, massime se ne va la vita. Il che
 tanto piu douerremo far noi, quanto che essendo
 pieni di peccati, habbiamo a comparire innanti al
 sommo tribunale della giustitia di Dio, & quando
 la

Del testamento che deba fare il
Christiano. Predica X X I.



Onno soliti gl'huomini nelli loro testamenti, dire Lasso, lasso, lasso, senza dir mai porto, & errano, per che portano quello, che douerebbero lassare, & se ne vanno senza portare, quello che gl'è molto necessario, però acio piu non errino, voglio che vediano come il Christiano douerebbe testare.

Gl'huomini stolti, furiosi & frenetici, ne fanno, ne possano testare, per che non fanno discernere il bene dal male, ne quello che è loro ò no, quello che hanno a portare, rendere, ò lassare, a chi, ne in che modo, & se pure tentasseno, di voler fare testamento, sarebbe inualido & vano, Dio non l'approbarebbe, come che fatto da persone insane. Però chi vuole fare testamento valido, si come è necessario, a chi si vuole saluare, bisogna hauere ottimo spirituale giuditio, fede viua in Christo, & lume soprannaturale. Bisogna essere di Dio, legittimo herede, & figlio.

Et all' hora dirai, lo sano di mente, & pronto *Mat. 26.*
di spirito, ben che di carne infermo, fo testamento & lasso, in prima l'essere mio a Dio. Lui m'el dà

Et preferua dallui lo ricognosco, et nel ringra-
 tio, gli lasso similmente i doni, gratie et benefitij
 temporali, corporali et spirituali, che ho riceu-
 to, ò riceuerò, sonno suoi, et dallui per gratia gli
 1. Cor. 4. ricognosco tutti. Però dice Paulo, (che hai che non
 habbi riceuuto da Dio: imo per che tutte le calun-
 nie, infamie, persecutioni, infermità et aduersità
 che ho hauuto, ò hauro, et ancho la morte, per il
 lume ch'el Signore m'ha dato, cognosco che son-
 no stati, et saranno suoi doni et gratie concessi
 con somma charità, per beneficio mio, però come
 diuini presenti gli ricognosco da Dio, et nel rin-
 gratio, et come suoi gli lasso et rendo a lui.

Et per che cognosco, che sempre son' andato
 al contrario, quando mi sono voluto gouernare
 da me, col mio cieco giuditio, stolta prudentia et
 diabolico spirito, ne mai feci vn passo a Dio, se nò
 quando sono stato impulso, agitato et mosso dallo
 spirito santo, però lasso al sommo Dio, ottimo Pa-
 dre mio, et al suo felice gouerno, tutt' il mondo, et
 in particolare me stesso. In questo, quando io po-
 tessi, vorrei seruirmi della mia prudentia, et li-
 bertà in soggiogarla a lui.

Et se mai dißi, ò dirò parola, feci ò farò ope-
 ra, che gli fusse grata, hebbi ò harò pensiero, desi-
 derio, ò volontà buona, ogni cosa lasso a Dio, et
 dallui

dallui ricognosco ogni mio bene, che se Dio volesse ritormi tutto quello che m'ha dato, restarei solo peccati. Quelli sonno miei, & tutte l'altre cose sonno sue.

Et se con li peccati miei, vo innanti a Dio, son dannato, se voglio satisfare, non posso, imo ne san to alcuno. Non è chi habbi tanta charità, che pigliasse per suoi i peccati miei, & potesse per me satisfare, & placare l'ira di Dio, se non solo Christo, però allui lasso tutti li peccati miei, gli lasso tutta la mia superbia, ingratitude, infidelità, diffidentia, arrogantia, inuidia, ira, ambitione, & tutte l'altre mie innumerabili iniquità, gli lasso i miei tristi pensieri, affetti & desiderij fo vn fascio di tutti i miei peccati presenti, preteriti & futuri, et gli dono a Christo con fede certa & ferma speranza, che accettara per suoi, imo gl'ha gia accettati & satisfatto in croce. Il Padre suo, si come scrisse Isaia, gli pose in esso, & Christo non li contradisse, ma con somma charità, gl'accettò per suoi, & per consumargli nel fuoco del diuino amore, gli portò sopra le sue innocenti spalle, in su la croce, si come scrisse san Pietro, & così s'offerse hostia per noi. Et per che ho lassati tutti li peccati a Christo & a Dio l'essere con tutti li doni & gratie che m'ha dato, son restato nudo di bene & di

Isa. 53.

1. Pet. 3.

- male, imo sono restato niente, per che gl'ho renduto anco l'essere, & per che è impossibile che senza l'essere mi salui, & pure vorrei saluarmi, però
- Gal. 2. porto meco, in prima esso Christo vita mia, Dio m'ha tanto amato, che me l'ha donato. Imperò che
- Ioan. 3. Dio ha tãto amato il mondo, che ha dato per i lor peccati, il suo vnigenito figliolo. Porto meco lo spirito suo, a me donato, con magnifica liberalità,
- Gal. 4. dal suo Padre eterno. Come ben dice Paulo, Ha mandato Dio lo spirito del suo figliolo, in ne cuor nostri che chiama Padre, Padre. Et per che, in donarmelo, m'ha renduto a me stesso, con nuouo essere, & spirituale, però gia per potere saluarmi, ho l'essere, ma mi mancano i tesori, per potere satisfare a tanti miei oblighi, & per potere comparire riccho innanti a Dio. però porto meco le vigilie di Christo, l'astinentie, fadiche, orationi, persecutioni, infamie, portò le sue lacrime, il sudore il sangue, & tutto quello che operò & pati trentatre anni, ogni cosa è mio, & per mio abbraccio con viua fede. Porto anco meco la sua patientia, humilità, charità, & tutte l'altre sue diuinitime virtù, i suoi doni & gratie, i suo tesori, & quanto meritò. E mia la sua vita, la passione, la morte, resurrectione, ascensione, è mio ciò che ha operato et opererà. Et che bisogna piu dire, se Dio ci ha donato
- il pro-

il proprio figlio, & come con esso non ci ha donato tutto? Però per mio con fede, abbraccio il mio dolce Giesu. Lui è la mia giustizia, sapienza, redenzione & santificatione, lui è la mia forteza, lui è il mio spirito, la mia luce, vita, speranza, & ogni mio bene. Esso proprio Christo, nell'ultimo suo testamento, mi lasciò tutto quello che haueua hauuto dal Padre, però disse, Io vi tratto alla mensa mia, qualmente il Padre mio ha trattato me. Si come il Padre mio m'ha fatto suo herede, hor così lasso voi. Voglio che come mi sete fratelli, così siate coheredi miei. Et in vn'altro loco disse, V'ho amati si come il Padre ha amato me. Essendo adunque per Christo si ricco di tesori, virtù & gratie, potrò non solo soddisfare a i debiti miei, imo comprare infiniti paradisi, quando si vendesseno.

Chi sarà quello adunque, che m'accusi, o mi condanni? Da poi che Christo m'ha vestito della sua innocentia, giustizia, santità, charità, con tutte le sue virtù, gratie, tesori & meriti, imo & con se stesso, posso con la medesima sicurtà che Christo, comparire innanti a Dio, sono suo figliolo come lui, & del cielo herede, così sono innocente, come Christo, da poi che lui ha soddisfatto per me, & donatomi l'innocentia sua. Disse Giesu Christo, Io santifico me stesso, acciò essi sieno santi. Imo lui è la

nostra santificatione, siamo suoi membri. Però tanto è possibile, che Dio non ci ami, quanto è possibile, che non ami Christo. Onde dice Paulo, **1. Cor. 1.** Chi mi **Rom. 8.** separerà dalla charità di Dio, la quale è & si troua in Christo Giesu. E forza adunque, che sia saluo colui, il quale con viuua fede ha abbracciato Christo per suo. Et per ch'el tesoro di Christo è infinito, et i suoi meriti sonno atti ad arricchire infiniti mondi, però non intendo, meco portare altri meriti, ne spirituali riccheze, se non quelle che m'ha aquisitato Christo, imperò che non solo mi bastano, ma mi sopr'abondano, & senza fine.

Non farei a Christo piccola ingiuria, s'io cercassi d'arricchirmi per altra via, se bene potessi. **Philip. 3.** imo con Paulo reputo fango ogni'altra cosa, purch'io habbi Christo, col qual solo voglio comparire innanti a Dio, & di lui, & per lui solo gloriarmi, imo sia da mi discosto, ch'io mi dia euanto alcuno, eccetto che in la croce del Signor nostro Giesu Christo. dal quale solo pende ogni nostra salute. Et ben che tutti li santi sieno ricchi per Christo, nientedimeno se hauesseno proprij meriti, & superabondanti, & me gli volesseno donare, non gli voglio, mi basta Christo mio, col quale voglio piu presto patire, che senza lui godere.

Mi sarà ben grato, ch'ogn'vno preghi Dio per

per me, non per ch'io aqvisiti, o habbi altri tesori che quelli di Christo, ma per che quelli di Christo io ogni di piugli cognosca, posseggia, abbracci con viua fede, gl' habbi per miei, & mene insignorisca. Io proprio fuori di Christo non saprei che domandarmi, per che in lui è tutto, & fuor di lui, ogn' altra cosa è vanità, solo di questo lo prego, che mi dia ogni di lume, di saper cognoscere i suoi tesori per miei. Però s'alcuno vuol pregare per me, non aspetti ch'io sia morto, per che all' hora essendo gionto, non potrò piu crescere in lume & gratie, preghi hora che posso crescere in fede, & piu insignorirmi delle riccheze di Christo. So che nel purgatorio io non sarò, & si per che non si truoua altro purgatorio che Christo, nel quale a sufficientia sonno stati purgati & puniti li peccati delli suoi eletti, & anco per che se bene fusse, Christo non per meriti miei, ma per sua bontà, satisfisse a tutte le mie colpe & pene, & per che la speranza non se mai vergogna, ne confuse persona alcuna che l'hauesse nel core (si come Paulo Rom. 5. scrisse) però son securo che mi saluarò, senz' altra purgatione. Non possiamo troppo prometterci della diuina bontà, imo non cene promettiamo mai tanto, che lui non corresponda a molto piu. Non lasso adunque che doppo la mia vita, si facci

per me alcun bene. E ben vero questo, che s'io
 haueſſi robba, la laſſarei a i poueri di Christo, non
 per che pregaffeno per me, gia ſaluo, ma per gl'al
 tri che ſonno in vita, & che naſciaranno, ſi come
 Ioan. 17. fece Christo. & anco per che poteſſeno viuere a
 Dio, & ſentire che non manca alli ſuoi, & a chi
 ſi fida in lui. Al quale ſia ſempre honore & glo
 ria, per Gieſu Christo Signor noſtro, Amen.

*Del modo da diuentare ricchi
 ſpiritualmente. Predica XXII.*



Onno molti i quali pēſano, che
 l'huomo s'arrichifca ſpiritual
 mente, con fare opere eſtrinſe
 che, ſi come ſono i digiuni, vi
 gilie, peregrinaggi, elemoſine,
 dir pſalmi, & altre ſimili opere. & quante piu ne
 fanno, tanto credano eſſere piu ricchi di meriti, et
 piu ſanti. Queſti tali s'ingannano, per che s'elle
 non ſonno fatte per amore di Dio, non vagliano
 nel regno di Christo, ne ſonno grate a Dio, nō che
 meritorie. Onde Paulo diſſe, S'io distribuifſi tutte
 le mie facultà a i poueri, ſenza charità, niente mi
 giuoaerebbe. Dio non conſidera quanto offeriſci,
 ma con quanto amore & fede, ſi come ſi vedde
 Luc. 21. nella vedoua, che li ſuoi dui minuti piacqueno
 piu



SERMONS

of *Barnardine Ochyns*, (to the num-
ber of, 25.) concerning the prede-
stination and election of god: very
expedient to the setting forth of his gloze
among his creatures. Translated out
of Italian into our native
tongue, by *A. C.*

¶ *It is good to hyde the Kings secrets,
but to declare and prayse the workes
of god, it is an honorable thing. T. o. xii*

I will say to the North, let goe to the South,
keepe not backe: but bring my Sonnes & my
Daughters from the endes of the world, namely
all those that be called after my name, for the
hauē I created, fashyned, and made for mine
honor. *Esa. xliiii.*

¶ Printed by *John Day*, dwelling
ouer Aldersgate beneath *S. Martins.*

Thomas

THE CONTENTS OF
the Chapters.

- 1 Whether predestinacion ought to be vvrytten, spoken, or thought.
- 2 Howv excelent our election is.
- 3 If we may know in this present lyfe whether we be of the elect and in the grace or fauour of God or not.
- 4 VVhether it be good to know or to beleue that we are elect.
- 5 VVhether it be necessarie to saluaciō to beleue that we are elect or no.
- 6 If it be good to know wherfore god hath elect some and some reprobate.
- 7 Of the diuers effects it worketh in man to beleue that our election is all in the hand of God and that of him onely it dependeth,
- 8 How it ought to be answered to them which lament that god hath create the foreseing their damnacion.
- 9 VVherfore God hath elected vs.
- 10 VVhether the elect can be damned or not.
- 11 VVhether god do aggrauate, harden, and blynde the hartes of men, and in what maner.
- 12 How god doth dispence his grace.

A.ii. 13 If

The contents of the Chapters.

- 13 If man haue liberty or not, and in vvhhat maner.
- 14 Of the effect vvrought by the spirite of God vvhhen it entreth the soule.
- 15 VVhat thing God is.
- 16 How to know God by his creatures.
- 17 If Philosophie serue to true Theologie or Diuinitie, & in what maner
- 18 How we ought to vse the holy Scriptures in attayning the knowledge of GOD.
- 19 Of the inconueniences that are happened and daily happen by the abuse of the holy Scriptures.
- 20 If to be good diuines it behoue vs to haue the humane sciences or not.
- 21 Howv a Christian ought to make his last vvill and testament.
- 22 Howv vve should ansvvere the deuil, vvhen he tempteth vs and namely in the ende of our lyfe.
- 23 Howv ansvvere is to be made at the iudgement seate of God.
- 24 By vvhat meane to come to heauen.
- 25 Howv GOD hath satisfied for our sinnes and hath purchasyd Paradyce for vs.

TO THE CHRISTIAN
READER.



IN these translated Sermons of the famous Barmardine we come to myne hande, genyill Reader, I thought it meete to publish them to the ende so godly Apocolyphic doctrine should not be private to those onely which vnderstand the Italian tongue, since those who the honest travel of a well occupied gentleman, and vertuous mayden they speake in English: whose necessities would rather have suppressed them, had not I to whose hands they were committed halfe against his will put them fourth, bidding them blush that deserve blame: for this of his part I dare safely affirme, ceareth perpetuall prayse, and if any poety psychomydantes shall happen to spy a mote in this godly labour (as I doubt not but the mistes will) seeing it is meete for Doctores of Diuinitie to meddle with such matters then maydens, let them remember how womanly they wash theyr time, the one part in picking & byrning to buyne heathenish ostentacion, and in decyffing new fashions of apparell, to whose ill in their glasse appeared the foule fautes of their filthy conditions as plainely as the defaultes of theyr fowlsayde faces, I doubt much whether they would delight to taste them in so often as they doe: the other part speaking in print lyke yonges with colenne countenances, debate matters of importance, and graue matters, as though the ordis of Realme appertained to them, as theis warbling wordes of Scripture in all their sayings.

before the thing they most belee of. But I require the
(Christian Reader) with iudgement to reade, and in
the equall balance of Scriptures to wey these learned
and Godly Sermons, which thou shalt finde I doubt
not of iust weyght with the sacred word of God: I doubt
bare to weyght them, lest I should say to lytle, defend
them I neede not the author liuinge and here amongst
vs: a man whose lyfe without wordes were a suffi-
cient protection to his worke. It might be erred in
the translation, remember it is a tomanys pen, a Senti-
mentous, who commonly are wonted to lyue

Idelly, a mayden that neuer gaddid
farther then his fathers house to
learne the language. Fare wele
and ble byr labor to the
amendment of
thy life.
G. B.



TO THE RIGHT

worshypful and worthily beloved
Mother, the Lady. F. hyr hum-
ble Daughter wyseth en-
crease of spirituall know-
ledge, with full fruicio
of the fruites
thereof.

(. . .)



Since the Orignall of
what so euer is, or
may be conuerted to a
ny good ble in me, hath
freelie proceeded (thoughe as the
minister of GOD) of your La-
dishipes mere carefull, and Mo-
therly goodnes, as well in procu-
ringe all thynges thereunto be-
longinge, as in your many, and
most Godly exhortacions, where-
in amonge the rest it hath plea-
sed you, oftē, to reprove my bayne
studye in the Italian tonge, ac-
A. iiii, compting

The Epistle
compting the seede thereof, to haue
bene sowne in barayne, vnfruitful
grounde (spys God thereby is no
whit magnified) I haue at the
last perceiued it my duty to proue
how muche the vnderstandynge
of your wyll, could worcke in me
towards the accomplishinge of
the same. And for that I haue wel
knowen your chyfe delight, to rest
in the destroying of man hys glo-
rie, and exaltinge wholy the glo-
ry of God: which may not be vn-
les we acknowledge that he, doth
fore see and determyne from wyth
out beginnynge, al thinges, and
cannot alter or rewarde after our
deserued worckes, but remayne
stedefaste, accordynge to his im-
mutable wyll, I haue taken in
hande to dedicate vnto your La-
dyship this smale number of Ser-
mons (for the excelēt fruit sake in
the contayned), proceeding from the
happy

Dedicatorie.

happy spirit of the sanctified Bar-
nar dyne, which treat of y election
and predestinacion of God, wyth
the rest (although not of the selfe
title) a perteyning to y same effect
to the end it might appere, y your
so many woorthy sentennces touch-
ing the same, haue not vtterly ben
wout some note in my weake me-
mozy, & al be it, they be not done in
such perfectio, as the dignitie of y
matter doth requyre: yet I trust &
know, ye wil accept y hūble wil of
the presēter, not weghing so much
the excelency of the translacio, al-
thoughe of ryghte it oughte to be
such as should not by the grosnes
therof depryue the aucthor of his
woorthines. But not meanyng to
take vpb me y reache, to his hygh
style of thealogie, and fearing al-
so, least in enterprisynge to sette
forth the bryghtnes of hys elo-
quence, I shuld manifest my selfe
A. b. bnapte,

The Epistle.

brapte, to attaine vnto the lowest
degre therof. I descend therefore,
to the vnderstanding of myne owne
debilitie. Only requiring, that it
may please your Ladyshippe to
bouchsafe that thys my smal la-
boz may be alowed at your han-
des vnder whose proteccion only
it is committed wth humble re-
uerence, as yelding some
parte of the fruite of
your Motherly ad-
monicions, in
this my will-
linge ser-
uice.

Your Ladyshippes Daughtee
most boundenly obedient.

A. C.

Whether Predestina-
cion oughte to be w^{rit}ten, spo-
ken, or thought: the fyrst
Sermon.



There are many that wold
not here predestinacion
spoken of, nor once na-
med, and if they might
let it, it shuld neuer be
preached, and that is be-
cause it semeth the to glue offence, and
ingender confusion amonge the people.
I cannot denye, that many curious
persons with theyz darcke natural light
(willing to see thinges supernaturall
that cannot be sene but by sayth) do fall
into thousandes of erroours, and cause
other to fall into the like. All that they
may imagine by force of w^{yt}, pleasyng
to theyz owne corrupt reason (of y^e highe
secrete) they thincke it to be true, with-
out other testimony of holy Scripture.
And ther by haue int^gled their brayns
darkened theyz mindes, and offen-
ded theyz consciences. Curio^sitie is an vni-
lary

The fyrst Sermon.

faciable beast, it would pearce thozolue
all thynges, and yet cānot get out of his
darke & intricate laborinthes, noz once
loft by the heade to diuynie secrettes.
And if we suffer our selues to be guided
of it (in thyngees specially supernaturall)
neyther will it at any tyme be satisfied,
noz we shall neuer perceyue the truth.
For immediatly after it passeth the boz-
ders of the naturall lyghte, it goeth al-
wayes blynded and at aduenture. Ther-
fore it must be put a syde & (bringynge
hys unfaciable wyl to an ende) walke
by fayth to deuyne secrettes honozing
thē wythout further dyscussion. And if
we be prouoked to serch them out by the
wantonnes of humayn wyl: we ought to
remember that which is wrytten: He y
searcheth y maiestic of God, shall be ouer-
come with the glo:ye thereof. It is our
offyce, to be cōtēt, with as much as God
hath vouchsafed to open vnto vs in the
sacred Scripturs, in the which, he hath
geuen vs lyght sufficyently. But note,
that as it is euell to be curioase in wil-
lyng to knowe more then that which in
the scripture is conteyned, and to be re-
uelcd,

3700.15

The. fyrst Sermon.

ueled, so is it also euell, to be ignorant
and not to seeke to vnderstand as much
as therin is: soz that in thē speaketh the
holy ghost who gyueth none offence but
edifieth. In them is wryten nothing per-
nicious, vnprofitable, or vayne, but only
commodious & necessary. Neyther ought
it to offende any man, when it is spoken
of, in the maner that Paule speaketh of
it. And we neither may noz ought to be
more circumspect in speaking therof the
Paule, ye then God, that speake in him.
Thinkest thou haplye that Paule (yea
rather Chryste that lyued in him, and
moued him to wryte) did erre in that he
wrote of it in suche sort, as he did? The
holy ghost would neuer haue gyuen vn-
derstandinge therof in the holy Scrip-
ture, if it had bene euell. Thou wilt say,
the preachinge of it in such maner as
Paule wryteth: giueth offence, as it is
evidente. I answere y Chryst crucified,
was an offence to the Heb2ues: therfore
the Apostles did euell to preache it. The
gospell lemed solidnes to y wyse of the
world: And therfore it shoulde not be
taughte: The truth is displeasaut to
the

Gala. 11

2, 13

1. Cor. 1

The fyrst Sermon

the falsē Christians, they finde offence of the Gospell, & Justification by Christ, shoulde it then be kepte in silence? Wherefore wilt thou that we helde our peace of y^e thing which Paule writteth? How can the wordes of the holy Ghost offend, that haue bene pronounced and wyrtten onely for our saluacion? If thou be offended therewith, it is not because it giueth thee occasion, but so; that thou takest it without any gift. Forther ought they thereof to ceasse, more thē the Apostles left preaching, though many were offendid therewith. Thou wilt saye, to preache the Gospell is necessarie. Wherefore that ought not to be left for offence: and I say that predestination is a great part of the Gospell. Wouldest thou not thinke this a goodlie Gospell or glad tidinges, that God from without beginning, had by his mere grace, and by Christ crucified, elected vs to be his children, and that we be suer in his handes? It is a thing moste necessarie, to preache those good newes, in the which ther is discovered vnto vs y^e exceeding godnes of God, that aboue all other things

The fyrst Sermon.

things doeth moue vs to be enamored of him. And he that is offended with predestination, preached in the maner it ought to be, is also offended with the gospell. Knowest thou (that which in deede doth hurt, although it appeare not to the blinde and frantike worlde) that any man preacheth it after the humaine doctrine? But it maye be thou wilt saye, let vs come therfore to the particulars. Doeth it not seme to y^e offence, to preach that God hath electe some and not other some? He that hereth these wordes, will thincke God to be parciall. I answere and first I say, that God cannot erre: nor will other wise then iustly: For his will is so right, that as he alway willeth any thing, it is euē by that willinge most iust. Wherefore none shoulde be offended with his works, for as much as he maye dispose vs after his owne way, and shewe his pleasure vpon vs more thē the pottor vpon his pottes: and all with iustice and equite. For what bond hath God with vs? Moreouer, by the sinnes of Adam we are all lost, and he might iustly damne vs all, but he saueth as manye

The fyrst Sermon.

manye as him pleaseth; and yet we com playne, where we are not woꝛthy by suffering all punishmente to set furthe the brightnes of his glozie. Pea it ought to be pꝛeached that God hath elected some, and not other some: foꝛ to smite to the earth the wisdom of man, and to make him all humble & subiecte to God.

Rom. 3

How is it not necessary to be knowne that we shall not all be saued, and that manye shall be damned: And consequently God hath manye electe and manye reiecte. Thou wouldest saye, this shoulde giue no offence of offence, if it were pꝛeached, that those that he hath chosen, are chosen foꝛ their merites, & those he hath forsaken, are forsake foꝛ theyꝛ wickednes but they say that those he hath elect, are electe by his mere grace, without woꝛkes, and that oure election and saluacion dependeth wholly vpon God. And this giueth the offence to the world, I answer. If this be offence, Paule hath giuen it him selfe, because it is the doctrine of him, ye rather of the holy ghost.

Rom. 14

Eph. 1.
Rom. 9

Rom. 8
Eph. 1

Wilt thou be offendid, if Paule magnifie the free mercy, seeing god hath elected vs to

The fyrst Sermon.

vs to y laud of his gloꝛy, as he wꝛitteth? We cannot magnify it sufficiently. But thou fearest it should be lauded & exalted to much. If it were told the thou were elected by thy woꝛkes, the woulde I thou shouldest be offendid, foꝛ y it woulde make the beleue thy saluacio, to depend vpon thy selfe, wherby thou shouldest be begiled. foꝛ of thy selfe cometh thy damnation, & of God thy saluacion. Pea as oft as thou thinkest thy saluacion in any part to depend vpon thy selfe, it byueth the, eyther to dispaire or to be exalted in presumption. And in such case thou canest neuer put in God all thy hope, nor al thy loue, neither haue perfect quietnes of mynde, nor of conscience. Thou wouldest say, that who so knoweth that God aboue is resolued vpon al thinges: wareth cold in wel doynge, and sayth, what neede I moꝛe to trauaile, God hath immutably determined & resolued all y is to be, I may passe my time in pleasure, foꝛ if I be elect I shall euery way be saued. And if I be reprobate, I cannot saue my self, though I neuer ceased to are it, en my haue knees. Thou perceyuest not, that

De. 19

De. 1

The fyrst Sermon.

he which sayeth so, doth discover him self
shewing y^e he neuer dyd good works,
& yet he would his saluaciō should depēd
vpon him selfe. This sort of mē, if they do
any good (as they call it) it is to wynn hea-
uen, and not for y^e glo:ry of God. There-
fore if they should beleue that they^r sal-
uaciō & elation did not come of thē selues
(as men that were not mouid with the
zeale of the honoz of God) they would
dwell in Idleness, yea, giue them selues
to liue licenciously, and vngodly, without
respect of the dishonour of God, they are
fearefull seruauntes and hirelings, and
not sonnes of God, they serue them sel-
ues and not God, and theym selues they
worship. The elect do neuer be come
cold, but are y^e moze seruēt, by hearinge
that their election and saluaciō is onely
in the hands of god, they know by fayth,
that the lozde louith them so much (spe-
cially since Christ hath dyed for them
on the crosse) that they are suer of they^r
saluacion. Yea they feale so much the
goodnes of God in Christe, & by Christ
that if it weare possible (whyle that spi-
rituall feling did remayne in them) that they

The fyrst Sermon.

they could beleue them selues to be reprob
bate (for as much as by this, God is no
lesse god) they would not any thyng the
lesse loue him, or trauayle to honoz him,
euen as Saule cessed not most coragiously
to fyght for the glozy of God, although it
was foretould him of hys death. The
elect vnderstād in spirit that they are the
children of God. Wherefore they are fore-
ced by strength of loue & learne to haue
condicions conuenient to they^r so hie es-
tate: & are also ashamed to do a wicked
worke, not semely or setting to y^e belwyt
of their dignitie. And so much moze thē y^e
other, do they fear to sinne, by how much
moze they know y^e god doeth in this pre-
sent lyfe, punishe his legitimate childzē,
moze thē the bastardez. If & astrologier
should tell an ambycious man that he
should be pope, although he did put vn-
douted trust there in, yet for all that he
would not be Idell, but would set furth
him selfe by all meanes possible to come
to that dignitie. Wē so y^e sonnes of god, y^e
suerer they are of their eleccion so much
the moze they vnderstand y^e greate good-
nes of God. They are alwayes forced
25. y. ther

1. Re. 2. 8.

Hebru. 12

1. Job. 4

The fyrst Sermon.

2. Pet. 2

therfore, more & more by good woorks, to
make certeine to the selues y^e knowledg
of the^r election . Every one wyl tra-
uayle for y^e thinges of the world. There
is none that sayeth I will be Idle, or I
will not eate, for alwayes I shall liue, &
be rich & happy in y^e thinges of y^e world,
if God haue foreseene and determined it:
Only in those thinges pertainyng to the
soule, p^rcedell inaciō hindzeth the by ma-
king it a shilde to their wicked life. But
know thou y^e those which of such a bene-
fit take occasiō to become worse, (though
already with the^r hart they did y^e same
thinges and wold haue done it in wo^rke
if they had thought the sure of the^r sal-
uacion) thew the selues to be reprobate,
& not to fele in Christ the great godnes
of God. Sathan is he that being tran-
sformed into the similitude of an Angel
of light, trauallyeth to perswade that our
election dependeth vpon vs . This was
the opiniō of Pelagius: & the Pelagians
are they that be offended with this great
mercy of God: they thinke that God ney-
ther may, can, or will do other then rea-
son. When of force muste it be good to be
p^reached,

1. Cor. 11

The fyrst Sermon.

p^reached, to the end it may be knowe, y^e
the time is already come of y^e couenaunt
& promised peace y^e he which hath eares
to vnderstand, may vnderstand, as haue
that shepe of christ y^e heare their pastour.
It is also good to be spoken of, to the end
that that be not hyd but declared, which
(by the will of God & for oure profite) is
w^ritten therof in holy scripture: & that
the speciall cure that god hath of vs, may
be knowen, & how we shuld serue him
freely as childzē, and not as timorous ser-
uauntes and hirelinges. *Dea* and that it
may be vnderstand, that God (being ab-
solutelie the Lord) may do all y^e he willy:
& what he willet is iust, and to the end
also, that in our election may be discou-
red to vs, in superabundant manner, his
free mercy, and that it may be seene how
we are p^rouentured by innumerable veni-
sities, and also the man may knowe that
he is only vanitie, & euer an vnprofit-
ble seruaunt. Paradise is litle wo^rth if
with our wo^rkes we coulde wyne it but
it is the inheritaunce of sonnes; & not a
reward for seruauntes . I wold knowe
what men wold say, if God shuld say to
them:

Esa. 55
Mat. 13

John. 10

1. Job. 4

Psal. 32

Ps. 14. them:

The fyrst Sermon.

them: chuse whether ye wil stand to my
 clection & the which I haue determined
 of you, or that I disannulling (if this wer
 possible) all y^e I haue purposed to do with
 you, shuld resolue me holy to put it in
 you. And to saue you if ye do good woorks
 & persecur in the, & if you do that contra-
 ry to daime you. I am sure the men shuld
 know their owne frailltie, ignoraunce &
 malice. And on the other partie the exce-
 ding bosity of god, & remit it holy to him
 again, and much moze if they loued him,
 for y^e greater glozy to god, yea & also for
 their owne proper comoditie, for it shuld
 neuer be done, if it depēded vpon the selus
 And therfore for eueri respect, euery one
 shuld stand to gods determinacion, if it
 were for nothing but to do honour to him
 It is a thing moze magnificent, & to god
 moze cōuenient, to geue paradise by fre-
 uerctie, the if he shuld sel it: his liberali-
 tie is therby most discouered. Then, for
 his greater glozy I woulde alwaies say,
 god hath geue me this. And also for my
 owne comoditie, that wheras now I hold
 my saluaciō sure (for y^e I know it hāgeth
 only vpon God) I wold thinke me dāned,
 or at

The fyrst Sermon.

or at y^e least pzesuming on my self, stand
 in doubt, if in the least point it did depēd
 vpon me, bycause God incomparably doth
 loue me moze the I cā do my self. Yea, I
 am y^e greatest enemy & traitor to my self
 y^e may be. Therfore mē ought by euery
 cōsideratiō to cōtent the y^e their saluaciō
 doth stand in y^e hād of god: yea in taking
 the whole cure of vs, he hath shewed vs
 most dere loue, he hath willed vs to be
 sure of it. And therefore he woulde not
 truste to vs, knowinge we are so vnper-
 fect, that if we had paradise in our hāds,
 we should let it fal to therth where now
 we are sure knowing that al our sinnes
 can not let the diuine elecction, neither
 quench or diminish the diuine charitie.
 Yea, hereof our sinnes take occasiō to be
 shewed with excesse of moze loue. We
 are not by this inuited to moze Idleness,
 nor to wathe whē we shal haue Hanna
 from heauen, neyther to be wickedly oc-
 cupied, but we are drawen and moued
 so much moze to loue him, as he is disco-
 uered to vs by moze bountie & charitie.
 Vnt those y^e are not by Chryste regene-
 rate, are of so base & vile a mind through
 B. iij. sinne,

1. Job. 4

Rom. 5.

The fyrst Sermon.

sinne, that they can not thinke God to be so liberal as to geue heauen without our woꝝkes. But they ought at the least to thinke, that to bye it y^e blood of Chꝛist is sufficient without adioyninge therto their woꝝkes to boate: which surely are rich iuels to be mingled with his. God is so frāke, that he hath geue vs Chꝛist, and in him al thinges, and canst not thou thinke he hath geuen the heauen? It is also our greater glozie, that God hat loued vs somuche, that his owne selfe hath willed to take the care and charge of our saluaciō. And so to that end hath willed his only sonne to die vpon the crosse, so that if with al our trauaille we might enter into heauen by our selues: the glorie only of the crosse is a far greater glory then any other which by our selues we could attayne. Yea, there is no other trew glozy, then to glozie to be so much loued of God, that he hath to saue vs, put his sonne vpon the crosse. He may not dwell in his owne loue, that willeth to be happy, & only glozy in God. If we might glozy of our selues, we should haue wher of to ware pꝛoude and pꝛefer our selues

afoze

Rom. 3

The fyrst Sermon.

afoze oure bꝛethern, where otherwise we should haue occasiō to be humble, and geue to God all honoure and glozy as to him it apperteyneth. And further such as beleue them selues to be by grace elected, saued sonnes of god, heyyes and sure therof, not only because ther remaineth no moze to get (God in Chꝛist hauing geuen them all) but also by y^e great vnderstanding they haue of the godnes of y^e Lord: they are constraigned to woꝝke as children for the glozy of theyꝛ father, and not for their owne gaine, and so also sure of their saluaciō, with chꝛist they turne them with al their foꝛce, to seke the saluacion of their bꝛother: they demaūd also grace with a boldꝛe spirite and confidence, sence they are it not for their owne lucre, but for the honoꝛ of God, and to his laude and glozy: so y^e in the woꝝldes to come, may be sene y^e boundāt riches of his frēe mercy. Dozeo: uer such hope to be hard for y^e they think not to deserue grace, neither put their trust in their owne woꝝkes, but in the godnes of God, being inspired & moued ther to by y^e holy gost. Suche also as seele

B. v. that

1. Tim. 6

1. Job. 4

Ephe. 1.
Rom. 6
1. Sal. 31
Rom. 4
1. Sal. 3
2. Cor. 3
Job. 3

The fyrst Sermon.

our saluacion dependeth not vpon vs, but our damnacion, and that it standeth wholye in the hand of God: are forced to turne their backes to them selues, and theyr faces to God: Where as the contrary belefe, wold make the cōtrary operation, they wold withold them frō God, and seke to rest with hope in thē selues: also if God had elected vs with this condicion: If we wold do well, we should be vnder h̄ lawe contrary to Paul, neyther we should be saued, for the law saueth not but worketh wraoth, and is the minister of cursing and damnacion. Let him therfore that lusteth haue christ for his iudge, for I wyl none of him, but as a sauour. If our electiō by fre mercy dyd harme vs, he wold not then haue elected vs so. But note them that thinke to haue theyr election in their owne handes, & thou shalt se that their owne loue and trust, presumtuons, and full of vyce: and yet for all thys they be so blynd and arrogant, that they will haue heauē by iustice.

But let vs praye to the Lorde that he giue them knowledge to the ende they may

The second Sermon.

may render to God all laude, honour, and gloze, through oure Lorde Iesu Christ. A M C P.

(.) (.)
(.)

How excellent our
election is, the seconde
Sermon.

Paul magnifieth our election, fyrst in his behalfe that hath elected vs, sayinge: We are elected neyther by man nor Angell, but by God: Hyper can not he go. Then concerning him that elected vs, oure election is most excellent. And lykewyse concerning the circumstance of tyme, although aboue there is properly no course of time. We elected vs (as Paul wryteth) befoze the constitution of the world: meaning from wythout beginninge, soner could he not elect vs.

And

Eph. i

. Job. 4

The second Sermon.

And moꝛeouer he sayth, that he elected vs which are most base, most vile, most abiect, woꝛmes in comparison of him. By the sinne of Adam we were all defiled, infected, in firme, frayle, blynde, malignaunte, full of venim, contrarie to god, enemies and rebels: so that a thing moꝛe miserable could not haue bin chosen. Paule doth also magnifye our election, in respect of the dignitie, to the which we are elected, and sayth, he hath not chosen vs to be his seruauntes oꝛ frendes, but to be his childeꝛen, nothing to god can be moꝛe nygh, entire and dere, then his childeꝛe, neither is it possible to imagine a greater dignitie. It doth include al oꝛther vertues and godnes, it is so high & excellent. Being then elected from so miserable an estate, to be the sonnes of god. He hath also chosen vs to be the byethꝛen of Christ and therby with him coheires of God: yea the world is ours: Christ with all his gyftes, al that is the fathers is the sonnes, therfoꝛe all is ours that is gods, whose gods we may dispose as childeꝛen their fathers. And bicause we shuld shame to be the sonnes of God, not ha-

Rom, 8

The second Sermon.

uing the maners, graces, & vertues conuenient to such a dignitie, therfoꝛe not onely our heauenly father, hath chosen vs to be his sonnes, but hath blessed vs, not with woꝛdes onely, but with effects, not as Isaac blessed Iacob oꝛ Esau, but with all spirituall blessing in things celestial. And so according to Paule, hath made vs mate to be partakers of the fellowship of light, and deliuering vs from the power of darknes, hath ledde vs into the kingdome of his beloued sonne: God then with out beginning did determine to iustifye, glozifie; and magnifie those that he had elect, & euen so he hath done: as Paule wytyeth, who also exaltyth our electioꝛ foꝛ that cause, saying: that it was not our god woꝛks, which god foꝛe saue without beginning, that were the cause of our election, but he chose vs by mere mercie, according to the decreed purpose of his owne wyll, to the laude and gloꝛy of his mercie, we were not then chosen bicause we were holpe, but bicause we shold be holy by his election, and to shew in the woꝛlde to come, the abundante riches of his grace. Paule also sheweth the

Job, 1
Colo, 1

1. Job. 4

Rom, 8

Eph, 1 & 2

woꝛde

The second Sermon.

the dignitie of y^e persō by whose means we are chosen, and sayth, he hath willed, that betwene vs and him there shuld be one mediatoz, nether he wold it to be an Angel, but Christ the sonne of God. He meaneth not only a mediatoz w^o words, but with his owne blud, and death Paule both exalt our election as concerning the ende. For bicause he hath elected vs for his sonnes, to the ende we may taste (not only in the life to come, but also in thys present) things so high, happy, riche, and pure, y^e the eye hath not sene, noz y^e rare hath not hard, noz into y^e hart of man (being carnall) hath at any tyme entred, he hath then elected vs, to the ende (that regenerate by Christe Iesu) we should walke to God by good woorkes, that we may be holy and inreprehensible, before his presence. Our election is also excellent by the suertye therof, for that the electe are in the handes of God. Therefore shall not they perish as Christ sayth, yea they can not perish, euen as they can not be pluckte out of his handes. Therefore our election is moste happye, so that nothing oughte so much to be reioyced in,

1. Tim. 2.
Eph. 1.

1. Cor. 2

Eph. 1.

Eph. 1.
John. 10.

as

The second Sermon.

as to be the elected & chosen of god. Ther it is read, y^e disciples returning to christ, and reioyng with great gladnes, that euen the very Deuelles were subiecte to them, Christ amonge the reste of woords, badde them they shuld not reioyce of the Deuelles, but that their names were w^oten in heauen: by which woordes, he did shew that we oughte to make a singuler ioye of our election, for that includeth, and bringeth with it the summe of all our wealth, since then that our election is so excellent, riche, sure, and happy. Let vs praye to God to geue vs lighte and grace, to perceyue it, to the ende, that tasting in it (with the spirite) the mightie godnes of God, we maye render him all laude, honor, & glozy, by Iesu Christ our lord.

Luce. 10.

1. Job. 4

36

The thyrd Sermon.

If wee maye knowe in this
 present lyfe, whether we be in the
 grace of God, and one of
 hys electe or not, and in
 what maner the, thyrd
 Sermon.

This hole
 Sermon
 must be
 swarely
 red, & wel
 vndersta-
 ded, ez als
 it must be
 taken but
 as persua-
 sive not
 as doctri-
 ne.

2. Tim. 2
 Ephy. 1

John. 17
 John. 6
 Mat. 13

It is not to be doubt-
 ed that God seeth all
 thinges, specially his le-
 gitimate childe, sence
 he him self hath chosen
 them to that dignitie. Christ also knoweth,
 and know them allwaies, y^e which
 was very conuenient, sence his father
 had geue them to him for that he shulde
 be theyr governour, shepherd, & brother,
 and that he shuld saue them with hys
 own death: he knew the, and doth know
 his shepe euē as himselfe sayd, yea from
 the beginning he knew who should be-
 leue. But it is not now conuenient, that
 we may or can deserue distynalye, the
 elect from the reprobate, to the end we
 may be more seruēt in exercisinge chari-
 te, with all mē, as if they were byethern
 with vs in Christ, the which we would
 not do

The third Sermon

not do toward the reprobate if we knew
 them distynalye: But in the ende, the
 tares shalbe seperate from y^e gods wheat:
 none then being in this present life knoweth
 certenly of his neighbour, if he be
 of the elect or not, nor also whether he be
 in the fauour of God: we may only haue
 therof an obscure, confused, uncertein, and
 sayling knowledge by coniecture of the
 outward lyfe and woorks, of whō Christ
 speaking, sayd. Ye shall knowe them by
 their fruites. But soasmuch as we see
 not the herts of men, which often tymes
 (although within they are vngodly and
 abhominacion it self in the sight of God,
 neuerthelesse couering them with veyle
 of hypocrisie making therin) they appeare
 to be saintes. Wherefoze without special
 oracle, we can haue no certein know-
 ledge therof. But I say that every electe,
 whyle he is in this present lyfe, beinge
 come to the yeres of discreffion, may, and
 ought to know it of himself, not by natu-
 rall light (by meanes wherof thinges su-
 pernaturall can not be perceiued, as the
 excellent diuine will toward vs) but by
 saythe, without other speciall priuilege.

1. Job. 4
 Math. 7
 1. Cor. 2
 Luke. 16

C. j. And

The third Sermon

And this not with hauing respecte to the selues, where is nothing seene but woꝝ thy damnacion, neither with cōsidering oꝝ beholding them selues in God without Christ, for in that case he must shew him selfe a iust iudge full of wrath: then we neither see our selues his sonnes, noꝝ in fauour. But with liuely fayth beholding both our selues, and God in Christ, we see our selues to be in the fauour of God, and his elect sonnes, and God to be pacified with vs in loue and our only father. Such the as liuely beleue, y^e Christ for them hath dyed vpon the crosse, haue the holy ghost within them, & are in the fauour of God, because that faith doth purifie the hert. And further I saye, that all they which in this present life do beleue liuely in Christ (yea were it for a moment of time) shalbe saued. They are electe and sounes of God, & may be luer and certeine, of their saluation. And that this is trewe, the words of Sainct Iohn sought to suffise, which sayth, y^e he is the sonne of God, therefore electe and saued, who so beleueth Iesu Christe to be the sonne of God. And also Christe sayde who

This must be warily red and well vnderstanded oꝝ it is not true. But if thou vnderstand what it is to beleue in Christ with a liuely fayth then there is no danger at all.

The third Sermon

who so beleueth in me hath life euerslast. ^{1. Iohn. 7}
 thing neuertheless it may clearly be proved that none beleueth liuely in Christ, but he that beleueth Christe to be wholly his rightwisenes and that he is saued thowolue by him, and he that saith this with supernaturall vnderstanding hauing no respect to him selfe noꝝ his woꝝkes, but only to the goodnes of God discovered in Christ vpon the crosse, cannot by any meanes be disceiued, because that light which he hath to be in the fauour of God, elect to saluation, can not growe but onely of the bountie of God, considered in Christ, wherof can spring no false noꝝ deceitfull knowledge. Ful wel may he be begiled and shalbe, that doeth behold his woꝝkes, and by them thinketh that he is in the fauour of God, and his sonne. But seeing him selfe in Christ saued, chosen and in the fauour of God, it must needes be sayd, y^e he saith the truth, and that which is once trewe although it were but for the swidnecke of an eye must be said to be euer tru, he the which beleueth in Christ, wer it but a minnite of an hour, in perceiuing of him self elect
 C. y. by

1. Job. 4

The second Sermon.

by Christ, seeth that which is true, therefoze it shal euer be true, that he is one of the legitimate sonnes of God, so that the same his sayth, be not in any maner founded vpon him self, noz his owne woorkes, but in Christ, and the diuine excellence, and yf it be not a certeine trickeing, light, baren & dead opinion, but a liuely sayth. It must be sayd then that Judas had neuer perfect faith, nether was elect to saluacion, although he was chosen to the Apostleshippe, and the like say I of all the reprobate: all such then as haue had at any tyme liuely heliefe to be saued by Christ mai be sure of their saluatiō. And so also they, which haue once at the least bene perfectly geuen to God, & committed to his gouernaunce, vpon the couenaunte, that he shall serue himselfe of them according to his owne purpose, and with truste that by Christ and his mere goodnes hee hath accepted them for his owne, they may also beleue that they are saued, bicause that he shall be no lesse God to the, then they shal be promised of him.

Wherfoze hauing had in that couenaunt liuely sayth, that God will forgiue them

as

The third Sermon.

as his Childzen, in such sorte, that hee will conduct them to saluacion, although they (as much as lieth in them) were continually prompte to al euil: yet it is necessary to say, that sence God hath taken them for his (as they know by the liuely sayth that they haue hadde thereof) that they shal overcome yf wickednes & haue honour thereby.

For his goodnes passeth their euernes he would not haue inspired them to giue them selucs, if from without beginning, he had not elected them and taken them for his owne. Some peradventure will say, if we were onlye ones suer to haue bene for a litle time in yf fauour of God, to haue had his spirit in vs, and liuelye faith in him, that we did beleue suerlye to be his elect: yet we knowe not if it haue bene a perfect sayth or not, we fear it to haue bene a certeyne cold opinion and leasse we were begiled in beleuing to be in gods fauor and elected of him. I answere that this is an euident signe, that ye haue neuer had hitherto liuelye faith and knowledge of Christ. For as it is vnpossible to haue fyze within the

C.ij.

byest

This is not spokē to declare that it is possible for gods elect to be wholly geuen to sin, but if it were possible, yet should they recouer that pestilence.

1. Job. 4

The thyrd Sermon.

best and not fele it, so is it impossible to haue in the hart Chyist, the holy gost, and charitie and the sierre light of sayth, and not to perceiue it, and this is, for that his light is so clere and effectuous, that not only it maketh the to se, & liuelle to fele with the spirit, that Chyist is dead for the vpon the crosse, that they are elect and sauid, but also it doth make them know, that it which they see, is by diuine inspiration, that it is the holy spirit which testifieth vnto the spirit, that they are the sonnes of God. Whose testimonie is moze clere, open, firme, and certeine, then al the outward ozacles and miracles of the world, which without the inward testimonie of the spirit, can leaue vs none other the doubtfull. Now, that he that hath in him Chyist and the spirit of God, both fele, know, and perceiue it: it is clere by Chyist which sayd that the world kneth not the holy Gost, but that he was knowe of them in whom he was. And by saint Iohn, which sayd also: In this we know that Chyist is in vs, euen by the holy Ghost which he hath geuen vs.

Therefore sayd Paul, trie your selues, make

Rom. 8

1. Ioh. 3

2. Cor. 13

The third Sermon.

make some pzoofe of your selues, is it possible y ye should not knowe Chyist in you, if ye be not reprobate? And in an other place, know ye not how ye are the temple of God, and that the holy ghost dwelleth in you? The holy spirit goth searching throughout, and iudgeth euery thing, and sayth is so clere, that it sheweth vs the profunditie of God: and thou wilt that it be blind of it self. Yea Paul sayth, that the holy gost is geue to vs, to y end we might know those thinges that haue ben geuen vs of Chyist. The kyngdom of God is peace (as writeth Elai and Paul) without serule feare, in much certentie. Therefore as Chyist saue, that he was in the fauour of his father, & his beloued sonne, so also do the elect see the selues, although not with so clear light and certentye, but that they go somtyme doubtyng, stumbling, & waivering. But they ought with y Apostles to pray Chyist to augmet their faith. And seke with their god woikes continually to make knowen to the selves moze perfect their saluatio and vocation, that therby as by the effectes or frutes they shuld come into the full riches

C. iiij. of

1. Cor. 2

Esa. 32

Rom. 15

Luk. 1

1. Cor. 13

Luk. 17

The thyrd Sermon.

r. Tessa. 1
1. Tim. 4
Rom. 8
Gala. 2
2. Cor. 23

of certeyne perswacion, and vnderstand-
ing of their election & saluation. Paule
also knew he was in the fauour of God,
in faith, hope and charytie, elected the
sonne of God, safe and suer, and that he
had the holy ghost & Christ within him,
when he said that he was one of thē that
Christ was come to saue, and that he
knewe in whom he beleued, that he lo-
ked for the Crowne, that nothing colud
seperate hym frō the loue of God, which
had elected him befoze the constitution
of the world, that he had the spirite of
adoption of the sonnes of God, and that
Christe was he, who lyued and spake in
him. Saint Iohn also sayed: we are suer
we know God, and that we liue in him,
worldlie and carnall beastes are they,
which know not God in the holy ghost,
nor those thinges which be his, euen as
men not regenerate, they are rusticall
paysauntes of so abiect & base a spirite,
that they can not beleue that God hath
loued them so much, that by death of his
only begotten and most intierly beloued
sonne, he would saue thē, take them for
his childe, and make them his heyyes:

But

Gala. 2
1. Joh. 14
1. Cor. 11

The thyrd Sermon.

But astonied of theyr sinnes, they are
euer afrayed of hell. Where the regene-
rate fele in such sorte the charitie of God
in Christ, that they know them selues to
be saued. Neither can they once thinke
of Christ (who hath al his fathers pow-
er and shall be theyr iudge) wil refuse, lose,
or damns the, and geue sentence against
his bzyethern and members, for whom he
died on the crosse, and would dye agayn
if it were necessarie. They haue in them
also the holy ghost for an earnest of theyr
saluation. But if God had geuen vs no-
thyng but our beyng, should not we for
that only benefite, fele so much the great
godnes of God, that we myght be sure
and certayne of our saluation? And now
he in euery creature doth sparkle to-
wardes vs loue, with innumerable bene-
fites, yea in Christe vpon the Crosse,
casteth he the flame of perfecte charite,
and shall not we fele so much of godnes
of God that we should beleue to be his
electe?

If one only should be saued I wold
trust suerly to be he, if al the men and
angels wold tel me of I were dampned.

C. v. I cold

1. Job. 4

The third Sermon.

I cold not beleue the, although they did alledge all y reasonnes possible, but I wold euer giue, more truste to Christ alone, who vpo y crosse, with his blood & death, doeth tel me I am saued, the I wold to al the rest, for he alone, hath more power in me, the al y reasōs & authorities without him. Doubted only that I se him with liuely sayth, dead for my saluacion. **Pea** in that case seing my selfe, by Christ, to be the sonne of God, I wold with, Paule excommunicate the very angels as superioz to them, if they wold saye the contrary, or gaine say the Gospell, and the great loue and benefit, which in that case I shuld fele by Christ. Paraduventure thou wilt say it semeth me not, that I cā be sur of my saluacion, because I am frō to do euell, so may I sinne and be dampned. Dur life is in such sozt variable, y so giue a certeyne iudgement, we must tary the ende, for euery one wold haue thought, y Iudas shuld haue bene saued whē he was called of Christ, and yet it is sene, that it is contrary. I answer, thou begilest thy selfe, in thinking thy saluacion dependeth vpon the likelyhod of thy wozkēs. Paule affirmeth,

Gal. 1

Eph. 1

The thyrd Sermon.

meth y God hath elected vs by his mere mercy in Christ, not by cause we were holy, or for that he fetesawe our god wozkēs, but because we should be holy, and should do god wozkēs, and perseuering in the, we should dye in his fauour and grace: Inwardly doth God call his elect, geueth them knowledge of him, and doth iustifie and glorifie them. **Ther**, fore doth Paul adde and say, if god be with vs, who can be against vs? And he ment if we be once elect, we can no more lose our selues: meaning, there is nothing that can let the electiō of God. **Pea** euery thing serueth to saluacion, euen sinne. **Therfore** where thou saiest, thou mayst sinne, it is true, and peradventure thou shalt sinne. **Neuertheles** if thou be the elect, thou shalt al gates ryse againe and be saued: wherof thou mayst be certeyn and sure, so that once at the least thou haue perceyued thy selfe in Christ, and by Christ saued, neyther thou oughtest so much to dispayze in thy selfe, as that thou shuldest not much more trust in the godnes of God, knowing that the Gospell is not the law, but mercie,

1. Job. 4

Rom. 8

The third Sermon

rie, and know thou that when the elect fall in any sinne (which God doth not permitte but for the benefite of the, and the other elect) whilest they are in y^e erreure, they sele in them selues, a certeyne hidden vertue, which withholdeth and refrayneth the, fro doing worlde, it biteth, nipeth, and reprehēdeth the of the euell fact, and doth enduce and spurte them to cōuert. There remaineth euer a certeyn hate of sin, although they be sometime overcome of frailtye. So that they neuer turne from God with al their power, noz run wholly to vice with a lose bydell. God hath them euer for his owne, and gouerneth them as his lawefull Childzē. And speaking oftē in they^e herts he saith that which he sayd to his Apostles: feare not litle flocke, for it hath pleased your father, to giue you his kingdō of his mere godnes although you be vnwozthy. And if thou woldest bying in Salomon, who sayth, none knoweth whether he be woꝝthy of hate or loue, I answerē. It is clere (chylie by the woꝝdes which folow) that he ment, that man were he neuer so iust & wise, was so blinde in this woꝝld, that he

Luk. 12

The thyrd Sermon,

he cannot know by the woꝝkes of God, that is by prosperitie or aduersity, whether of him self, he be woꝝthy of hate or loue. And this is bicause God giueth his giffes so indifferently, to the god & euell, to the elect and reprobāt. Thou wilt say yet, Paul sayd: my cōscience doth not re[!] Coꝝ. 14
proue me yet am I not therby iustified befoze God, therfoze it cā not be knowē. But I answerē, that thentēt of Paul was to say, that though by grace of the Lorde he had ministred the Gospel, in such sort, that his conscience dyd not rebuke him of any erreure (which was imputed vnto hym for a sclaunder of false chzistians) neuertheles he held not him selfe iustē for this neyther was he iust, he iudged him selfe iust by Christ, and not by preaching the Gospell inreprehensible in the syght of man, but yet not in the presence of God, for that he hath not preached it with the whole force of spirit, sayth, and loue. So that here Paul did condemne y^e opiniō of them, which iudge them selues iust by they^e owne woꝝkes, but he doth not reprove the iudgement of those, which iudge them selues righte^{ous} and

1. Job. 4

The fourth Sermon.

Job. 9

one & saved by the bountie of god, & death of his onli begottē sōne: but doth approue it. With Paule also agreeth Job, whē he sayd, that although he were iust, he durst not iudge him selfe so, that is, he durst not hold him soz ryghteous, by his owne proper rightcoulnes and woꝝks, but by the iustice of Christ.

Since then that it may and ought to be known of vs, that we are in the fauoure of God, and hys electe, lette vs soꝝce vs continually to encrease in more knowledge of the Goodnesse of God: so that firmly establihed in the true faith of our saluacion, we may as children render hym all honoure, laud, and gloꝝy: by Christ our Lord.

A M C P.

Whether it be good or euell to beleue that we are elect: the fourth Sermon.



Some say that it is euell to beleue that we are elect, by cause, that as the beliefe to be reprobate, bringeth me

in

The fourth Sermon.

in dispeyre: so the beliefe of election, is cause of presumption. But the iust and the holy sꝝpe both the one and the other extremitie. They are not exalted in presumption, beleuing to be elect: noꝝ fallen in y botomles pitte of dispeyre, with belief of dampnacion, but kepe y meane waye euerstanding betwene both. And I say that it is true, that none ought to dispeyre, or yet to presume, but assuredly to hope and beleue to be saved and elected: May by oure owne woꝝks, this is an euill vice, & ought to be fled. But to beleue to be elected and saved by the liberalitie of God, by the death of Christ vpon the crosse, and hys woꝝks: this is no presumption, but a hope which hath regard (as diuine & theologicall vertue) not to our merites, but only to God by Christ. And as we can not loue him so much, but y we euer lack of y perfectio, so ca we not to much hope & trust in him. Yea we lack euer because we do not promise of God so much as we shuld do, he that beleueth to be lauid, he cometh not proud, neyther magnifieth himselfe, noꝝ his woꝝkes, but the godnes of god,

Job. 4

The fourth Sermon.

of god, & the grace that we haue by christ.
 Therefore is it not euell. Peraduenture
 thou wilt saie one ough to stand in feare
 I agre therto, in the reuerend and sonne-
 like feare, the which impozteth obser-
 uance of reuerence to God, but now not
 Rom. 8 so vile: for we are no moze seruauntes
 but sonnes, not Hebreues but Chzistias,
 we are not vnder the lawe but grace, we
 Rom. 8 haue God for our father, and not only for
 a Lorde. Therefore our office is to loue
 him like children, & not to feare him, as
 Rom. 8 seruauntes, sence that we haue the spirite
 not of seruitude but of adoptio, of s^{onnes}
 of God. If our saluacion shid depend
 in any parte vpon our selues: I would say
 we ought to feare our damnacion yea to
 be sure therof: but s^{ince} it is al in s^{hand}s
 of god, therfore beholding not our selues,
 but hys godnes discovered in Chzist vps
 1. Joh. 4 the crosse we may be s^{uer} and certeyns
 of our saluacion. Perfect charitie chalet
 away al seruite feare, and faith neuer
 douteth if it be perfect: the feare the of our
 damnacio groweth of imperfectio of our
 charitie, faith and hope. We ought neuer
 to feare the mercifulnes of God, but
 our

The fourth Sermon.

our olon wickednes. Thou woldest say,
 if we were wholy confirmed in grace,
 we should not nede to feare, but we sin
 daily, therfore it is necessary to stand in
 doubt. I answere that yet thou goest a-
 bout, to build my hope vpon my woakes
 the which should be no hope but a pre-
 sumpcion. If we should hope with condi-
 tion if we do well, and perseuer therein,
 my hope should stand with desperacion,
 for of my selfe I knowe I oughte to des-
 paire. If I had the sinnes of the whole
 worlde, yet would I mosse stedfastly be-
 leue to be saued withoute any feare of
 dampnacion, neyther may this be sayde
 to be euell, for that I woulde not builde
 my hope vps Chzist. If thou woldest say,
 the feare of damnacion caufeth men to
 abstain from sinne, therfore it is god. I
 answere, that it caufeth men to refraine
 in their olone loue, as doth the feare of
 death wherby they become dayly moze
 sensual in them selues, and therfore tru-
 lye, worse inwardlye. Feare woaket
 wyath in God, euen as the lawe doth: &
 although it cause the to abstaine from
 some euil outward woake, neuertheless
 D. i. the

The fourth Sermon.

the venime remaineth within, & which is so muche the worse, as it is more vnted to the inward partes, yea that feare geuen to the vngodly, is & scooge of God. The elect (knowing that God in this present life doth punish the more & legitimate children then the bastards) abstaine also by this feare more then the other. But trulye the loue of God, the quicke feeling of his great goodnes, to beleue firmly by Christ and his grace to be the sonnes of God, elect & sure in deed, are those things which mortifie vs to & the world and to our selues, and maketh sinne displeasaut to vs, eue from the botome of & hert. Therfore where the seruile feare mpketh Ignorites, the sonnelyke loue maketh true Christians. If thou wouldest say, to beleue so, is a thing very perillous because that hercof they take occasiō to liue idle, yea to geue them self to al vice, saying I wil make my paradise in this world, for euery way I shalbe said, if ce that already I am elect. I answer that when one beleueth to be elect and perceiueth in spirit the mercifulnes of God in Christ, the God tasted in Christ hath in & hart such efficacy

The fourth Sermon.

efficacie and strength, that he cannot offend, but is forced to dispraise the world, and is rapt to so high estate that he falleth to obtiuid of the world, him self and his paradise, setting only God before his eyes. Therfore saith Sainct Iohn. *Ioh. 3.* Who so hath this faith, sanctifieth him self. So as then of charite springeth but godnes, eue so is it, of this faith and hope. Knowest thou where in is the perille? In beleuing to be elected, by their works, and by beleuing in Christ not stedfastly, but to haue only a certaine barrain, idle and a dead opiniō therof, the which standeth in the worst life, in such sort that of that cold and vnfriutful sayth, they may take occasion to geue them to Idelnes, and all vpee. But now not of that perfect sayth, the which is effectuous in doing woorkes by loue, being an inflamed light, & which *Gala. 3.* is neuer withoute burning. If also thou wouldest say in beleuing to be elect thou shouldest peraduenture be begiled, therfore it is euell. I would yet aunswere, that I would soner geue sayth to the holpe Ghost, whiche testifiyeth in the parts of the electe, & they are the sonnes
D. y. of

The fourth Sermon.

Rom. 8 of God (as Paule writeth) the to thee that woldest put me in doubt of it. The electe to heare inwardly in their hertes a spiri-
John. 10. tuall voyce, quick and deuine, which bid- deth them not doubt, and y they are suer of their saluation, and that God loueth them, and hath taken them for his chil- dzen, and that they cannot perishe: the testimony of God is greater then mans.

Wherefore not only he is to be beleued afoze man, but he deserueth to haue giue vnto him doubted credite. If thou wouldest say, it might be, not the spirit of god but their imaginacions. I say, that what soeuer it is they know better then thou, for that (as Paule saith) none knoweth what is in man but the spirite of man, that is within him.

1. Cor. 2

Farther I am suer, that the same spirit which saith to me, I am elected is y spi- rite of God bicause the sayth I haue of my election, springeth not of my woiks, but only of the godnes of god, vnderstand in Christ and for that of his godnes can grove nether gyle nor falshod, therefore am I suer to be in the trueth. Decities and falshedes, may, and do come, of y be-
licke

The fyrst Sermon.

liefe to be saued, by woikes, and elected: Moreover the light which the elect haue of their saluacion, is so cleare that they do not only se them selues suer therof, but they know also, that the lyght and know- ledge they haue, is supernaturall and diuine. But we suppose as thou sayst, that is beleuing to be elect only by Christ & the godnes of God, I myght be begiled (which is false and impossible) yet wold I still say, let me be deceyued for it is god to be so begiled, sence I can find no thing, that so much doth kindel me into a sincere and pure loue of God, as to be- leue to be elected by his mere godnes. Wherefore vsing it to make me inamozed of God, I ought not to be withdrawen, chifelic for that I am happie, onlie by that sayth, of the which whosoever is voide, is not yet entred into the kingdome of god, where is nothing but rightnousnes peace and Joie.

Finally Paule beleued to be elected as **Rom. 4** in many places he sayth, yea he glozied therin (ueuerthelesse in god) & so to beleue he induced others, the which, if it had bene euil, he wold not haue done. Ther-
D. iij. foze

Job. 4

The fourth Sermon.

Luk. 10
Mat. 15
Mar. 16

foze if it be not euell, let vs also with
Paule, glozy vs by God in Christ, who
likewyse induced the Apostles, to beleue
that theyz names were writē in heaue,
that theyz heauenly reward was plen-
tuous, & y they shulde iudge y ry. tribes,
& therby brought the to beleue they we r
elect, and that is also suer, that if that be-
lese had bene euell, he wold not haue cau-
sed it. Thou wilt saye, thou oughtest not
to compare thy self, equal with the sain-
tes. I say it is true that I ought not to
presume to be like the, or holy by myne
own woꝝkes, for while I presume of
my selfe, I must of foꝝce become a deuell,
but it is not euell to compare with the
saintes in veritie, for they were humble,
& in beleuing that they were elect, they
gaue to God all laude and glozy because
they did not beleue to be of the elect for
their merites, but for christes. And wold
to God, I might beleue the firmly and
with stedfast sayth, the sacred scriptures
are full, that we ought not to despere of
our saluacion, but that we ought to hope
and beleue to be already saued, and dayly
to certifie our selues therof by doing god
woꝝkes,

The fourth Sermon.

woꝝkes, which are a testimonie to vs
of our election, and that we shuld also in-
crease in charitie, to take frō vs all feare
of our dampnactō to y end we may serue
God without feare, inrightuousnes and
holinesse as zacharie sayd. And likewise
we ought to demanda perseuerance in
the god with faith to obteyn it. Ther-
foze to trust to be saued, and of the elected
and to hope and beleue to be saued and of
the elect, is not euell. Paul also sayth: our
hope was neuer rōfounded noz did shame
to them that had it.

And likewise that sayth, was neuer
beguiled. Therefore then is it euill that
I beleue stedfastly to be saued by Christ:
Let vs behold then with open eyes of li-
uely sayth, Christ vps y crosse, in whom
we se presently the godnes of god in the
face in such sorte, as we may being
pelgrimes, to thend we may
render to him al laud,
honor and glozy
through Iesus
Christ our
Lorde.
A M P P.
D. iij. Whether

1. Pet. 1
1. John. 4

Luke. 7

1. Job. 4

The fyfte Sermon.

Whether it be necessarie to saluacion to beleue that we are elected or not : the fyft Sermon.

Heb. 11
Mar. 16
John. 3



Ryth is very necessary, be cause that without it, not only god cā not be pleased, but he that beleueth not shall be condempned, and is already iudged. But it is also impossible, that one that doth not beleue to be elected should beleue as he ought to do any of the articles necessarie to saluaciō. And to proue y this is true, if thou beleuest not that thou art one of the elect, thou beleuest not in God, in the maner that thou art bounde ; bycause that it suffiseth not to haue a certeyn dead opinion that God is, but thou must effectuously beleue that he is thy God, that he loveth the, that he is propiciator to the, that he is continually beneficall to the, that he hath most special cure of the & causeth every thinge to serue the to saluacion, and therfore that thou arte electe. Yea who so beleueth not that he is elect, doeth not sele in spirite, the bene fit of

The fyfte Sermon.

fit of Christ.

Therfore being without Christ, he is without God, and knoweth him not as Paule wryteth. Then how is it possible that thou mayst beleue perfectly that he is thy Father if thou do not beleue that thou art his sonne, and therfore his heire & saued. Thou canst also neuer earnestlie beleue that God is omnipotent, if thou vnderstand not, that continually he bseth his omnipotencie towards the, in doing the god. Which when with the spirite thou didest proue, thou shuldest of force beleue thy selfe to be his heire, if thou beleue not thou art elect. how canst thou beleue that god hath created the heauens, and the earth, and that he susteineth and gouerneth al to thy behofe hauing of the most singuler cure : it is nedefull, that with liuely sayth, imbrassing al the world for thy owne, thou perceiue effectually the godnes of God, in euery creature. And when that is, thou shalt be inforced to beleue, that thou art the sonne of God. Thou canst not also beleue in Iesu, that is that he is to the Iesus and sauioure, if thou beleue not that thou art saued,

Eph. 1
Gal. 4

Gal. 4

1. Job. 4

The fyfte Sermon.

sauced, neyther canst thou beleue that he
 is thy Christ, that is to say a Prophet
 king & priest, if thou sele not in spirite,
 that he doth illuminate and lighten thee,
 as a prophet, rule thee as a king, and as
 an only priest is offered for thee vpon the
 crosse. The which if thou didest beleue
 thou shuldest also beleue to be elected.
 How shalt thou beleue that Iesus is the
 only begotten sonne of God, thy Lord
 come into the world to saue thee, and geue
 to thee, with al his deuine treasures and
 graces, if thou dost not beleue, thy selfe to
 be one of his lambs, then canst not be-
 leue (as thou art bound to do) that he
 died for thee, nor perceiue his excellenc
 charitie, so that, with Paule thou maist
 say, nothing can separate me from the cha-
 rite of God. It is necessary to beleue, y
 Christ vpon the crosse hath satisfide for
 thy sinnes, and y he hath reconciled thee,
 satisfide to his father and saued thee, and
 therfore that thou art the sonne of god: he
 that beleueth (as he ought) that Christ is
 risen to iustifie vs, doth also know him
 selfe saued, and so he that perfectly doth
 vnderstand that Christ our head is ascen-
 ded into

Rom. 8

The fyfte Sermon.

ded into heaue & entred for vs in posses-
 sion of paradise, perceiueh him self ri-
 sen with Christ, & already by hope being
 ascended into heauen, practiseth with the
 mind in paradise, where Christ is sitting
 in peaceable possessio of things celestial:
 he sauteh with Paul, we are made safe by
 hope, it sufficeth not to beleue y he shall
 iudge the quicke and the dead the which
 also the deuils beleue, but that the sen-
 tence shalbe al in thy fauour, hauing so thy
 iudge, him y died vpon the crosse for thee.
 We can not liuely beleue y sending of y
 holy gost, if we sele it not in our selues: &
 if we do seale it, we shalbe forced with
 Paule to say, the spirit of god renouereth te-
 stimony to our spirit y we are y sonnes
 of God, therfore heires & saued. Neyther
 is it inough that there is a church of god,
 but thou must beleue to be a porciõ ther-
 of, and one of the louely stones, and ther-
 fore one of the elect. And to beleue the
 communion of sainctes, thou must sele,
 that as a member of Christ, he doth per-
 ticipate his grace with thee, & that thou
 art thereby saued, thou must also beleue
 the remission of sinnes, y is not only that
 he

Phil. 3

Eph. 2

Rom. 8

Rom. 8.

The fyfte Sermon.

he doth pardon sinnes, but that he hath pardoned thee thine, and so elected thee. Euen so thou must beleue, that thou shalt rype glorious, and haue life euerlasting. When ther is no article of our faith, that can be beleued in such sort as it ought to be, of those which do not beleue they are elected. To the Christian it is then necessary to beleue that god is his God, and Father: that he worcketh all for his benefite, and that Christ is come, was bozne, hath liued, died and risen agayne for his saluacion, so that with liuely faith he imbraceth Christ wholly for his own with al his treasure and grace. And likewise al his life, death, resurrection, assention and glozy, and perceiueth the charitie of God in Christ, as if there hadde bene no mo but onlye him selfe in the world, and that Christ for him onlye, wold haue wrought & suffered, no lesse then he hath done. The which when thou dost beleue, thou shalt perceyue thou art elect. Psea he that beleue not he is elect, ca not praye as he ought, being without faith, without the which (after Paul) we can not effectuously recommend vs to God, because that

Rom. 10.
Iaco. 1

The fyfte Sermon.

that we must aske in faith, if we will aske in verity and be hard, now if thou beleue not to be his sonne and heire, how canst thou (as Christ taught) say our father, and as a sonne with confidence aske him grace. Prayer may wel be made, of infidels and Iocrites, but like solithe scoffers & mockers. When thou saiest, ha loved be thy name, thy kingdome come, thou must haue in thee, the spirit of adoption of y^e sc^hne of God. And as the sonne is moued of vehement loue, pure and sincere, to desire the kingdome and glozy of the father: so must thou (scing thee, the sonne of god) with a deuine spirite, by the force of loue, aske and desyre that thy heauenlie father be honozed, & reigne in his elect with out rebellion. Likewise shalt thou neuer thanck God with al thy hert, if thou beleue not to be one of the elect: yea if thou shalt doubt therein, or thinke to be dampned in thy hart, and in thy life, and paraduentur also with thy words, thou wilt dispraise him, that he hath giue the a being, that he hath create the world sent Christ, and so the rest his benefices, and wilt saye. If I am not saued, what do these

The fyfte Sermon.

Mar. 14

Rom. 8

Gal. 4

do these thinges profit me: it had ben bet-
ter for me, that I had neuer be, as Christ
sayd of Judas. If I shalbe dampned, the
death of Christ serueth me not, but doth
inflame & burne, with al the rest of his be-
nefites: thou canst not in perfection the
thancke god, if thou feare dampnation.
But who so belueth he is one of y^e elect
& therby that al thinges serue him to salua-
cion, euen the very troubles, he holdeth
for a speciall grace and benefite, in them
perceiuing the godnes of God, he giueth
him thanches with all his herte. Who
shall he be that committeth him selfe ho-
ly to the gouernance of God (as euery
one ought to do) (if he belue not that god
is his father, that he pardoneth him, and
doth take of him most singular cure? O-
therwise they shall neuer trust in God,
but with Adam shall feare him, and flye,
seking to hide him selfe from the face of
God, neyther is it possible, to loue God
in verite, honoz him as he ought to be ho-
nozed and approue for iust and holly
all his woorkes, and so delite wholy in
him, if he sele not in Christ so much the
godnes of God, that he se him selfe hys
sonne

The fyfte Sermon.

sonne and also heire. If he knowe not him
selfe to be a sonne, he shall feare as a ser-
uant, and in all his woorkes haue respect
to him selfe, his paines, displeasures, in-
commodities, dishonoures, and hell, or els
to this paradise, and not to the glorie of
God. As he that seeth him selfe a sonne,
Lord of al and heire and suer therof: such
a one woorketh only by strength of spirit,
and vehemencie of loue to the glozy of
God, to whom he hath turned his whole
intent, and to that end ordyeth his whole
life. Also it can not be possible, to loue
thy neyghbour as thy selfe, as a brother
in Christ, & member with thes of y^e same
bodie, if thou do not beleue to be in the
number of the sonnes of god. And finally
ther can not one god woerke be done, but
of them that are regenerate, sonnes of
God, members of Christ, and haue in
them the holy spirite which testifieth in
their hertes, that they be y^e sonnes of god.
And may partely be sene how false and
vngodly, is the doctrine of the Antechri-
stians, that were as it is cheiflye neces-
sarie to beleue that we are elected, and
also aboute all thinges most commodious
they

The sexte Sermon.

De. 13

they force the selues to withdraw every one from this sayth, perswading them to stand in doubt, as though they had wherin to mistrust the godnes of god, vpon whom onlie dependeth our saluation, as our dampnacion both of our selues. But let vs pray to God to open our eyes, to the ende they may no longer blasphemic, but render to God all honoꝝ, laude, and glozie, by Iesu Christ our Loꝝde. A M C P.
(.:.)

¶ If it be good to seeke to know wherfoze God hath some elect and some reprobate : the sixt Sermon.



By desyre may be wycked, as it is in many, to whom it apperth that it should haue be better, if god (who being of power as he is) had elected all men, and semeth them, that in this God hath lacked of charitie, yea in their language, they say in their herte secretly. If we

A THE SIXTE SERMON

If we had bene God, we would haue elected all, and would haue had more charitie the he. Now behold, whether this be vngodly, solith, proud blasphemy, or not. They imagine to haue moze loue to the soules, then he, that for to saue them gaue his onely begotten and dearly beloued sonne vpon the crosse. There are some other, to whome it semeth on the one syde, that God can not erre: and on the other party, bearing that he hath reprobated many, they think the contrary. They are not certeyne by sayth, that God can not erre, and that al that he willeth, must nedes be iust. Therfoze to make it crier, they go searching, wherfoze he hath not elected all men, and they would finde a cause where is none. If such were godly, they should quiet and satisfie the selues, and should haue thier felicitie in the deuitine pleasure, without searching to aske any hyer. It is euill the to seeke wherfoze god hath elected some, and other some not if this grow of the suspicion that God may, or haue erred. The godly knoweth certeynly by sayth that he can not erre, and hereupon resteth. There are some that
C. i. aske

Aske after it of arrogancie and p̄sump-
 tion. They would be answered, that god
 had elected them for their god woꝝkes,
 to haue in them they might gloꝝy of them
 selues. And when they heresay that God
 hath elected them by grace, it displeaseth
 them, they gaineſay it, ſeming them there
 reſteth nothing to gloꝝy in. And they per-
 ceine not that this is the whole gloꝝy of
 the humble and true Chꝛiſtian, to be ſa-
 ued by the mere grace of god, and Chꝛiſt
 crucified, and to gloꝝy only in God by
 Chꝛiſt, and in them ſelues not to ſet, but
 thinges woꝝthy to be aſhamed of, to the
 ende that to God only be honour and glo-
 ry. It groweth alſo to many of vnreue-
 rence, for if they could ſee how inaccessi-
 ble the maiestie of God is, howe irrepꝛe-
 henſible is his will, and howe incompre-
 henſible is his wiſedome, they wold not
 let them ſelues to diſpute with God, ſpe-
 cially if they knewe how blinde, darke,
 i. **1. Cor. 13** +
 Roma. 9.
 franticke, and ſoliſhe they be. And who
 art thou ſayd Paul, that wil diſpute with
 God, anſwere and contend with God:
 Paule was returned from the third hea-
 uen, wher he had heard ſecretes, ſo high
 that

The ſixte Sermon

that it was not lawfull to ſpeak to man,
 Neuertheleſſe doing reuerence to the de-
 uine ſecretes iudgements he ſayd: **1. Cor. 13**
 found riches of the wiſedome and ſcience
 of God, howe incomprehenſible are his
 iudgements: And man, blinde, ſoliſhe,
 and vngodly, is ſo high minded, that hee
 wil do wrong to God, chōſempning him,
 and reꝝoue his holy, iuſt, & irrepꝛehen-
 ſible iudgements. And howe many are
 they that ſeek to knowe, ſpeake & write
 of it, and be commended therefore: And
 all they can Imagine by force of their
 owne wit, & naturall knowledge (which
 can not perce ſo high ſecretes) they putte
 in writing. And they are as arrogant, as
 if they were in godnes and ſapience ſu-
 perior to god: to be adored of the world;
 they condemne the woꝝks of God. There
 are many which are not cōtent to know
 as much as god hath vouchſaued to open
 to vs, but they wold know alſo a great
 deal moꝝe. But it is not the office of a good
 ſeruaunt to wil to know al the ſecretes of
 his lord: yea the ſomme ought to cōtent him
 with the ſecrets of his father, & to know of
 it only, as much as is reueled to him and
 C. y. to

The sixte Sermon.

to be suer and certeine, that he will not
fayle, to manifest all that shall be expedi-
ent for him, even so we ought to content
vs, to knowe that which God hath, and
doth reuele vs, knowing y he doth loue
vs in such sort, that we haue not wherin
to doubtte, that he will fayle to manifest
vnto vs, al those secretes, the knowledge
wherof shalbe profitable and necessarye.

John. 15.

Yea christ him self said that he had made
knowne all that he had heard of the fa-
ther, our office is to seeke, to taste & seele
with the spirite, that which he hath ope-
ned to vs, & we may also desire to know
all that pleaseth God to reuele vs, for the
benefite of our soule, and his glozy, now
for that God (to beate down carnal man,
to the ende that to him, be geuen all ho-
noure, laude and glozy) hath vouchsafed,
to open in the holy scriptures, wherefore
he hath elected some, and other some he
hath not: Therefore we may and ought
to seeke to knowe it: that we may so much
the more honour God: but we oughte to
beluee it to be so, as God hath declared,
and to contente vs with that way, God
hath taken, in electing and reprobating,
neither

1. Tim

Rome

The seuenth Sermon.

neither to thinke nor suspecte, that God
hath erred, nor ought to desire any other
way, but to be satisfied and pleased, with
so much as pleaseth the Lorde, withoute
being curious, in willing to knowe more,
then that which pleaseth God to
reuele vnto vs, and all that to
the end that by Iesus christ
we may render him al ho-
nor, laude, and glozye.

Amen.

(..)

Of the diuerse effectes that it
woorketh in man to beluee that our
election is al in the hands of
God, and that of him on-
ly it dependeth: the
seuenth Sermon.



It is seene by experience,
that of one self cause, doth
growe some times contra-
ry effectes. And is euident
by the sunne, which harde-
neth mire, and melteth
waxe: & this is by their diuerse dispo-
sitions.

C. ij.

The seventh Sermon.

sions. Cus so of y^e belief y^e our election is wholly in y^e handes of god, doth spring in me cōtrary effectes by they^e contrary dispositions. The vngodly perceyuing y^e in y^e deuine mind is resolued their being to be saued or dampned, they are wroth with god, they blaspheme him with their heart, they call him parcial and vniuste, they giue thē selues to do euell Inough, saying euery way: that shalbe which god hath infallibly foresene, and immutably determined, yea their saltes they cast in the face of god, thinking y^e he is the cause therof, many also despaire of their saluacion & presume moze of them selues, thē they hope in God, they beleue that they shuld be saued, if they^e saluacion did depend vpon them selues, & therfore if they could disturbe the deuine counsailes, & make that their saluacion shuld not be in the handes of God, they wold do it. And this is for y^e they knowe not their owne great misery howe blind, infirme, frail, and vnprofitable, they are to God impotent of them selues to godnes, and ful of all wickednes, and that they byd neuer worke (if it were put in the balance of deuine

1. Cor. 13. 4

Roma. 9

The seventh Sermon.

deuine iustice) that merited not to be punished, and so likewise they sele not the great godnes of God, nor the benefits of Christ but thinke him to be Iresfull, reuengable disdaine ful, proude, perpetnal, vniust and malignaunt, as them selves are. There are some which haue not perfect sayth, but they are not so vngodly as the fyrrte. Howe these when they heare say, or thinke that their saluacion is all in the handes of God, they remaine confused and euell cōtented. And this is also for wante of knowledge of the godnes of God, they trust partly in God & partly in them selues, they loue not God, nor trust nor hope perfectly in him they remaine doubtfull, & knowe not whether it be best to depend all vpon God or not, and it semeth thē that it shuld haue bene best that in some parte it shuld depend vpon them selues: and yet they thinke it wel being all in the handes of God, troubled in suche sorte, that they can not tell which to chuse: Therfore they liue in a great perplexity. They consult some times with y^e holy scripture or with thē that haue, the knowledge of the truth, &

C. iij. they

Cor. 13. 4

Cor. 13. 4

Cor. 13. 4

Cor. 13. 4

The seventh Sermon.

they find that it is al in the hands of god,
 & they iudge (when their eyes are some
 what opened to y^e godnes of God & their
 owne miseries) that it standeth wel, and
 that so it is best, but the harkening to hu
 maine prudence, the which not being
 wholly mortified, wold haue part of the
 glozy to it selfe (so prouid it is.) And as
 that, that is blind, and seeth not the impo
 fencie and malignitie of man, it per
 swadeth him that mā might in som part
 be saued by him self, wher elles he may
 despaire, if it stand al in the hand of god.
 Therfoze it concludeth, that it were bet
 ter if it did depend vpon vs, and chieslye
 for that men become negligent, in thin
 king that it dependeth wholly vpon god:
 where they wold fryze them selues to
 be seruent, if they dyd beleue that in any
 part it rested in the. And although such
 find the contrary in y^e sacred scriptures,
 neuertheles they foze the with y^e obscure
 light of their blynde prudence, to draw
 it out of the text, expounding it as may
 best serue to theyr purpose. But the god
 ly perceiue on the one side, in such sorte
 their owne proper ignozancie, fraillie,
 impo-

The seventh Sermon.

impotencie, & malice : And on the other
 partie y^e great hostie of god in christ cru
 cified, y^e it cōtenteth the to be so, al in the
 hād of god, not onli for y^e it hath so pleased
 god, but also for their owne commoditie:
 because that whereas if in the least iote
 it depended vpon them, they should holde
 them selues damned. Now they fele so
 much the excellencie of god, that certified
 of their saluacion, they knowe the selues
 elected, & hold it to be sure seeing bi faith
 y^e it is al in y^e hād of one their so mightie,
 sapient, excellent & louing father. Ther
 foze by this benefite, they are stirred to
 loue him singularly, to thanke, laude, and
 serue him as childzen for his mere glozy
 wythout respect at all to the selues, their
 hell or heauen. And if God would set in
 their handes, although he would be
 bound that they should be able to do all
 thinges with ease toward their saluaciō,
 yet they wold not accept the bargaine : &
 that is because they knowe that they are
 contrary enemies and traytonrs to them
 selues : so that if they had Paradise in
 theyr hande, then they should let it fall
 to the ground. And also for that, they do
 C. v. make

1. Tim. 4

Roma. 9.

C. 4

C. 5

C. 6

C. 7

The seuenth Sermon.

make experiment and proue so great charity of God in Christ, that it certifieth the of their election. They can not thinke that Christ being their iudge, and dying upon the crosse for them, should geue sentence agaynst them: yea they know, that who so beleueth in him shall not be iudged, but shall be so certeine of his saluacion, that he shall not nede to make discussion of his lyfe, for there shall not be any to accuse hym, neyther should it be conuenient that those which haue the spirit of God, and are hys sonnes, the brethren and members of Christ, should be examined & iudged. But with Christ, they shall be iudges of the other. Wherefore the elect, sure of their saluacion, wold not chaunge Christ they iudge with any in this world, although it were their deare friend or nere parent. Yea if God did put in their arbitrement to haue Christ for their iudge or els to be their owne iudges of the selues, wold full power to geue sentence in their fauour although it were not iust, yet to be approued, they wold for all this, chuse Christ to be their iudge, for y they trust more in him then

John. 3

Rom. 8

Mat. 19

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1. Thimo +

Roma. 9.

The seuenth Sermon.

in the selues. And they loue god so much, that they wold not gloze, but only in him by christ. And this is all there true gloze. Yea if they cold let or disturbe y deuine countayle, or if it were necessary to be dampned they wold chuse, rather to be in paine for the will of God, then in all the pleasures, disagreeing to the deuine will (if it were possible) they counte them selues vnworthy to suffer for the wyll of god. They hold the selues happy to honour him with suffering, and with being where it pleaseth to their Lord, they lament only of y iniuries they haue done to God, but of that which God will do of them with the spirite, they are content, although the flesh be repugnant and wold not suffer.

This shuld be a hell to them, when God (if it were possible) wold not dispose them to his gloze but to vse them to his honoure they wold satisfy them selues with all, and content them to know it so to be the deuine pleasure: now these are in a continually paradise by sayth already they haue had the sentence geuen in their fauour, by hope they are ascended into

Co. 2

Co. 2

1. Thimo +

1. Thimo +

The seventh Sermon

Rom. 8

into heauen, saying with Paul : we are made safe by hope, & by loue they enioye God. In the then of the belief, that their election is all in the handes of god, groweth firme fayth, and hope to be saued, the loue of God sincere and pure, and christian vertues, with the frutes of good woorkes. I wold haue pitie on the first sorte, but their desperaciō groweth of an vngodlye mind, yea it is most impietie, to despayre of the godnes of God, most perfect, shewed in Christ crucified as in one his liuely Image I haue compassion of the second, and enuie at the thirde. The seconde may easely be cured with shewing them their frailtie, ignozauncie, and malice, and on the other partie the omnipotence, infinite sapience, perfect godnes, pitie, mercy and charity of God, shewed in Christ vpon the crosse. Of the first, I do not despaire vtterly, but I know well it is verie difficile to cure them, but God is of power, of the stones to rayse vp children to Abraham, they haue nede to be prated for, & y^e lord take from befoze their eyes, such veiles of ignozauncie, and make them see their owne

Mat. 3

The eyght Sermon,

owne great miseries, and the incomprehensible godnes of God, to the end that reknowledging al their wealth to come of God, they may render him al honoz, laude, and glozie, by Christ our Lord. Amen.

¶ How it ought to be answered to them that lament that God hath created them for eseyng they dampnacion: the eyght Sermon.



Here are many, y^e which although of god they haue their being, & manie other benefites, neuerthelesse they thanke him not, but are vngratefull. They are sorry, and lament of all the wealth they haue had of him, saying: lord, if the being where thou hast geuen vs, with the rest of thy gifts, did serue vs to saluacion, we shuld thanke the therfoze : But bicause they serue vs not, but to dampnaciō, therfoze we can not but complayne vs of the. Howe to these ought to be answered thus: Cyther you beleue to be of the elect or not,

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The eyght Sermon.

not. If they say yea: it ought to be sayd to them, ye shuld thanke God of so much grace, that he hath shewed to you already, in chosinge you from so base a being, to so high an estate, and you lamēt your selues: behold if your ingratitude be greate. And if they wold say we are not sozry for our selues, soz we beleue to be elect, but soz compassio on those poore ones the reprobate. Then I wold to be sayed, it is no true pitie to haue compassion vpon thē, that are vngodlye, against the deuine godnes, shewed cheisly in Christ crucified. Thincke you happely, to haue moze charitye then God? take hēde that your demaund, wherfoze god hath create the reprobate, grow not of the doubt, that God can do them any iniustice, Do ye feare that God, being very righteous, yea charitie it selfe, can do them any wzong? But if you liuely and veritie did beleue to be elect by Christ, by mere grace and mercy of god, ye shuld feale in such sozt the deuine godnes, that there cold not enter into your mind so vngodlie conceptes. They are in god curdie, being in the handes of God. They are in

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The eyght Sermon.

are in the power of one which neuer dis
noz may do, one of y least cruelties, yea
he neuer doth iustice, but it is with great
mercie. Will ye knowe moze of the de
uine secretes then Paule? which rapt to
the third heauen, heard thinges so high
so secrete, that to man it is not lawfull to
be spokē of: It suffised him onlie to knowe
Christ crucified. Is it not thincke ye
wough to you to knowe christ crucified,
in whom are hidden all the treasures of
the wisdom and science of God? And if
that suffice you, in Christ is sene none
but the elect, the reprobate are without
Christ, and in Christ only ought we to
contemplate and behold our electon,
your office shuld be to attende to your
selues, to encrease daylie by Christ,
in greater knowledge of the bounty of
God, and to make certeyne to the world
with good worckes, your vocation and
election, and not to be so curiouse of
other, forzgettinge your selues. And if
they wold saye, we doubt and feare also
least we be reprobate, and therfoze we
complaine vs, and wold know why, he
hath created vs, forzseing our vniuersal
on: nowe

1. Cor. 13

1. Cor. 13

1. Tim. 4

1. Pet. 1

on, nor shal they maist be exhorted not
 to despaire, but to contemplate and looke
 in Christ, in whom they shall see the
 selues elected. And so they shall not be
 wherof to take occasion to lament, and
 it must be sayd to them soz as much
 ye do not beleue verely ye be of the elect
 it is a signe, that ye haue not liuely life
 of Christ, not of his great benefites, and
 not knowing Christ, it behoueth to
 with Paule that ye know not God in
 ritie, and that ye are without him. **Gal. 4**
Eph. 11 howe is it possible then, that you be
 without god, and without the true know-
 ledge of him, shuld vnderstand & know
 his high secretes? It is not possible
 know soner the deuine iudgements of
 God. Ye be therfore without fayth, &
 I proue that it is true, because that if
 had fayth, ye shuld see so clerely that
 both euery thing wel and can not erre
 that you wold aske none other reason.
 And soz that who so is without fayth,
 frauticke concerning the deuine thinges,
 it must nedes be sayd that you are euill
 so, and now is it a frantick, your deman-
 ding a reason of the creation of the re-
 ba

bate, neyther shuld it be possible to satisfie
 you, till such time your reason were
 healed by fayth. Mea while that ye are so
 without light supernaturall, being therof
 not able to conceiue, he that shuld seerch
 to quiet you with resonnes, shuld also en-
 ter into a frantick with you. Humble then
 your selues to God and aske him fayth
 and not resonnes, because that thinges
 supernaturall, ca not be sene but by fayth
 Insatiable is the golfe of solith and frantick
 like curiosity, the godly adoze the high &
 incomprehenfible iudgements of God
 and with humilitie, they are content to
 tast in them by fayth, some drop, of the
 deuine sapience and godnes: where the
 vngodly presuming without fayth, haue
 a will to perce to y inaccessible counsaile
 of God, and remaining in darckenes,
 become mad & solythe: ye perceiue not
 that ye want the true conceiuyng of god.
 If ye thinke y God may erre, or do any
 thing vniustly: you will perhappes adde
 light to that perfect light, rule the diuine
 sapience, correct that infinite godnes,
 iudge that iudgeles iustice, and condempne
 that supreme mercy and charitie. If thou
 H. i. diost

The eyght Sermon.

didst see the highnes and magnificence of God, & on the other syde, the basenes & vanitie of mā, and how in all thinges he dependeth vpon him ye shuld see that he neuer punished the in such sorte, y they deserue not to haue a greater punishment, being so franticke and proud, ye are not capeable nor woorthy to haue light of the hygh iudgement of God, yea you deserue to remaine so cōfused. And for y, it is the iust iudgemēt of God, that for the earnest peine of your hell, ye shuld goe euer with your troublesome thoughtes, cōpassinge by such darke and inextricable mases. Therfore although I could geue you a reason of al the woorkes of God, I wold not do it. Humble you the to God, & aske him faith, for with that only ladder, we ascend to y intelligēce of the secretes of God. And the whē ye shall haue faith, seing with clere & supernaturall light, y god doth all thinges well, ye shal no more care for a further reason. And if alle thou shuldest seeke it, it shuld be with a godly mynd to be so much the more able the better to behold God, in his iust and holy iudgements. And the I wold say to you,
that

Sal.
Eph.

The eyght Sermon.

that god might haue saued al, but he hath not willed it, yea forseing the dampnation of the vngodly, he created them, nor for to saue them, or to the end they shuld be saued, but to serue him self of the, so much the moze to be shewed bright and glorious, to the world. The which is a moze beutyful, moze rich, moze happy, & moze wonderfull ordinaunce, then if sin had neuer bin in the world. And this is because christ and his elect (of sinne) haue taken occasion, to honoure God moze the if the world had euerben innocent, and God with greatest sapience, byd reduce all the disorders, into a moze merucious order, then if the world had neuer ben disordred by sinne. If sinne had not bene, the saints had neuer bene persecuted, imprisoned, & slayne, no moze Christ crucified. And here then shuld haue bene their victorie, their Palme, triumphes and crownes: And if the reprobate wold say: we are forced to cōfesse y God hath done well to permit the sinnes of the elect, that after as the prodigal sonne, of his error and miseries, toke occasion to open his eyes & know him self, yea, & to returne to
H. U. his

19:01.19
Rom. 6

The eyght Sermon.

his father, to humble him selfe to repent with hart, & are him pardō and therby to taste the fatherly charitie, when he pardoned him, in moze perfecte maner, then he had done befoze : so the elect, of their sinnes take occasion the better to know the selues, and the bountie of God, and it is no small benefite of God, that he suffer him selfe to be wounded of his childern, and beare with it, to yend that some day opening their eyes, they may se their great ingratitude, and the excessiue loue that he beareth them. God also of these, may be afterward surely serued, at euery noble & great enterpryse, as of the that are altogether his, not only so that he hath created & preferred the, but much moze because y by sinne being lost, with the blood of his only begotten sonne, he hath recovered them. And so was Christ serued of Paul, and of his other mighty champions, we must of foze confesse also, that God doeth well to permitte the sinnes of the reprobate to exercise the elect in vertues, for y greater triumphe of Christ and his glozie. But it semeth that it wold haue bene better, that after

The eygth Sermon.

that God had serued his tourne with the, he should touch their hert, and geue them his knowledge, & his grace, so that they also of their sinnes should take occasion, to reknowlege their vice, and the goodnes of God, so that they might be saued, so them ye ought to say : sence ye confesse, that God hath done well, to permitte the sinnes of the reprobate, ye can not deny, but that soz the they deserue to be dampned. Ye are also forced to say, that God dampneth the iustly, sence that they haue sinned : God then doth wel to permitte them to sinne, and whē they haue sinned, he may iustly damne them because that voluntarilie they did sinne, and the faulte was theirs and not Goddes. We can not then eplayne you of God, if he dampne you, but are constrainned to saye he doth well. And if they saye it is true, but yet it shuld seme vs to be better, and with his greater glozy, if after he were serued of thour, he wold saue them : To these I answer first that is best, which pleaseth God, and because it pleaseth him to dampne the, therfoze that is best. When if God in the end of the life, shuld

F. ij. geue

Gal. 4
Eph. 11

The ninth Sermon.

and not illuminate by miracle. So is it
 madnesse in the thing supernaturall, to
 alledge the iudgement of them that are
 not inspired but with natural understā-
 ding. And by aduenture haue talked, of
 high, hidde and deuine secretes, euen as
 it hath seemed well, in their owne blind
 and darke vnderstanding, hauing therby
 their eyes euer open, to magnifie man.
 Now because that of the supernaturall
 matters, there is so much knowne as is
 reueled and opened to vs. Therefore lo-
 kinge in the holy scriptures, I finde that
 God hath elected vs by Christ, y^e is, that
 God loking in the progeny of Adam, saw
 nothing there that was worthy of our e-
 lection: but turning the regarde to his
 owne godnes and Christes, in whom he
 was so well pleased, that by him he dyd
 electe vs, he therfore chose vs not because
 we were holy, but because we should be,
 so that the deuine grace found no saintes
 but made saintes. Therefore did Paul giue
 thanckes to God, that had made vs mete
 to the enheritaunce of saintes. He chose
 vs then because it pleased him so, for he
 loued vs freely without seeing in vs any
 thing

Eph. 1.

Math. 23
 Eph. 1.

The ninth Sermon.

thing worthy thereof. He elected vs (as
 writeth Paule) after the decreed purpose
 of his owne will, to the laude and glozy
 of his free mercy and not for our woꝝkes. Eph. 1.
 So that not because we were iuste and
 worthy in his sight, he did electe and call
 vs, but (as Paule saith) because he hath Rom. 8.
 elected, therfore he doeth call, iustifie and
 glozifie vs. In suche sorte, that he willed
 not the ende for the beginning sake, but
 the beginning for the ende sake. He hath
 saued vs, after Paule not by the woꝝkes
 that we haue done, but by his mercy. In
 a nother place he saith, that he hath deli-
 uered and called vs with his holye voca- 1. Tim. 1
 tion not after our woꝝkes but according
 to his purposed mercie, giuen all readie
 to vs befoꝝe the creacion of the world;
 so then, as of the secretes reueled to the
 littel ones and hidden from the wise and
 prudent Christ did giue none other cause,
 but for that so it pleased the father, so of Math. 23
 our election there may no cause be alle-
 ged, but only because it is the pleasure of
 God. Paule willeth that the purpose that
 God hath made vs, may not depende vpon
 our woꝝkes, because it shoulde not be
 f. v. firme

Sal. 4
 Eph. 1.

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The nynth Sermon.

The ninth Sermon.

Roma. 9
Tobu. 10
Rom. 8.
Rom. 9

firm as it is, nor we sure, as Christs
sayth we are, and Paul also. If thou woldest
say, that Paule to the Romains spake
of the election of Iacob and Esau, concern-
ing the first byrth, and not concerning
the heauenly inheritance, I would an-
swer that Paule with that trope, doth de-
clare the maner of the eternall election
to Paradise, otherwise the election of Iac-
ob, should be in vain, in y^e which is sene
(touching the thinges of the present life)
nothing but calamitie and trouble. But
the principall intent of Paule is to proue
that although the carnal Hebrues be not
saued, it resteth not therfore, that Iesus
is not the Messias, for that the promises
were made of the spiritual Hebrues, the
which in faith do imitate & folow Abra-
ham, & they are the elect. When god also
in Mala. sheweth to y^e Iues that he hath
loued the, because he loued Iacob of whō
they descended, and hated Esau: His rea-
son had bene vnauitable if God did loue
and chose by workes.

For y^e Iues might haue answered: if thou
didst loue Iacob & y^e Hebrues, it was be-
cause thou didst forese their god workes:
and

Rom. 9.
Rom. 9

and in like case thou wouldest haue done
to Esau and the Gentils, if thou haddest
foreseene any god workes in them. But
Paule sheweth that the Messias is come
also to the Gentils, because God geueth
his gifts with out hauing respect to wo-
kes. If thou demaund wherfore he hath
elected them: Paule answereth, because
it is written: I will shew mercy on whō
it pleaseth me. Therefore Paule doth in-
ferre and bring in, that Paradise is not
his that will, nor that runneth or labo-
reth by him self to get it: but his that
God will shew mercy vnto. He might
also haue answered, that although God
hated Esau, before he was borne, and be-
fore he did sinne, he is not therfore wic-
ked, for he had him not in hate or hee dyd
force his wickednesse. But he sayth that
he doth indurate wbbine he will, to set
forth the brightnes of his glorie. And
to his purpose he doth allegre the example
of Pharaō. Now tell mee howe it is possi-
ble that God can force in vs any god, if
he determine not to gelle it vs? Thou
wilt say, he saio y^e some could be wel fre-
wil, & some not, therfore he chose y^e first,
and refused

Gal. 4
Eph. 11

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The nynth Sermon.

1. Cor. 4 refused the seconde, they could not vse it well, wythout his grace.

Wherfore then byd he determine to geue that grace of well vsing to the one and not to the other:

It behoueth to returne to the deuine wil, and saye, because it pleased him not: for the vsing well of free wil is the effect and fruit and not the cause of election. peradventure thou wilt say, he did determine to geue grace to all, but he sawe that some wold vse it well and those he chose, and some euell, & those he forsooke, But tell me, the vse of that grace is also the gift of God, wherfore byd he not determine to geue that grace to all, and also to vse it? Thou must nedes say at last also, because it pleased him not. If thou wilt say, those that vsed it not well, was not because they lacked the grace to vse it, no more then the other, but they did not occupie it when they had it, the default was theirs and not of God, nor of the grace. If it were so, we shuld haue wherin to glozy in our selues. But Paul is in the contrarie, and willet that to God ought to be rendred all honour and glozy,

The nynth Sermon.

glozye, so as frō him cōueth al godnes. Rom. 4. We might also of our selues, seperate vs frō the reprobate, & so our hope shuld not be al wcholy in God, our saluacion could not be certeyn and suer, as Christ sayd: nor the cause of our election so hid, as Paule sayth it is, yea fre mercie shuld be no moze fre mercy, if we might be saued by woꝝkes and paradise shuld be a reward, and not a gift cleane agaynst Paule. The Hebꝛues byd no woꝝkes thē the gentils, and neuertheles he did chose the gentils, & reꝛoued the Iewes, yf sought to be iustified by theyꝝ woꝝkes. God from the beginning foresawe in vs nothing but repugnancie and rebellion agaynst his grace, being by the sinne of Adam, the children of ire, proue, and enclined to all euil. Paule callet our electio, the eleccion of fre mercie. Dauid sayth: he saued me, because he loued me, and because it pleased him. He sauet then his elect because he deliteth in them, and distributeth his mercy, after his owne will. Then he that begotten vs voluntarily by mere mercye, and not by our woꝝkes: so that the xij. Apostels byd not chose

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Gal. 4
Eph. 11

Joh. 10
Rom. 4. 6
9. and 11.

Eph. 2
Gen. 8
Rom. 11
Gal. 17
2. Reg. 22
Gal. 4. 4
1. Cor. 2
Iaco. 1
Iohn. 15

The nyynth Sermon.

chose Christ, but he chose them to the A-
possellhip. So we be not they that haue
chosen God to saue vs, but god is he that
hath chosen vs to saluaciō. Euen as Paul
was called without woorkes by frē mer-
cy, because it pleased God: so he was
elected to shew his mercie, & the aboun-
dant riches of his glorie. It is humili-
tie it selfe, to beleue that we are chosen
by grace. This opinion geueth al glorie
to God, and to vs only confusion. And
because we can not erre in glorifying
to much the frē mercie and bountie of
God, and abating the pryde of mā. Ther-
fore it is most sure, yea, although it stode
not with the holy scriptures, as it doth.
And the moze it displeaseth the carnall
man, because it cōfoundeth al his glorie,
so much the moze it is pleasing to the
spirituall, because it magnifieth God,
Christ his frē mercie, & the Gospell. And
to say my opinion, it pleaseth me best, to
be all wholly in the hand of God. Yea if
mine electiō wer in my custodie, I wold
(if I mygh) render it vnto god, in whose
hand, it must of force be better and moze
sure. Yea wo to vs if in the least point
it did

Pet. 9
Gal. 1
1. Tim. 1
Eph. 2

Gal.
Eph

The nyynth Sermon.

it did depend vpon our selues. He then
what becommeth of them that imagine
(although falsely) that it dependeth only
vpon the goodly woorkes that they do, to
make them selues elected again, wher
on y other partie, thou shalt se, that those
which with lively faith, beleue to be by
the mere mercie of God, and by the death
of Christ, in the number of the elect, and
sonnes of god (for that they fele in christ,
and by Christ, the great charitie of god,)
are by strength of the spirite and loue,
forced to do woorkes to be wondered at:
not seruite, for they see the selues heyyes,
but the woorkes of a sonne, sincere and
pure to the glorie of their luyckly father,
beyng pzeunted by loue.

If thou wouldest beleue, we are not
woorthy to be so elected by frē mercie,
I wold aunswere, neyther that Christ
should suffer for vs vpon the Crosse,
but dyd he not therfore die? Christe
hath not elected vs, because we were
woorthy therof, but for the glorie of hys
godnes? The cause of our election is Eph. 1
not then to be sought, but at the diuine
will.

Of the

The nyynth Sermon.

Of the reprobate, I entend not to dispute, wherfoze God hath cast them of because it is neyther nedeful to vs, nor profitable to knowe . It serueth to humble vs, & to knowe better the great godnesse of God, that wee are elected by his grace, and not by our woorkes.

1. Cor. 1. 2. 5

The Christian ought to beleue to be one of the chosen, and it ought to suffice him to haue Christ for his booke, in the which he seeth him selfe elect, & to knowe that y apperteyneth to him. And although Paule to y Romanes spake a woord thereof, it was but incidently or by the way, for it doth appeare it was not his principal intent to seke the cause wherfoze god doth reprobate and caste them of. It is inough for vs to thinke that the omnipotencie of God, beyng infinitie, hath neyther limites nor bondes, therfoze may he do with his creatures with out contradiction: and the deuine wil may do of them, determine and will all that, that with his whole power he may do, beyng the whole ruler, and necessarily most right in al his wil, yea y very righteousnes it selfe. Wherfoze honoring the bright

Gal. 3. 1. 2.

The tenth Sermon

bright and light iudgments of god, let vs beleue that god doth not condempne, but with iust and irrepzehensible counsaile, albeit the iustice of his iudgements be to vs incomprezhensible, and that none is in hell, but by his own wickednes: Dur of Roma. 1. 2. fice is then to humble vs, and content vs in the diuine wil, reknowleging that we be not woorthy, although we suffer al punishment, to set forth the brightnes of the gloze of God, to whome, for all his woorkes, is due al honoure, laude and gloze by Iesus Christ our Lord. Amen.

(.)

Whether the electe can be damned or not: the tenth Sermon.



As it is witten, god seeth Barn. 2. from the beginning & for 1. Joh. 3. 2. ever all thinges, and hath 2. of best. 2. of al, certeyne & infallible sciēce, & particularly knoweth his electe, their lyfe and their end. So then as God, by the necessitie of his being cannot be corrupted, C. i. neither

The tenth Sermon

neither diminish noz augment, being infinite and without ende, noz be altered, being most simple and pure, noz chaung place, being vnmeasurable, filling al places: so also may not his determinacions be chaunged: neyther by ignorance for lacke of so; eight and consideracion, neyther for default of power, since he cannot be letted or weakened, noz his wil resisted. Neyther may he chaunge by malice, or for want of plentifull godnes, for hys purposes are moste good and firme. God the is immutual in al his doings, chaungeth not as children, noz lyke olde men, but as Dauid sayth: The counsaile of y Lord shall stand for euer: y must nedes be that God hath determined, neither is it in our power to chaunge his purpose, disturbe the diuine counsailes, destroye diuine ordinaunces, noz lette his will, which is empresse, & ouer of the hande mayden. Therefore what God willeth muste be, and not that he must wil after our fantasie. Solue because we are not to be elected, but (as Paule writeth) god hath elected, vs, befoze the constitution of the world, & is in his determinacions immutable,

Rom. 9.

Mal. 3.

1. Cor. 1.

Gal. 4
Eph. 1.

The tenth Sermon

immutable, it is of force therefore to be as he hath determined. So likewise hee seeth and knoweth all things from the beginning, with certeine and infallible knowledge: it is therefore necessitie that, that be, which he hath foreseene, or elles it must nedes be that God may chaunge, and that of our lyfe and end he hath no perfecte knowledge, but a doubtful opinion, wherein also he maye be beguiled, and that saying wer a most wickednes. Thou wilt say to me, thou arte deceived in imagining that aboue is tyme, & succession of tyme, and that God hath foreseene and determined all that is yet to be, so that his determination and knowledge is already passed, in such sort, that he cannot otherwayes knowe, noz will, withoute his chaunge which is impossible. And therefore thou iudgett it necessitie, that all that come to passe, which hee hath foreseene and determined. But it is not so, for aboue ther is no end or succession of tyme, night noz day, neyther was noz shalbe, as there is here vnderneath the Heauens, there is onely all the present tyme, and only one most clere day

G. y.

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The tenth Sermon.

of one inseperable instante, the which by his eternitie extendeth to the succession & processe of all time. And I answer, that I know right wel, that to God euery thing is present, although being vnder this celestiaall Sphere, where is following of tyme to make vs better vnderstand, we vse with Paule to say hee hath elected vs: but tel me doest thou beleue that the election of those that are in this present lyfe, and likewise those that shal be, is now in being in effect and present before God, or not.

If thou sayest no, then shall it neuer be, for with him is no time to come. If thou say yea, then may it not be without mutation in God, sence thou grauntest it once to be.

If thou wouldest say it might be now, yet it coulde not be no being, but in the instante of y godhead, in which thou grauntest al things to be, for as much as aboute is no succession or course of time, & so in that self instant indiuisible, thou wouldest haue it possible, not to be ani being & yet a being: forasmuch as it is not so. Therefore if thou consent y God (I say
not

The tenth Sermon.

not hath sene) but doth se & determine al thinges, sence y God is immutable, and his science infallible, and that ther is no course of tyme, by all meanes, likewise it is to be said, that, that must needs be, which God with perfect infallible knowledge doth foresee, & steadfastly determine. Because that (if with God there were any time past) euen as that could not, not be which God had foreseene by his infallible prescience, & immutably determined: no more can y thing not be, which he doth presently see & determine. Thou wilt say, I graunt that all that shall be, which God doth foresee and ordeine, and so god shal not be begiled, nor yet chaung, but yet neuertheles it might be y contrary, although it shall neuer be: But thou seest not how thou art deceiued, thou grauntest y al the elect shal be saved, neuertheles thou sayst they may be damned: And wherto serueth this, it mai be, if in effect they shal not be dampned. Therefore this argueth but in words, it is curiouse and vnpofitable. Nowe, as if thou wouldest graunt y an elect could be damned, thou shouldest be forced to say that God may
G.ij. chaunge.

The tenth Sermon.

change. Therfore thou sayest, that all may be saued, which argueth yet that þ elect may be damned, and so thou must nedes confesse, that God may also be beguiled, & vary in his ordinaunce, which is impossible. That the elect then may be dampned, it is a thing false, hereticall, & impossible: it can not be bereft by no sentence compound nor deriued, sence that in God can be no mutacion nor succession. Therfore if he be clea, he must nedes be saued, & it must nedes be sayd, that þ election of them that shall be saued (I will not say hath ben but standing in that eternitie) is in being because that if it were not nowe, it shulde not be here after, sence ther neither is, nor can be with god, but alway the prest tyme. The god hauing in his diuine mind geuen vs paradise from the beginning, and when he geueth neuer repētheth (as Paule writeth) it is of necessitie to say that the elect be saued. Paule writeth that the election of God is firme, and the diuine purposes stedfast, and that the Lord knoweth his with perfect infallible knowledge, which ought to be to vs a sure foundation, wher

Rom. 11

Rom. 4
Rom. 9

Gal. 4
Eph. 1

The tenth Sermon.

whereupon we may stablish vndoubted sayth of our saluacion. To this purpose Paule sayd, that those that god hath knowen for his, and therfore elected & purposed to saue the, those he hath predestinate to be conformable to the Image of his sonne, and those, hauing them after created, he doth call with an inward calling, in such sorte, that they answer again, for because they are the sonnes of God, therfore they heare his voyce, and beleue by being ordeyned to eternall lyfe. Pea he dyaweth them, and geueth them a newe hart, and these that he calleth he iustifieth, he geueth them Christ, and the lyyght of him, sayth, hope, and charitie, and all other Chyistian vertues appareling them, he doth enrich them with many gifts, treasures, and graces, and afterward doth happely glorifie them. Therfore from the first to the least it foloweth, that the elect must nedes be saued. Paule added and sayd: if God be with vs, who can be agaynst vs: meaning, if God hath elected vs, and determined to saue vs, he being omnipotent, and hath taken vpon him

G. iij.

on him

The tenth Sermon.

Joh. 10 on him this enterprize to saue vs, who
shal let him: Yea he would haue sayd, no
man, because y^e Christ sayd, none cā take
them out of y^e hands of my father: it hap-
peneth not to God as to mā, which ma-
ny times doth will a thing, seeketh and
can not synde, as the Hebrewes, which
Rom. 11. sought they^r saluacion, and could not
atchieue it, and that becaufe they sought
it not by Christ, by fre mercy, nor by
faith, but by woorks. It is not so with god
because y^e he, when he willett any thing,
it commeth to passe, and his election
John. 10. (as writeth Paule) commeth to effect.
1. auo. 17 Moreover God hath geuen his elect to
Christ, and draweth them to hym, and
those that goe to him drawen of y^e father,
he chalet not away, as him self sayd: he
loseth them not, but knoweth them for
his shepe, he calleth them to hym, they
heare his voyce, he prayeth for the most
effectuously, and is euer heard. For them
Mat. 15 he shed hys bloud, and gaue his lyfe, eue
as for them onely he was sente, & came
into the world, to them he doth ma-
nifeste God, geueth them lyfe, and ma-
keth them happy. They are then in
god

Gal. 4
Ephs. 1

The tenth Sermon.

god handes, being in Christes, out of the
which none shall take them, as him selfe
hath sayd. They may perish that are the
sonnes of perdition, as Iudas, but not the
children of election. The elect are sure,
for ther was neuer none of the y^e perished
speaking of the false Prophets which
should be in y^e kingdome of Antichrist, he
sayd they should seduce the very elect, if
it were possible, for to shewe that it was
not possible, yea for they^r sakes, those
dayes shall be shortened.

Jhen. 11.
and. 17

Mat. 13

All that God hath wrought and shall
wozke is for his elect, for whom he dyd
create the world, and p^reserue the same,
sent Christ into the world, and willed
that for them he should dye vpon y^e crosse,
for them he hath most speciall care. If
God made such accompt of y^e Hebrewes,
that to thend their name should not be
forgotten on the carth, he dyd ordeine,
that if the fyrst brother died without
child, the second was bound to rayse
by sede to his brother: thinkest thou that
he will not make rekening of his elect
whose names are writtē in heauē: Yea,
I wylI thou know, that although Christ
G. v. he be,

Deut. 15

Luk. 10

The tenth Sermon.

be he, by whose meanes al the elect are
 saved, neuerthelesse not by his impoten-
 cie, beinge geuen to him all powder, but be
 cause the thing of it selfe is impossible.
 Christ can not saue a reprobate, noz
 damne an elect. Nowe much lesse is it in
 our power, if we be elect, to dampne our
 selues, or if we be reprobate to saue our
 selues, yet ought we not to cease to worke
 well, because that if we are sure to be
 dampned, we are yet bound euery way,
 for his infinite godnes, most hyghly to
 honour him. Let vs then geue thanks to
 God that hath not only by mere mercy
 elected vs for his, but to thend we myght
 be sure of our saluacion, hath ordeined
 that our dampnacion shall not lye in our
 owne power (beyng his elect) and with
 this geue vs suche grace, that we may
 in this present life, render him all
 laude, honour, & glozie, by Je-
 sus Christ our Lord. Amē.

Whether God do agrauate, har-
 den and blind the hearts of men or
 not, and in what maner: the
 eleuenth Sermon.

It is

The eleuenth Sermon.



It is read in y^e holy scrip-
 tures, that God put in
 Saul a wicked spirite to
 bere him and a lying spi-
 rite in the mouth of the
 Prophets to beguyle A-

chab, and that by Sathā he moued that
 hert of Dauid to nūber y^e people against
 his pcept. And mozeouer he doth harde
 blynd, and make grosse the harts of per-
 sons, and geueth them ouer into a per-
 uerse mind. And Paul writeth, that he
 hath shut vp al mē in vnbelief and sinne.
 And although many held for vngodlines
 this maner of speaking, & therfoze they
 do not only abstayn fro pronouncing such
 like words, but also go about to expound
 & make the better, amending the, forci-
 ng the selues to bying the after theyz phan-
 tasie, to such a way, y^e they haue a kind of
 godlines therin. And I thinke they are
 moued to do this, to thend that of these
 things men should not take occasion to
 thinke y^e God were the cause of sinne, or
 els to imagine with the Maniches to be
 y^e first beginnings, the one god, cause of
 the god, the other euell, cause of the
 euell.

2. Reg. 16
 3. Reg. 19
 1. Reg. 17
 2. Cor. 1.7
 10. 11. E
 11.
 Gal. 6.3
 3. Joh. 12
 1. Col. 4
 Rom. 9. E
 11.
 Gal. 3

Mat. 10
 Mat. 28

Gal. 4
 Eph. 1

The eleuenth Sermon

euell. neuertheles I will not, ought not, may not will to be moze holy then God, that speaketh in holy scriptures. And it is moze wickednes to will to correct the tongue of the holy gost, because that none speaketh nor can speake moze circumspectly the he, nor with greater thyrt of our saluacion, thou the zeale and honour of God. With al this euery one ought to knowe that we are the cause of sinne & not God: yea it can not be thought, that God is a God, if it be not thought that he is wythout faulte, without euell, infinite, ly god and iust. Therfoze as to vs is due all confusio, ignominie, dishonoz, reproche and euell, so to God all honoz, laude, & gloze. It is not euell then to pzo notice these woordes, in y manner that they are witten, saying that God doth agrauate, harden, and blind, but it is god.

Thou wilt say, tel me how these woordes are to be vnderstand, that God doth harden, blind, and such like: so that thereby I may not take any occasio of offence. I aunswere, that after the opinion of some, God doth harden, and so blind the herte of a person, in as much as he soze-

seth and

The eleuenth Sermon,

seth and soze preacheth his hardnes, as he did soze & sozesay the obstinacie of Pharao. But knowe thou, that whē he sayd to Moyse, I will harden the hert of Pharao, he wold not onelie say, I sozesay that he will be hard herted, and I tell it thes befoze, soz then the woords which he spake after, should not haue agræd therwith, which were soz to shewe my power: that my name may be declared thzowghout the whole world.

But with those woordes he thzreatened to punishe him, as it is read y he punisshed mo people soz theyz sinnes, with blinding the, hardening the, with letting them do after theyz desyres of theyz owne hertes, geuing them ouer into a froward mind, in passions and shamefull effects.

Therfoze there are some which say, that God many tymes doth harden and blind sinners, whē suffering, yea geuing them pzoferitie, and distributing his mercy and benefites, when they ought to open theyz eyes to so great benignities of him, & be inuited therby to repent and chaung theyz lyfe, they, of this bountie of God take occasio to become woze,

euery

Deut. 2
Esa. 6
Job. 12
Psal. 80.
Rom. 1.

Gal. 4
Eph. 11

The eleuenth Sermon.

every daye moze blind & indurate. But I say that the vertue & also the vice standeth not in prosperitie noz yet in aduersitie, but in the men them selues. So that as to þe elect every thing woꝝketh to saluacion, and by the special grace that they haue of God serue him in aduersitie as in prosperitie: so to the reprobate, euery thing serueth contrarie, and hurteth, yet by theyꝝ defaultes as not only prosperitie & aduersitie, but also the preaching of the Gospell, and the miracles do hurt and hinder the. Therfoze Paule sayd, that as to the elect, Christ was the odour of life, so to the reprobate, he was the odour of death. It is nedefull then to say that god doth harden and blynd the hartes of the reprobate, not because he geueth them aduersitie oꝝ prosperitie, noz because he suffereth them, and sheweth them many benefites, but foꝝ that he geueth the not grace to vse them, and the commoditie thereof, to the gloꝝy of God: It may be truly sayd that he doth harden and blind the hartes of the sinners, when he taketh from them, oꝝ geueth the not his grace, noz the vnderstanding of his Will, be-
cause

Rom. 8

1. Cor. 2

531. 4
Eph. 11

The eleuenth Sermon.

cause that in such case, it is foꝝce that man remayne blind and indurate, and that euery thing serue the, to the dishonoz of God, wher as if they had that inward grace euen of theyꝝ sinnes, they should take occasion to honour him. God doth blind men, when withdrawing his light, he hideth his face, and as Moyse was bailed, so spredeth he the baile of ignoꝝaunce ouer the hart of the reprobate: so that God in withdrawing the light of his grace, blindeth the hartes of infidels, in such soꝝte, & not only the Gospell is hid frõ them (as Paul wꝝiteth) and they erre, but standing in þe darckenes, they can not beleue. And so also doth he harden, not foꝝ that he geueth prosperitie oꝝ aduersitie (of the which the elect also are partakers) noz because he withholdeth not the grace, but the sweetness and the sensuall feeling thereof, of the which many saintes wer voyde: noz yet foꝝ that he moueth their hearts to euill, oꝝ cause in them any obstinacie oꝝ sticill qualitie: but only in withdrawing his grace, which molifieth a hart of stene & maketh it fleshe, it is of necessitie that the
hart

Deu. 31

1. Cor. 3

1. Thess. 2
John. 12

Eze. 11

The eleuenth Sermon.

hert remain hardened . And likewyse he chaseth away the sinner, when he doth not call him, and draw hym to him before . Yet for all this God sinneth not, for he is not holden nor bound to geue vs this grace, he may harden and mollifie after his owne pleasure, yea the sinner meriteth not only to be punished with paine and priuation of paradise, but also with priuation of his grace : and that this is true, iudge, if God had killed Pharao, when he caused all the Hebꝛues childzen to be cast into the floude : wouldest thou haue sayd that God had bene vniuste? Surely no. And yet if then he had dyed, he had ben damned, and remained obstinate for euer. Wherefore might not God execute iustly, the same sentence, as concerning blynding and hardening, vpon others, with withdrawing his grace? And on the other partie (as they are preserved) y shall be not amisse to preferue him in life for a few mo dayes to be serued of him, as of an instrument of wꝛath prepared from the beginning, to exercise his people in vertue, to thende y believing the so diuinely, they myght knowe the great

Gal. 4
Eph. 11

The twelth Sermon.

the great goodnes, power, and iustice of God . And so being his name celebrated throughout y world, hee might be feared and loued. And finally all to his owne glory, as writeth Paul and Moyses. The iudgements that we geue vpon y secrets of God, are very madnes, if by faith we do not enter into his sanctuary. God doth inwardly call the elect, as Paul writeth, and they beleue that God, as theyz only father, wil neuer forsake them, but shall endue them with such grace, y al things shall serue them to saluation, euen sinne, in tye which God will neuer let the fall, but for their benifite. They are not offered to heare say, that God, by abstaining his grace from the vngodly, doth blinde, and harden theyz hartes, but vnderstanding by sayth, to be in the number of the elect, and knowing that God saueth not but by mercy, & damneth not but iustly, so much the moze are they moued to liue in pure fear, to humble them selues, and tender thanckes to God, to whome hee euer all laud, honour, and glory, through Iesu Christ our Lord. Amen.

W. i.

Howe

Roma. 9

Gal. 3. 4

Gal. 3. 15

Roma. 8.

Roma. 9

The twelfth Sermon.

How God doth dispose his
grace: the twelfth Sermon.



There are many which
thinke that god to every
one continually doth of-
fer his grace, and that
is in the power of man
to accept it or not, al-
though they had it in a boudget, & were
in their arbitrement to open and take
at their owne wil. And that of this they
dead, false, & erroneous opinion, groweth
that they liue most wickedly, thinking
and saying, God neuer sayleth with
grace, and it is at our choyle to receive
it at our wyll.

Therefore we may take leisure & live
vicious life after our owne way, for
shall be saued alwayes, a moment of time
is enough for vs to repent and be sau-
sence it is in our power. Therfore for
sye such an euil, I haue iudged if god
shew that it is not so. It is no doute
god hath created the world for his els
so that if god had foreseene & none
haue ben saued, he wold not haue crea-
it.

Care
Fragile

The XVIII. Sermon

The twelfth Sermon.

it. For then also he did preferre it, to the
he hath geuen the Angels for keepers, ^{Heb. 1.}
and of them as a father he hath most sin- ^{1. Cor. 1.}
gular care and prouidence. God wyl not ^{Rom. 8}
suffer that they be tempted about they
power, yea euery thing worketh & ser-
ueth wel to they saluacion. Seuen times ^{20:24}
in a day the iust shall fall, & ryse againe,
because God is with them, and helpeth
them in such sort, that the moze they are
in great perils & necessitie, so much the
moze is god beneficiall to them. For the
god gaue the law to the world, sent Mo-
ses and the Prophets, them he calleth in-
wardly in such maner, that they heare
his voice, and answere him, of them he
moueth the hearte, and draweth them
to Chyrist, as the Adamant doth Iron: If
they erre, he doth correct and chasten the
as chyldren, as it is read of Dauid, so the ^{Psal 31}
he doth not impute their sinne, he doth ^{John. 10}
quicken and glorify them, and finally al ^{John. 9}
that god hath wrought, and shall worke
for him self, is for the elect, for the he sent
Chyrist, & whē he came, for them he toke
vpon him their sinnes, onely for them he
pated, for them he wepte, preached, and

W. y. v. yd

Care!
Fragile

The twelſe Sermon.

did miracles, for them he shed his blud,
died, roſe, aſcended into heauen, ſent the
holy ghoſt, & ſhal come to iudge & quick
and the dead: yea all that he hath ſuffe-
red, wrought and ſhall worke, is for the
electe, whom he loueth in fo excellen
maner, that he doth attribute to him ſelf
all that is done to them. God then being
gratified with the electe in Chriſt, toeth
gene vnto them his ſpirit, & liuely lighte
of him, ſayth, hope, with all the reſte of
vertues and graces eſſenciall and neces-
ſari to ſaluacio. And mozeouer he geueth
them grace to vſe in y honoꝝ of God, and
be ſerued in his gloꝝy, of all the gifts and
graces which may be comune both to y
god, and to the eucl, to be vſed well and
eucl, as riches, honour, dignitie, health,
long lyfe, childꝝen, freindes, ſcience, the
giſtes of the tongue, to do miracles and
ſuche like. Of them in parte, Paule made
mencion, wꝛyting to the Corinthians.
And alſo geueth them grace to vſe in his
gloꝝye, povertie, ignomine, infamie, in-
firmittie, with all aduerſitie, and the pri-
uation of lyke giſtes, even to the death.
God geueth them ſuche grace that with
euery

John. 10

1 Coꝝ 12.

The twelſe Sermon.

euery wind, they ſayle to the poꝛte, and
they knowe that they are no leſſe bound
to thanke God when they are without
ſuch giſts, and in all aduerſitie, then
when they haue ſuch things with the
proſperitie of the world, ſence that by the
grace which god geueth them, all things
worke to god. Therfoꝛe they are euer
contented to bee in y ſtate which pleaſeth
the Lord, neyther wold they chaung it,
if they might (without the will of God)
and only for that they ſele y diuine good-
nes, no leſſe in aduerſitie then in the
worldly proſperitie. In the end when they
are fallen to any ſinne, god openeth their
eyes, and maketh them ſee, not only the
eucll that they haue done, but alſo that he
hath ſo permitted it for their benefite, to
the end they may the better knowe theyꝝ
owne miſeries and the bountie of God.
But ſpeaking of the reprobate, I ſay,
that it is enough for vs to knowe that
God is not bound, noꝝ neceſſited to geue
them his grace for theyꝝ god woꝛkes:
becauſe that the grace ſindeth not god
woꝛkes, but doth make the to be done.
god neither hath, noꝝ may haue any bond
with

v. ij. with

The xii. Sermon.

with his creatures . The bondes are all
 oures with God, & so much the more, as
 that we being all lost in Adam, he might
 iustly, not only abandon vs, but damne &
 punish vs. He is not also compelled of
 his perfecte goodnes, mercie and charitie,
 to not haue created the world, he myght
 nowe bying it to nothing, and dispose all
 creatures after his owne way, being stil
 most perfectly iust, as he is nowe, and
 was from without beginning, befoze he
 did create y^e world. God may geue of his
 grace as much as it pleaseth him, whē &
 to whome he thinketh good, yea, and not
 to geue it without being vniust, or doing
 any iniurie. God also hath ben of power,
 without doing any vnrightheousnes, to
 create the reprobate, for seing theyr dam-
 nation, to serue his owne turne, and to
 vse them for instrumentes, or exercise
 the elect in vertue, to the ende that their
 victories and triumphes, and likewise
 Christes, might be the more glozious,
 finally all for his owne greater glozye.

Matt. 20

John. 7
Ioh. 1

And moreover I say, that Christ by
 doth hym selfe and hys grace man-
 times from persons, so that althoug
 the

The twelfth Sermon.

they seke hym, crie after him, and re-
 commēd the selues to him, they find him
 not, nor he heareth the not, notwithstanding
 those such as are not moued to seke
 him, or comit them selues to him, by the
 spirite, nor for the zeale of the honour of
 God, but for their proper interest, yea &
 many times he doth blind and indurate
 the people, and all is most iustly done.
 And although it be woziten that God hath
 cure of all, calleth all, doth rayne and
 powler his grace vpon all, and like sen-
 sentences: I say, it is to be vnderstand,
 that he hath cure of all ingenerall, but of
 the elect in speciall, and so he calleth all,
 with a vocation vniuersall, but the elect
 with an inward an singular. When
 Paule sayd also, that he wold saue all, he
 vnderstode that, to be of euerie sozte of
 persones. His death also was sufficient
 to saue all, but it is not effectiuous but
 to the elect, and so where it is woziten,
 that he doth illuminate and geue grace
 to al, it is vnderstand of the elect, of those
 y^e are illuminate. Therefore sayd Christ
 to the Apostels, to you it is geuen to
 knowe the misteries of the kingdome of
 heauen,

Matt. 13
Eph. 2

Y. iij.

heauen,

The xii. Sermon.

with his creatures. The bondes are all oures with God, & so much the more, as that we being all lost in Adam, he might iustly, not only abandon vs, but damne & punish vs. He is not also compelled of his perfecte godnes, mercie and charitie, to not haue created the world, he myght now bying it to nothing, and dispose all creatures after his owne way, being stil most perfectly iust, as he is now, and was from without beginning, befoze he did create y world. God may geue of his grace as much as it pleaseth him, whē & to whome he thinketh good, yea, and not to geue it without being vniust, or doing any taurie. God also hath ben of power, without doing any vnrighcoulnes, to create the reprobate, for seing theyr damnacion, to serue his owne turne, and to vse them for instrumentes, or exercise the elect in vertue, to the ende that their victories and triumphes, and likewise Christs, might be the more glozious, & finally all for his owne greater glozve.

And mozeouer I say, that Christ by doth hym selfe and hys grace many times from persons, so that although

John. 7
Ioh. 1. 1

Cre!
Fragile

The twelfth Sermon.

they seeke hym, crie after him, and recommended the selues to him, they find him not, nor he heareth the not, notwithstanding those such as are not moued to seeke him, or comit them selues to him, by the spirite, nor for the zeale of the honour of God, but for their proper interest, yea & many times he doth blind and indurate the people, and all is most iustlie done. And although it be wozten that God hath cure of all, calleth all, doth rayne and power his grace vpon all, and like sentences: I say, it is to be vnderstand, that he hath cure of all ingenerall, but of the elect in speciall, and so he calleth all, with a vocation vniuersall, but the elect with an inward an singular. When Paule sayd also, that he wold saue all, he vnderstode that, to be of euerie sorte of persones. His death also was sufficient to saue all, but it is not effectiuous but to the elect, and so where it is wozten, that he doth illuminate and geue grace to al, it is vnderstand of the elect, of those y are illuminate. Therfoze sayd Christ to the Apostels, to you it is geuen to knowe the misteries of the kingdome of heauen,

Mat. 13
Eph. 2

V.iii. heauen,

The xiii. Sermon.

2. *Cor. 12* heauen, Paule sayd likewise, y^e h^e sayth which is the gift of God, is not all mens. It is well true also, that god doth illuminate all, in asmuch as there is no person that hath not had some light and knowledge of god. Let vs th^e geue him thanks sence that of his mere godnes, he hath connumerate vs among the elect, & pray we him that he geue vs so much light of his godnes, that in euery place and time we may render him perfect laude, honour & glozy, by Iesus Christ our Lord. A M C P.

¶ If man haue libertie oz not & in what maner: the. xiiij. Sermon.



One myght thinke it superfluous for a Christian, to thincke whether he be free oz not, but that it is enough to force him self to make al possible resistance agaynst euil, and his best power to do well, geuing all honoz and glozy to God, because that in such a case, they walke to God surely, neither falling into the depth of ydlenes. But

The xiii. Sermon.

But herein consisteth the difficultie, in geuing all y^e glozy to God. Yea it is not possible that man while arrogantly he presumeth of him selfe (thinking to do y^e which he doth not) can geue al y^e glozy to god. Therfore haue I iudged it necessary to shew what mā cā do, to thend y^e being able to knowe & discernes betwene that which in dede is his, & that that is Godes, he can and may render all prayse & laud vnto him to whom of duety it belongeth. First, although the being of y^e creatures, compared to the being of God (by being infinitely far from the perfection of the diuine essence) is but a shadow, yea rather no being, so y^e truly it may be sayd that God only is that which is: neuertheless with all this, it can not be sayd but that y^e creatures haue a being, although imperfect, in comparison of the diuine. And so is it true, that they haue vertue, during the which they work, although principally in the vertue of God.

Therfore when the Lord had created the world, he commaunded the earth to spring, & the waters to bring forth. The false is the opinion of th^e that Imagine that

Rom. 4

Eco. 3

W. v.

that

that God, & not the sunne doth geue light, and God not the fyre doth geue heat, and so of al the rest of things created, that god doth worke in the, and not the creatures, but euery creature eue to the most vile, hath his proper vertue, during y^e which it worketh. True it is, that in the creatures inferiour to man, ther is no libertie at all, because that being not let, they must of necessity worke according to the vertue that they haue in the disposition of things possible or sufferable, directly set befoze them as it is sene in burning, and so it is necessary, they moue according to their vertue, strength, and appetite, the which is sene in y^e waters, that runne to the sea, neither it is in the power of liuing Soules vnreasonable to moue or not to moue weakly or strongly, to y^e obiectes that they appetite or desier. Take away y^e impedimentes, they must of necessity moue them selues ther vnto after the measure of the strength, and appetite they haue. Therfoze in them is no libertie at all, as ther is in man, in whome I consider siue sortes of mouings, and operacions. The first are mere naturalas

aturalas if a mā shuld voluntarily thow himselfe downe, it shuld not be in his libertie to withhold himselfe, but shuld be by his weight, compelled like a stone to descend euen to the earth. True it is, that the same faul was in his libertie, in as much as he mighte not haue thowen himselfe downe at all. The second mouings, that I consider in men, are vegetatiue, as the growinge when they are children, and nurishing and such like, the which also doth plantes. And speaking of those, I say that they are not in the libertie of man, sauing that he may kill himselfe, and depriue him of that lyfe which the trees can not do.

The thyrde are operacions animall, as to see, heare, and taste, and such like, of the which speaking, I say, that albeit, it be in the power of man, not to heare a voyce that is present without closing his ears, and so of the other like operacions, neuerthelesse it is in his libertie to shut by those sences, in the presence of the obiectes or present things y^e delight him, and to withdraw himselfe from them, and so not to moue, or to moue to one

The xiii. Sermon.

one ſide oꝝ another, ſoftly oꝝ ſtrongly, as he will, the which y other anymales oꝝ liuing ſoule ca not do, being neceſſitate, to moue according to their appetites. But ſpeaking of y four operaciõs which are humaine, as to thinck one oꝝ an other thing, to ſpeake oꝝ not, in this maner oꝝ in that, to lerne this oꝝ that ſciẽce, to gouerne him ſelſe oꝝ other in this way oꝝ in the other, yea not to do, oꝝ elſe to do, al ways more oꝝ leſſe, to this oꝝ that perſõ, (in caſe he haue gods in power) to ſall watch, pray, to hear the woꝝd of God, to communicate oꝝ not, and ſo of all the oꝝ ther like operaciõs, I ſay, that they are in the power of man, that is th. t men (without other ſpecial grace and miracle but only during the generall influence of God) haue in their power to do them, and alſo not to do thẽ, and alwayes they ſhall do them, if they effectuoſly ſhall will to do them, not being letted of God, oꝝ of ſome other ſtronger then they, and ſo alſo ſhall they not do them being not forced, & not willing, to do thẽ, men are not images. Yea that they are frẽe in things humane, it is ſo cleare, that it can
not

The xiii. Sermon.

not be declared by a rule more knowne, but ſpeaking of the laſt woꝝkes, that are holy, ſpirituall and deuine, the which are gratefull and acceptable to God, as to haue liuely light, & ſpirituall knowledge and vnderſtanding of god, to haue in him ſyme fayth & hope to loue him, honour him, laud him, and reuerence him, with all thy hart, to order all thy lufe to his gloꝝy, to obey & commit him ſelſe wholly to his gouernaunce with mortifying and denyng him ſelſe, the fleſhe & his owne prudence, and to loue his neyghbour as him ſelſe, euen to his enemies foꝝ the loue of god, with the hart to pray foꝝ thẽ, and do them all the god poſſible: And finally to do ſuch woꝝkes to the gloꝝie of God is not in the libertie of them that are carnall, & not regenerate by Chriſt, becauſe that it is not in theyꝝ power to haue y ſupernaturall knowledge of God, ſence it is aboue all their might.

It is not alſo in theyꝝ power to haue liuely faith in God, hope and charitie, foꝝ as much as they are the giſtes of God, diuine vertues and ſupernatural. Therfoꝝe it is not in theyꝝ libertie to honour
God

The xiii. Sermon.

God in any wise as is due to him, and that is true, let the prone to make experience in them selues, inuozing them to haue moze knoweledge of God then they haue, to haue in hym grater sayth and hope, and to loue him moze, and they shall perceue that it will not come to effect: wherof it foloweth y being not in the power of infidels, & not regenerate by Christ to loue God with all their hart no noz aboue al other things, y also it is not in their power, not to loue the thinges created, but in Christ & by Christ neither is it in their power, not to loue the selues disozdinately, oz their parents, frindes, dignitie, honour, godes, pleasures, & the rest of things that are to them profitable, commodious and delectable, & moze ouer it lieth not in their power, not to hate their enemies, so that thou maist se, how it is in their power, to loue the specially spirituallly in Christ: & to the glozy of God such like passions and effects, are not in our power, as every one hath experiens continually in hym self.

A wicked man might absteine from killing his enemy, when he might do it,
yea

The xiii. Sermon.

yea and do his best to healy him, but it should not be in his power, to loue him in his hart, and much lesse in Christ and to God.

Therefore al be it, it is in his libertie, not to kille his enemy, and so to do him good, neuerthelesse it is not in his power to restraine from killing him, oz to do him any benefite for the glozye of God. The vngodlye might, with al his conning and power consider all those things that serue to the dispraise of the world, to the mortifying of theyz selues, to the louing of theyz neighbour and also God: yet by no meanes should they come to such light of the godnesse of God, of theyz owne miseries and vanitie of the world, that they should loue God, to the hate of them selues, and dispraise of the world, as he is bound to do.

It is not then in the libertie of the carnall man to do woorks spirituall, he hath neede of the grace of God, of sayth, and knoweledge supernatural, noz it is not in hys power to gette, neyther in all noz in parte, any giste of God, grace oz spirituall vertue. Yea besoze that by
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Chriſt he bee regenerate, he can not neyther with thinking, deſyꝝing, or woꝝking, nor by any other meanes diſpoſe or prepare him ſelf neither whole nor partely, to one of the leaſt graces of God: ſo that by thoſe hys thoughtes, deſyꝝes, or woꝝkes, he may be woꝝthy, or haue in all or in parte deſerued that grace.

And moꝝreouer I ſay, that as befoꝝe his regeneracion he is vngodly and wicked, euen ſo is ſin in al his thoughtes, deſyꝝes, & woꝝkes and this is, becauſe that while he is carnall, being the ſeruaunt of ſinne and concupiſcence which reigneth in him, he is dead to God, and aliuē to him ſelf, he neither doth woꝝke nor can woꝝke, to the gloꝝy of God as he is bound, foꝝ want of the liuely light of him, but being as he is carnall and in his owne loue he is moued to woꝝke, only foꝝ his owne intereſt, he ſinneth then, not foꝝ doing almoſt and like woꝝkes, but foꝝ that he doth them not foꝝ the gloꝝie of God. And although the vngodly abſteine ſome times from robbing and killing, with ſuch like wicked iniquities, yet alwayes he ſinneth (although not ſo much) not in abſteining,

abſteining, but that he abſteineth not foꝝ the loue of God as he is bound to do, but foꝝ his owne pꝝoper accompte, intereſt & vtilitie. And ſo is it true in carnall man, while he is carnall, ſin doth euer reigne, foꝝ that he ca not but ſinne, yea and euer doth ſinne continually, becauſe that although he abſteine from homicide, theſte and committing ſuch like iniquities, neuertheleſſe he ſinneth euer continually, in leauing behind him the loue of God with all his hart, as he ought to loue his neyghbour, as him ſelfe, to woꝝke foꝝ the helth of his neyghbour, and the gloꝝie of God, as he is bound, abſteining foꝝ his honour from all ſinne. Their ſinnes are then innumerable, & yet they thinke in confeſſion to number them all being then al the woꝝkes of the carnall, ſinne & woꝝthy of puniſhment: ſee how they can by any meanes be woꝝthy to be rewarded, and howe they may be true pꝝeparacions, or diſpoſicions to grace: Therfoꝝe as a dead man ca not rayſe him ſelf, or woꝝke toward his reſurrection, nor he that is not, woꝝke to his creation, ſo the carnall man, that in Adam is dead,

I. i.

and

Rom. 8.
Rom. 9
Rom. 7

Eph. 2.

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Rom. 4 and as though he were not cā not woꝝck
 towards his regeneration and creation,
 yea euen as a humane bodie without the
 ſoule can not moue but downward, ſo
 the dead ſoule without the ſpirit and
 Chyiſt, his life, can not liſte him ſelſe vp,
 but muſt of neceſſitie deſcēd euer down,
 in regarding his own intereſt. Therfoze
 he can not but ſinne, he muſt be boꝝne
 agayn to do woꝝkes ſpirituall and holy,
 and by our ſelues we can not be regene-
 rate by no meanes, foꝝ it is only the
 woꝝke of God. It is needefull then that
 God creating in vs a cleane hart do
 geue vs a new hart, as Dauid did pray
 and God did promiſe by his Prophe-
 ts without me, ſaith Chyiſt, ye can do no-
 thing, that is ſpirituall, holy and grate-
 full to God. Chyiſt then is wholly our
 rightouſnes, and this is the moze rich,
 noble and happy rightouſnes, thē if we
 were iuſt by our ſelues, yea none ſhuld
 be iuſt, if our iuſtice did in any part de-
 pend vpon vs noꝝ our owne gloꝝy exclu-
 ded, as Paul and Moyſes willeth it to be.
 There are many that thinke that as mē
 choſe to ſerue a Prince, ſo was choſe to
 ſerue

1. Timo. 1
 Rom. 4
 Deut. 8

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ſerue god, but he him ſelſe in ꝑ cōtrary,
 where he ſayd, you haue not choſen me,
 but I you. Likewise they thinke, as they
 ꝑ beſt ſerue obteyn moſt fauour of their
 loꝝd, and thoſe ꝑ haue loſt it, ꝑ moze they
 humble them ſelues, the ſoner they re-
 couer it: ſo they thinke of vs with God.
 Thus they build theyꝝ god liſe, not ꝑꝑ
 Chyiſt, but on them ſelues, and fall from
 the diuine grace. And alſo it is cleare con-
 trary: foꝝ not foꝝ that we repent, humble
 vs, and do good woꝝkes, therfoze he ge-
 ueth vs his grace: but becauſe he geueth
 vs his grace, therfoze we do woꝝkes ꝑ
 are holy. So that, not foꝝ that the god
 thiefe vpon the croſſe did confeſſe Chyiſt,
 therfoze he did illuminate him, but foꝝ
 that Chyiſt did illuminate and touch his
 hart, therfoze he did confeſſe him: and
 the like happeneth of all vs.

And what god woꝝke did Paule when
 Chyiſt conuerted him? He was moſt
 ſtrongly agaynſt his honour, euen as
 we were befoze he called vs. Theſe that
 are not regenerate, hē with Saina Pe-
 ter in a darcke priſon, bound with many
 cheynes, in the power of the Deuyll, a
 ſlape

3.ij.

ſlape

The xiii. Sermon.

Mat. 7
Job. 3.

scope in sinne, and wilt thou that they bee
fauced by them selues? No, the Lord him
selfe must needs awake him, the euell
tree can not bring forth good frute, as
Christ sayd, no moze can the vngodly
good woorkes. Before we are by Christ
regenerate, we are flesh, and that which
springeth of the flesh, is flesh. Therefore
can we do no spirituall woorkes, yea
euen as Paule sayth, all the effectes and
desyres of y flesh are death, vncleane are
all our woorkes which proceed of our cor-
rupt nature, and finally he that is not
with Christ, is agaynst him.

God at the beginning made man free,
but in sinning he was made in such sorte
the seruant of sinne, that not only he can
not, neither in all nor in part, merite be-
fore God any grace, but he can not in his
light do other wyse but sinne: yet not for
this he shuld leaue to heare the word of
God, to pray, to take countayle, to seeke
to be corrected, to do almes and lyke
woork, not for that he doth deserue grace
but punishemet, euen as he that by force
is compelled to humble him selfe, and
are pardon of his enemy, for that sayned
humilitie,

The xiii. Sermon.

humilitie, he meritefeth not to bee pardo-
ned, but should merite so much the moze
to be punished, as that, hauing vniustly
offended him, he ought with his hart, to
haue humbled him, and asked pardon,
and hath not done it. Now so the vngod-
lie, in asking mercie of god, doeth sinne,
for he that asketh not for his glozy as he
is bound, but for his owne gaine, nor
therfore he ought to ceasse from asking
help of God, for y he sinneth not in pray-
ing, but for the not praying in spirit, for
the glozie of God, and with all due cir-
cumstances in y case he did partlie obey
god, for if he did not pray he should sinne
much moze geuouly. The Samaritane
not onely deserued not to haue grace of
Christ, for asking him water, but for that
her demaund, she deserued to be puni-
shed, bicause she did it not in faith, and to
the glozye of God. Neuerthelesse Christ
would that she shuld aske, and y it shuld
passe by those meanes. Now so he will
that sinners aske grace, and do those
woorks that he hath commanded them,
albeit they do them not to the glozye of
God, being blind to diuine things, yea

A ty. darcke.

The xiii. Sermon.

John. 16
John. 8

Rom. 7

Rom. 6

Rom. 7
1 Sam. 31.
Rom. 8.

darkenes it self, as writeth saint John. But after the sinners are regenerat by Christ then as childre of God, they are free, & not the seruants of the deuell nor of sinne because that although in them remaineth the concupiscence of sinne, neuertheless they do not consente to it, they obey not unto it. It doth not reigne in the: but they haue so much lycht of God, and so much spirite (which helpeth their infirmitie) that they are stirred to the glozie of God, though not wholly as they wold, for because of y^e repugnaunt flesh. Therfore sayd Paul: I do not that god that I wold do, but the euell that I wold not. But such defects are not imputed to them, for that they are by fayth graffed in Christ. The regenerate by Christ are prone and readie to the god, God hath illustrate their mind and touched their hart, in such maner that with all their soule, voluntarily, frely, and gladly, they doe holy woorkes, to the glozy of God, so that as God counsayled the soules of them that did elect Dauid to content the selues in their hert to haue him for their king, so he moueth the hart of the regenerate,

The xiii. Sermon.

rate, willingly to haue god for their god, to comit them to his gouernaunce, and to delight to be gouerned of him, with honoring him as a celestiall father. So the as sonnes of Adam, before they be regenerate, are the seruantes of sinne, for that they can not but sinne, and therfore because they can not woork, will, desire, nor fyre in any waye to the glozy of God, as they are hold, but only for their carnall commoditie, by the which al men not regenerate, are called flesh, not only the body, but the soule, the will, desires and thoughtes, with all the rest, so after that they are regenerate, they be free from sinne, (for that they can woork to the glozy of God) and are seruants of righteousness. Therfore although, as concerning the subsaunce and being of the body and of the soule, they remaine the same: neuertheless, where before they were called fleshy men, & fleshe, for that they sought not but they owne proper things, after ward they are called spiritual men & spirite, in as much as they seek y^e glozy of God, the which they may do, for that God hath geue them by mere grace

A. iij.

grace

The xiii. Sermon.

grace liuely light and spirituall feling, and knowledge of his goodnes, yea during in them that perfect light, not only they are fræ from sinne, for that they be able not to sinne, but also they can not sinne, for that they can not but loue God and worke to his glozy.

And this is the perfect libertie, the being fræ from the power to sinne, and being not of power to sinne, is not to sinne. Otherwise, neither the saints that are in the other lyfe, nor the Angels should be perfectly fræ, neither Christ nor God, for they cā not sinne. It is very true this, that god sometime doth let his elect, and holy men fall, withdrawing his diuine light for a time (yet for their benefites) therfore we are not absolutely and wholly fræ from the power to sinne, as we shall be in the life to come, but they are fræ frō power to sinne with this condition, during in the liuely and actual light of God. So the as the carnall, before their regeneraciō are in such for y seruants of sinne, y they cā not but sinne, not therfore absolutely & without condition, but so long as they haue not the holy light

The xiii. Sermon.

light of god, so the regenerate are in like maner fræ from sinne that they can not sinne, yea they can not chose but worke well, ye not absolutely, but during in the that liuelie and actual light of God. And w al this, neither the will of the flesh is violented to wil euell, nor the will of the spirit to will well. And this is, for that the wil can not worcke, but of wil (therfore willingly) but if it were possible y of any outward power it were forced the by that violence, it shuld worck not voluntarily. And on the other side, it shuld worke willingly for y it could not work but of the same will that it is: therfore it shuld worke unwillingly & willingly the which in a maner is impossible, and implieth contradiction and gainsaying. So the as if one being a slepe were thrown down from a hygge place, and in the falling shuld awake, perceyuing his fall, shuld willingly contente him self, and haue pleasure so to fall downe to the botome, when he were at the ground, he were well worthy to haue shame & punishment, not for that he might in his fall withhold him selfe, for it was not in his

A. b. chose

The xiii. Sermon

choyse nor libertie, but for that he did so delight and content him self with that fall, with his full will, and would it with the hart, in such sorte, that al bevt he might haue had the power to restraine that fall, he would not haue done it. Euen so the like becometh of al the childre of Adam, that being fallen in him, although when they come to the yeres of discreccion, and begin to discern the god from the euell, they perceyue the sinnes that they do, euery way they do the voluntarily, delighting therein, so that although they be not of power, not to do the, they are neuertheles worthy of punishment, for that they in sorte comit them willingly, that if they had power not to do the, yet euery way they wold do them, being their will so malignaunt, as it is. Their will then is not violented or forced to do euell of any outward power, but of his own proper and entiere or inward malyce: And so the other partie, the regenerate by the gladfoule, entier liuely, and enflamed light that they haue of the bounty of god, they are forced to eleuate the selues, wth an amorous violence. (Therefore voluntarily,

The xliii. Sermon,

arily, and with perfect libertie) to God, to whom for euer be all laud, honoz, and gloze, through Iesu christ our lord. Amē

¶ Of the effectes wrought by the spirite of God when it entreteth into the soules: the xliij. Sermon.



¶ When as Christ entring into the holy Citie of Jerusalem, the whole citie was moued, so moueth Christ entreteth therein, specially, sence from that as from a fort and strong municioned rocke he hath the greate deuill to chase away. And if in the lunatike sonne, ther was a greate commocion, when Christ out of his body wold haue dratwen the malignaunt spirite that had possessed hym: thinke what comocion there is, when he chaleteth him frō the soule, in the which he dwelleth more willingly. And knowe, that it maketh a comocion not only outward in ceremonies, as do commonly the false christianes

Mat. 21

Luk. 11
Luk. 9

The. xiiii. Sermon

Chriſtians when it is nere Caſter, but
ther is a comocion within the very bowels
of the ſoule, and inward parte of the
heart, there is nothing that ſo can perce
the ſoule, as doth the ſpirit of god, when
it entreth into it by ſpecial ſpyding. Not
only it ſpoileth vs of y olde Adam with
his concupiſcence, & doth cloth vs wyth
Chriſt, with al his vertues, but alſo ma
keth vs to be bozne a new, that as if a
pore man wer ſodenly made an Empe
rour, he ſhuld be wholly chaunged, ſo he
that of a vile ſinner, is made the ſonne of
God chaügeth thoughts, effectes, deſires,
and wyll, chaungeth frendſhips, practi
ſes, words, works, & life, & of humane,
beaſtly, carnall, earth, and deueliſh: he
becommeth heuēly, ſpirituall, angelical,
and diuine as did Paul, going to Damas
co, whē Chriſt did enter his heart. Ther
was a mutacion, from the right hand of
God. When the ſpīte of the Lord en
treth in a perſon, he is chaunged into a
nother man, ſo that dyeng to the world
he beginneth to liue to him ſelfe. And if
when Chriſt did enter into the temple
he purged it from thoſe that bought and
ſolde,

Rom. xiiij.
John. 3

Act. ix
Pſal. 76
1. Reg. 27
Mat. 12

The. xiiii. Sermon.

ſolde, thinck if when he entreth into the
ſpirituall temple, he clenſeth it from e
uery vnclennes of ſinne, ther reſtiſh not
in it any thing of dampnation, he hea
leth it moſt perfectly, ſo y if the vnclene
woman was healed, at the touch of the
hemme of Chriſtes garment, thou maiſt
think what it is when Chriſt in ſpirit
entring into the ſoule, & the perſon with
liuely ſayth, imbraceth him wholly for
his. Alſo as when the ſonne beames en
ter into thy houſe, thou perceiuiſt in the
ayre, euen to y ſmaleſt mote which thou
couldſt not ſe befoze, ſo when in the
ſoule do enter the beames of lyght of the
diuine grace, the ſinnes are perceiued in
more cleare maner. Yea, as the prodigal
ſonne neuer knew nor perceiued truely
his owne errour, til with ſuch pitie he
was imbraced of his father, & had proſe
how great was the fatherly godnes and
charitie which he had offended: ſo the
ſinner when he conuerteth & beginneth
with the ſpirit to taſte the diuine god
nes, he beginneth alſo to know his ma
lice, pride, and ingratitude with the reſt
of his vnlawful ſinnes. He reſtozeth with
Zacheus

Rom. 8

Luke. xv.

Luke xvi Zacheus that which is not his, if **Chriſt** enter into his houſe and diſpenſeth the ſuperfluous things, yea being rich with **h** treasures of **Chriſt**, he leaueth al with vnmeaſurable loue. He can not participate or take part of the bountie of **God** that doth not communicate & diſtribute to others. The liuely flame muſt needes breake forth, or els being ſmoldered it quençeth & the fountaines that continually receiue rüning water muſt of force ouerflow: ſo they that haue in them the holy goſt, by the teſtimonie wherof they are ſure to be the ſonnes of **God**, haue continually one ſuch & ſo entire, ſincere, and pure gladnes (which groweth of the liuely knowledge that they haue of the great goodnes of god) that they can not expreſſe it, nor they cannot comprehend the felices. Therefore not being able to withhold themſelues, they ſpring and leap for ioy with **Ihon Baptiſt**, with his mother thei make exclamaciõ, & as to **Zacharie**, ſo are their tongues loſed: ſo **h** although in praizing of god thei perceiving wth **Moses** that they ſtammer & are of an vnlearned tonge, neuertheles with **h** Apoſtles, they

can

can not keepe ſeilence of that which they haue heard, ſeene, & felt, with the ſpirite, they muſt needes ſprake by the ſuperabundance of loue, that they haue, they deſire with the woman of **Samarye**, that every one ſhould taſte that which they themſelues haue had experience of. And although for preaching the goſpell they be persecuted, for all that they do not deſiſt & leaue of, but triumphing in al, they perſeuer and go furth euen to the death, they ſeale in ſuch ſort in the heart **h** charitie of god, that not onely it is ſwaete to them to ſuffer for his loue, but with the apoſtles they reioice therein. And for that they participate of that great charitie of **Chriſt**, by being his members. Therefore with him they pardon al men, being ready to ſhed their bloud and put their life for their enemies, & with **Paul** alſo to be accuſed from **Chriſt**. And this, becauſe that as to **Steuen**, ſo the heauens are opened to them, in ſuch ſorte, that in ſpirite with clere & ſupernatural light of faith, they ſee the glozy of god, in hauing geuen his only begottẽ & dearely beloued ſonne for the vpon **h** crolle, they reſt alſo quiet

as

Exo. 4
Acte. 4
Math. 7

Iohn 7**Rom. 8****1. Pet. 1****Luke 1****Math. 7****Iohn. 4****Rom. 5****Act. 5**

Rom. 9
Acte. 7

The xiiii. Sermon.

Mar. 6
Rom. 5

as the ſhip when Chriſt entred into it, they haue the peace of conſcience, knowing with certeine faith, that God by Chriſt and by hys mercie, hath pardoned them. They haue alſo quietnes of mind, in ſuch maner, that though they were in al the perils and neceſſities of y^e world, yet alwayes aprouing for iuſte, the iudgements of God, knowing that he is their only father, that he hath moſt ſingular cure of them, and that every thing ſerueth them to ſaluaciō, they ſtand moſt ſuerly, quiet, in peace, and tranquillitie. Theſe ſuch for y^e they walke according to the vocacion of God, haue honour of every enterpriſe that they take in hand, they can not be letted or reſiſted, no moze then God. Pea it is force that every one feare the, as Herode feared ſaint Iohn Baptiſt, for that he had in him the ſpirit of the Lord, and as Abimelech did Abraham and Iſaac. They are dayly moze firme and ſtabliſhed in god purpoſes to do euer better, being liſted vp continually to a greater perfection with Paule, although their mind be cōuerſant in heauen neuertheleſſe, deſcending by Chriſtian pitie, to

Gen. 21.
Gen. 26.

The xiiii. Sermon.

pitie, to ſele y^e miſeries of their brethren, 1. Co. 13
they labour alſo to drawe the to Chriſt, and moue them to haue the ſpirite, and to be in verite Chriſtians, and not Ipo- crites. As the very grape both moue the birdes to taſt therof, and not the pitfall. And finally, although with the Apoſtels, John 6
they euer remayne with Chriſt & with Part. 7
the Cananite, which woulde not depart for his vngentle wordes, neuertheleſſe they are promte and readie for his honour and glozve, to leaue with the Samaritane his ſwete preſence.

And what is moze to be ſayd when the ſpirite of God doth enter in to a ſoule, he ſuffereth it not to ſlepe, nor ſtand in idleneſſe, but maketh it worcke things Iohn 4
merueylous and ineplicable, for the loue of God: to whom be euer all laude, honour and glozie by Jeſu Chriſt our Lord
A P C P.

(9)

A. I.

A. I.

¶ What thing God is. The
xv. Sermon.

Ignorance ſpecially of
the heauenly things, is
the greateſt lack that can
be in man and aboute all
other the ignorauce or
lack of knowledge of god.
For as it is impoſſible to attaine the ſci-
ence of Philoſophie, Aſtrologie, Geome-
trie or of any other like, without the
ground or fyrſt principalles. So without
the knowledge of god the true beginning
and principall of true deuinite, it is im-
poſſible to haue any light of the trouth,
neceſſary and profitable to the ghoſtly
health. And likewiſe, as the knowledge
of the firſt principalles of one ſcience, de-
pendeth the knowledge of all the trouth
and concluſions that that ſcience contey-
neth. So of the true knowledge of God,
dependeth the knowledge of all the cir-
cuſtances and trouth of Theologie or
Deuinite. Wherefore ſeing how much
peſtiferous & deteſtable the ignorauce
of God is, and howe much neceſſary the
true

the knowledge of him is, I haue thought
it expedient, firſt to conſider what thing
God is.

It is a moſt eaſy thing to knowe that
God is, or that there is a God, ſithens
that there is no Nation ſo barbarous,
but that it beleueth that there is a God,
eing a generall knowledge that God
hath ſo imprinted in the harts of al men,
that if the man haue any iudgement at
all, it behoueth him with the hart to con-
eſſe that there is a God. For albevt ther
haue bene many wicked which with
their mouthes haue ſayd: ther is no God.
Peruertheles the ſelf ſame, when they
haue fallen into any perill or neceſſite,
haue ben enforced of that onely light &
revelation of God, to recommend them-
ſelues vnto him, ſo that we muſt of force
epute him a very ydeote, that denieth
God. And being therfore an euident and
eaſy thing to knowe that there is a God,
we muſt nowe trauaile & laboꝝ (though
be moſt harde) to knowe what that
God is. Manye haue ben of opinion
that it is impoſſible that we ſhuld
imagin

The xv. Sermon.

imagin what God is, becauſe infinitelie above all proportions, he exceedeth the weakenes of our vnderſtanding, ſpecially becauſe our wittes are drowned in the bodie, occupied of fantaſies, and shadowed by the derke baynes of things created, farre off vs God. We be weakes of ſight, ſicke and impotent through the fall of Adam & our owne ſinnes. Wherefore they ſay that we can haue none other knowledg of God, but the negatiue, that is to witte we may know that God is not materiall nor forme imperfec nor yet ſoule of the world, that he is not Earth, Water, Ayre, Fyre, Winde, Sterre, Stone, Sonne, Cozpozall light, nor any vertue ſprede abroad. He is not the beautie that we ſee, the ſweetnes that we taſte, nor other thing ſenſible, imaginable or intelligible of vs, but that infinitely he exceedeth all creatures and all things that we vnderſtand. For him ther is an inacceſſible light ſuch as they, which with they thoughts in manner haue been rayſed ſo high, that they haue found what God is haue deceiued them ſelues. And they who ymagin

they

The xv. Sermon.

they mindes to haue found God, do fabricate an ydoll, out of all measure diſtaunt from the true being of God, as appeareth by his commaundement to the Iewes, when he prohibited the ſculpture or grauing of ydolles, vnderſtanding not of the materiall ydolles onely, but alſo of the imaginable. For our wittes are extreme darknes, in comparayſon of Gods inextimable fyrſt light. So that it behoueth vs with Aaron to enter in Sancta Sanctorum and with Moyſes into the Celeftiall Clowde, if we will knowe, that is to ſay, to knowe that we knowe not, in ſuche wyſe that the more ſeruently a man will profeſſe not to knowe ſo much the better he doth knowe, and who preſumeth to knowe, is fartheſt of from the knowledge, & why? becauſe God in his power and light ſtandeth ſo hidde in darkenes from vs, that with blindnes we ſee him, wyth ignoraunce we knowe him, with retiring or with going backe we cōprehend him, in ſeing we find him & with ſeplence we prayſe him. And it behoueth him that will knowe what thing God is, to ſtudy in the

R. iij. ſcite

The xv. Sermon.

ſcole of ſimplicite and reſt vanquiſhed of that ineſtimable, inacceſſible and incomprehenſible light.

2. Cor. 1.

And I confeſſe that we can not comprehend God, in ſuch maner as God comprehendeth him ſelfe. That is to ſay, we can not haue an infinite knowledge of him, as do the bleſſed ſaints, that is to ſay, to haue as they haue the clere naked, open and viſible light of him, to behold him in the founteyne of his brightnes, face to face in the very being that he is. But we may very well attaine a knowledge what God is though not ſo perfectly as we ſhall knowe in the other life. For it is not poſſible we ſhuld knowe what thing God is not, if firſt we learne not to knowe what thing he is, & that his being is ſo perfect that it repugneth thimperfections of thoſe thinges y^e be not. Wherefore conſidering all the negatiues that are rehearſed of God, are grounded bypon one poſitiue and affirmatiue y^e we haue, we muſt ſay of ſorce that we know God moze perfectly, in knowing that that is to be knowe, the in knowing nothing at all. And therfore ſpeaking

The xv. Sermon.

ſpeaking of moze high knowledge affirmatiue, that in this preſent life, the elect commonly and without ſpeciall priuiledge and miracle had of God, ſay, that firſt thou oughteſt to conſider that the creature hath his being, although imperfect. And God hath his being without any imperfection. Pea his being is infinitely perfect, wherefore to know what thing God is, it behoueth thee to do as he doth that will make an Image. Firſt he cutteth of many peces, befoze he parfozme the fozms that he deſireth, and afterwardeſ paynteth and apparrelleth it.

So is it neceſſarie that with the mind, thou firſt conſider the being of the creature. And becauſe thou ſhalt finde him repleate of imperfection, being terminable create, tempoꝛall, coꝛruptible and other like, therfore it behoueth thee to cleuſe, purifie and take from him all thoſe imperfections, and imagin him infinite, interminable, incoꝛruptible and in effect abstract and liſte by aboute all imperfection. Peether doth that ſuffiſe, but alſo it is neceſſary that thou
k. iij. flozibe

The xv. Sermon.

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comparison of Gods being, and the difference moze, then is betwene our shadowe and our selues. It is to be sayd of
Exod. 3 God, that surely he is onely the thing that is. Likewise I say of our powers, beautie, trueth, charite, iustice, wisdom and of all our other vertues, that compared to the diuine they be as most vayne Images, and shadowes, infinitely distant from them of God. Also it beho-
John. 5 ueth to knowe, that God is not ydell, but that he continually woꝝketh (as Christ sayth) in such wise, that he hath not onely geuen vnto the world his being, but also continually cōserueth al the things created, and all the vertues, that of all the miracles and straung effects, we knowledge only God to be Authour and to him we giue all thanks honoꝝ and gloꝝie. So likewise ought we to knowledge of him all the naturall effects and operations, and not to extolle oꝝ prayse nature, but God onely, who geueth and preserueth the being and vertue to all things. Neyther ought there any other chaunce oꝝ foꝝtune to be named, but all to be confessed of God, and he onely to be thanked, euen
 as he

as he continually woꝝketh foꝝ vs.
 And as his power is neuer ydel, but continually woꝝking in all creatures. So his wisdom continually seeth, disposeth and ordeineth all things most best, and his bountie likewise continually communicateth vnto his benefites and graces. Furthermoze it is necessary thou know that all that God hath woꝝought, woꝝketh oꝝ shall woꝝke in his creaturs, is all foꝝ man, foꝝ whom they be created and preserued. Foꝝ all the gifts and benefites that frō the beginning haue bene made oꝝ shall be made to the creatures. Man is bound to knowledge them as made to him, and accordingly therfoꝝe to thanke God. And especially the chosen oꝝ elect, to whome all creaturs do serue, both the predestinate and reprobate. **Pea y Dun Rom. 8**
 gelles and the deuilles, euen to the very finnes. And because God doth here manifest & discover him selfe, with his omnipotent wisdom, trueth, iustice, bountie and his other vertues and perfections, not only in his creatures, but much moze in his scriptures, and specially in Christ on the crosse, chesely to them that by faith
 conceaue

The xv. Sermon.

conceave him with ſpirit. Therefore if behoueth him that wil know what thing GOD is, to beholde him particularly in Chriſt, and to beſech him to giue him liuely & clære light to know him not onely in his creatures and ſcriptures, but ſpecially in Chriſt crucified, to the ende that in him & by him, vnderſtanding the great bountie of God, we may rende vnto him all honour & glozy, by our Sauiour Jeſu Chriſt. Amen.

¶ How to know God by his creatures. The .16. Sermon.

1. Timo. 5



GOD in his maiestie unparalleled with his perfections, & in the well of his brightnes (as ſaith Paul) is a certayne light inaccessible and hidde. But here he ſomewhat diſcouereth him ſelfe by his creatures, as who will enter into Rome, muſt of force knowe by the pillars, Sepulchres, Images, and by the great ruines that he ſhal finde ther, that the

The xvi. Sermon.

the Romaines in times paſt, haue been of great power, dominion and wiſdome. So he which entreth into this world, ſeing this great engin, muſt of force knowe the maker therof to be the God omnipotent. And beholding the order of his creatures, muſt not onely ſee but alſo marvel at the wiſdome of God. And with David crye and ſay, Lord thou haſt created all things in wiſdome. And mozeouer it behoueth him to ſaye that God is beſt, ſeing that continually he diſpoſeth new giſtes vnto his creatures. And ſeing that by due meanes he leadeth them to theyr ende, he is forced to coſeſſe gods diuine pzouidence, and ſo in concluſion by the things created, to come to ſ know ledge of God, and of all his perfections, as farre ſozth as they appeare in his creatures, and that becauſe the creatures be vnyted ſo togethers that eche one hangeth on other, and all of God, in ſuch wiſe that they make a ladder to the vnderſtanding of the naturall, by the which they clyme and aſcende euen to God. They ſee that this inferiour worlde, is gouerned of the heauens, and that the heauens keepe

kepe theyr courſes vniſormely, by con-
tinuall mouing, & therof be conſtrayned
to conſyder, that the vertu which moueth
them, beyng infaticable and neuer wert,
is ſpirituall, ſoz if it were cozpozall, it
ſhulde ende oz at the leaſt ware weake.
And ſo goyng farther, they conſyder that
that ſpirituall vertue, not beinge the ſu-
preame, is gouerned by an other. And
becauſe they cannot attayne the infinite
euerlaſtinge, they are forced to come to
a fyrſt ſupreame intelligence, the which
moueth without being moued, and to a
fyrſt cauſe independent, and ſo they aſ-
cend to the knowledge of God. More-
ouer, by the beautie of the creatures, they
aſcend to the knowledge of the beautie
of God. By the ordre, Armonie and con-
ſent that appeare in the creatures, they
attaine the conſyderation of gods infinit
ſapience oz wiſdome. And ſo by the viſi-
ble woꝝkes of God (to the regarde wher-
of Dauid calleth vs, ſaying, Come and
beholde the woꝝkes of the lord) they at-
taine to conſyder the inuiſible perfecti-
ons of God, his euerlaſting power and
Diuinite as Paule wyꝛteth. There is

Pſal. 55

no

no creature ſo baſe noꝝ ſo vile, in whom
there ſhineth not the gloꝝy of God, in
whiche thou mayſt ſee his greate power,
wyſdome, bounſe beautie and the other
perfections. And by howe moche the
creatures be moze noble, hyghe, woꝝ-
thy and excellent, by ſo much the moze
do they diſcouer God. Like as the hea-
uens which particularly do ſhewe the
gloꝝy of God. And the moze perfectly we
knowe the creatures. Yea God in them,
ſo much the moze we ryſe to the know-
ledge of God, and by ſo moche the moze
our vnderſtandinges wholly and with
perfect light is vnited and copulate vnto
him.

It is true that many conſider the crea-
tures in the ſelues, without reſpect to
him that hath created them, and ſo con-
ſeruethe and gouerneth them. But thoſe
are of moze groſſe condicion then is the
owle, which, becauſe he can not beholde
the Sunne, foꝛceth him ſelf and taketh
pleaſure to behold him in the ſterres.
And they, not ſeing God in his gloꝝie,
ſeeke not, at the leaſt wiſe, to ſee him in
the mirroure of his creatures.

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But knowe thou fyrst that this ladder of the creatures to clyme vnto God, is perillous, because y^e God hauing put in them a certeyne beautie and swætnes, to thend that mannes vnderstanding of the fall of y^e sweet running water shuld be prouoked to seke y^e foatein or springe, and ther by to seke God with more beremencie. Many stave or rather fyre them selues in the degræs, & neuer arriue to the heygth.

And some of the sight of the beautie created, fall into vile, base, vnclene and filthy thoughts. And other swell in pryde of that they bayne science, without clyming to tast the swætnes of Gods bonnity, sere them selues in the degræs, and there thewe them selues contented for reward to be seene and reputed for learned, of the blind folish and frantike world.

Furthermore, this ladder is very hard and imperfect because that by the synne of our fyrst parentes we are so blinded of sight, that with great difficulte we may see God in the darkenes of things created, specially because the wise of the world,

knowld, coueting to search all the properties, vertues and qualitties of the creatures, haue entangled themselues with their curious thoughtes to the bayne shadowes of y^e world, that fyrst they are strappes of death or euer they are a lytle eleuated their mindes towards God.

It is also a very long ladder, for the great distaunce that is betwene the low sensyble creatures (at the which, as at the fyrst step or degre it behoueth to begin to clyme) and god. For it requirerh extreme labour to arriue to y^e knowledge of the material substaances, & much more then to clyme with y^e thought to y^e knowledge of the immateriall. And wher thou art arriued at the perfect knowledge of the supream creature, because betwene that and God ther is infinite distaunce, before that with the thought thou arriue at God, thy wittes shalbe in maner so weakned that in the ende thou shalt attayne none other but a weake imparfect and darke concept.

Therefore to haue sufficient lycht of God to the knowledge of him by the creatures, suffiseth not to our saluation,

The xvi. Sermon.

For though with all naturall light we did arriue by the creatures at the knowledg of God, yet can we be none other but good Metaphiſicy or naturall theologians, and not therfore god & ſupernaturall diuines, becauſe the world ſhuld alwayes haue moze operation in vs and in our hertes the God. We might well leaue our gods for pleaſure, and one another for honour, as in times paſt certeine Philoſophers haue done, which left one vice perceauiſing other. But no man can willingly forſake his world, him ſelfe and all thing, & haue God for God, and for his onely laſte ende, but he alone to whom the beuntie of god is diſcouered, in ſuche wiſe that he may moze in him, then all the richeſſes, pleaſures & dignities of his world. Whereunto ſuffiſeth not the bountie of god diſcouered in his creatures, nor all our naturall light, as Paul writeth to his Romaines. Where he ſheweth that the naturall light, which leadeth to the knowledg of God by the creatures, was not inough, becauſe thereof they had not light to gloriſie nor yeld the due thankes vnto God.

Rom. 1

Where

The xvi. Sermon.

Wherefore they are not to be excuſed which, thinking the naturall light to ſuffiſe, and truſting in theyr propreties or ſtrenthes, demaund none other light of God, but are to be reputed wicked. For as muche as we al haue made of the deuine grace and light to knowe God ſufficiently. Neyther is it inough to behold him in his creatures. But it behooueth with the ſpirite and ſupernaturall light to vnderſtand him in Chriſt, where he diſcouereth him ſelfe with ſo greate exceſſiue bountie, that he rauifeth and draweth vnto him the hartes, in ſuche wiſe, that deliuering them of the world, he ſaueſh them. Let vs therfore ſire our eyes in that diuine ſpectacle; to thende, that ſeeing in him and by him the bountie of the father, we may rendre vnto him all honour and glorie by our Sauiour Ieſu Chriſt.

A D D E.

If Philoſophie ſerue to true Theologie or diuinite, & in what maner. The xvij. Sermon.

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The xvii. Sermon.



Here be some the which denying all supernaturall light, thinks that in the world there is none other Theology or diuinitie but the naturall, which they cal Metaphisica. And because that a Man can not be a good Metaphisicus, vnles he be first a good Philosopher, therefore they be constrained to say, that Philosophie serueth to Theologie or Diuinitie. Some other, not being able to denie Theologie or diuinitie to be supernaturall, say that it is grounded vpon the naturall, in such wise that (after their saying) as the knowledge intellectuall requireth the sensitive, because therof it hath originall, groweth and hangeth or dependeth, so hath Theologie or diuinitie neede of Philosophie, because of it it taketh beginning groweth & is established. Philosophie then after they opinion, is the guide & leadeth vnto Sancta Sanctorum, to beehold the celestiaall thinges. The ladder by the which it behoueth, to climbe the true Theologie or diuinitie. And mannes reason is the rule to the

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The xvii. Sermon.

which (according to they iudgements) resort al the knowledge of the diuine light. And in so much do they allowe them, in as much as they agree, not with the holy scriptures nor with the spirite, but with they blind humane iudgement, which they hold for y sceptre & sheweth all, euen to God.

But I say, that as our humane reason, by the sinne of our first parents, is weake, blinde, frenetike and foolish. So is likewise they Philosophie. And that because that albevt after y sinne, God left vnto man a litle light of the natural thinges, necessary to the humane life & conuenient to our miserable state. Man notwithstanding, in whomy resteth a certeyne pride & curiosyte, wold not content himself with so simple a knowlege. As wher a certeyn Philosopher, geuing him selfe thurtis yeres to studie the knowledge of all the properties of the be, could neuer perfectly attayne his desire. The others haue geuen them selues to searthy the knowlege of al the properties, qualities, vertues and operations of euery sensible thing and not onely of the base and co:ruptible

L. iij.

ruptible

ruptible but also of the celestiaall bodies. Pea (and which is moze) they haue enterprysed to speake of the Soule, of the Angelles, of God and of the thinges supernaturall, In such wise that (passing the lymites of theyr small light, & walking blindely) eche one hath fabricate in his mind his owne fantasie, and to the purpose haue so spoken & wryten euery one according to his propre frenesie, wherof is growe so great variete of opinions, so many confusions, errorrs, sectes and heresies, that (as saint Jerome iustly calleth them) the Philosophers are the Patriarkes of the heretikes, and the fyrst begotten of Egipte. And it is an olde proverbe, a great Philosopher a great heretike.

The naturall reason therfore, that is not healed by faith, is frenetike and foolish, as thou maiest wel thinke whē thou considerest the presumptiō, in that it pretendeth to be the guyde, foundacion and ladder of the diuine knowledges. Wherof as serueth not to rayse the man to the knowledge of God, but much lesse getteth him cause to confesse with Socrates that

tes that not only he knoweth not, but also that without the diuine grace he can do nothing. Albeit that that Philosophie is nowe so proud, that with the suppressing and persecuting of Christ, the Gospell, the grace and fayth, it hath alwayes magnified the carnall man, his light and his powers. And is become so frenetike, y^e oneles it be healed by faith, it will beleue nothing to be true, but that it thinketh god, neyther it is possible to persuade him in any trueth, if first declared vnto him by his frenetike reasons, it be not confor:mable to hys blinde iudgement. Conclude therfore, that Philosophie lieth lowe in the darke vale of vnderstanding, and can not lise in the head to the high and supernaturall thinges, in respect wherof, it is vtterly blinde, and knoweth not, neyther by experience nor reuelation, so that in it, it is impossible to establiſh the foundaciō of h^e faith. For as the feling passeth not the region of the sensible thinges. So likewise can not humane reason nor Philosophie passe the region of the naturall thinges. The naturall man (as wryteth Paule) vnderstandeth that

deth not the things of the ſpirit. And be-
 cauſe he is not capax, that is perceaueth
 it not, he mocketh and ſcozeth it. Yea he
 perſecuteth, haniſheth withſtandeth, de-
 nieth and repugneth the myſtales, reue-
 lations propheties, the grace, fayth, the
 holy ſcriptures, God, Chriſt & his mem-
 bres. If they heare the Goſpel preached
 of a faithfull man, they ſay he is madde,
 furious or poſſeſſed of the deuell, as was
 ſayd of Chriſt. If of a learned man, they
 ſaye his great ſtudy hath brought him
 out of his wytte, which alſo was layd
 to Paule. If of an ignorant, how, ſaye
 they can he be learned that neuer ſtudi-
 ed letters? And if of a poore wretch (as
 touching the worlde) they ſaye to him as
 was ſayd to the bozne blind man. Thou
 waſt bozne in ſinne, and wilt thou teach
 me: And ſo in effect can in no wiſe abide
 to heare the things of God. We reade
 the holy ſcriptures, and thou ſhalt fynde
 that the carnal wiſedome and humayne
 reaſon hath alwaies rebelled againſt god.
 She is the ſame that, figured by the ſer-
 pent, perſwaded our fyrſt parents to taſte
 of the prohibited apple, and that beleued

no

not the word of God, & that afterwards
 taught them to excuſe themſelues. That
 made Caim to ſlea his brother Abel, and
 that perſwaded the worlde in the time of
 Noe, that the generall diluge or ſhoo-
 dle ſhould not come. She cauſed the building
 of the towre of Babel. She prouoked
 Pharao to reſyſt God. She induced the
 people of God to murmur againſt him,
 and to worſhip the golden calfe, and mo-
 ued the Gentiles to ydolatrie. It is that
 harlot that made Salomon loſe his wits,
 and ſtirred his father to kyll Vria. And
 finallie, ſhe is the ſame that perſecuted
 the Patriarckes, Prophetes, Apoſtles,
 Martirs, and Sainctes of the olde and
 newe Teſtament. Beholde whether ſhe
 be a wicked ſoule or not that put Chriſte
 on the croſſe, and where as Chriſt cruci-
 fied is the right wiſedome of god, ſhe ac-
 counteth it for a mere madnes. Surely
 there is nothing that hath ſo much ſau-
 red the kingdome of Antechriſt as ſhe,
 which hath introduced all the ſuperſti-
 cious hypocriſies, ydolatries & euells that
 haue ben committed vnder colour of ho-
 lynes. She faith hath not had a greater

A. v.

enemy

The xvii. Sermon

enemy then the. The Church of Chziste was a Paradiſſe whiles the ſimple faith reigned. But taking in hand the ſcepter of humane reaſon, it is become a confuſed Babylon. And wher as the clere, ſure and infallible faith, by geuing light of ꝑ truethe magnifying Chziſt, his grace and the Goſpell, both adnichilate oꝝ bring to nought the fleſhly man, and maketh the parſon ſymple, pure, immaculate, vertuous & holie. The darke, blinde, deceitful, frenetik, ſoiliſh and heretical carnal reaſon, wyſedome and Philoſophie, cōdempneth & oppreſſeth ꝑ truethe. And to proue and extolle the errours, perſecuteth, crucifieth and burieth Chziſt, the grace and the goſpel, & magnifieth the carnal man euen to the heaue. All ꝑ harlots together haue not ſo much corrupted the worlde, as this onely carnall reaſon, prudence & falſe Philoſophie. No noꝝ the ſimple ignorantiaunce hath not ſo much confuſed the worlde as the humane ſcience, wyſedome & Philoſophie, which maketh men bold, vnſhamefaſt, hot, lyers, proude, contentious, frenetike, ſoilyſh & wicked. Wherfoꝝ Paule exhorted the Coloſſians to be-
ware

The xvii. Sermon.

ware of her deceypt, becauſe (as **Coloſ. 3** ſayth by the prophet Eſaye) ſhe begyleth **Clay. 47** the parſons. Foꝝ the wyſe of the worlde ha the moſt deceaued, moſt ſoles, moſt wicked and moſt contrarie to Chziſt. And it requireth a ſpecial miracle to cōuert one of the. Reade the Chziſtian hiltories, and thou ſhalt fynde that thoſe be they which euermoꝝe haue ben the fyrſt to perſecute the Goſpel. And they are very wycked and ſoiliſh that will grounde Chziſt vppon Ariſtotel, euen like vnto them that will buyld a Towꝛe vppon a wheaten ſtraw. Chziſt and not the Philoſophie is the onely true ſouidaciō of his Church and of the true ſupernatural diuinitie of the which he is the only workmaſter, and not Ariſtotel. I pray thee what hath Ariſtotle to do with Chziſt? Many haue enforced themſelues to agree Ariſtotle with Plato, but they could neuer bring it to paſſe, bicauſe Ariſtotle beginning at ꝑ loweſt of ꝑ ſenſible things, ryleth in the ende to as high as may be. And Plato beginneth wher as Ariſtotle endeth. Coſidꝛe now how it is poſſible to agree him w Chziſt, though many will
make

The xvii. Sermon

make him a pillar of the Goſpell & a ladder to climb to heauen. Let vs therfore repute the ſciences of the world as vaine, being like vnto the harlots, that with their flattering words and falſe deceits corrupt the mindes. And let vs conſider that if the prieſtes of the old Teſtament were prohibited to take a commune woman for a wife, howe much more the Chriſtian that is all wholly conſecrate & dedicate to god, ought to ſtix and eſchewe the vayne ſciences & onely ſeruing him ſelfe of the aſ of moſt vile handmaydens, to knitte him ſelfe in ſpिरite and with hart and mind to applie him ſelfe to that pure and immaculate virgin of the holy Theologie or diuinitie: To the intent that cuerlaſtingly we may render to God all laude honour and

gloꝝy, by our Sauour

Jeſu Chriſt.

A B C D.

(5)

Howe

The. xviii. Sermon.

Howe we ought to vſe the holy Scriptures, in attaining the knowledge of God. The xvij. Sermon.



The knowledge of the holy Scriptures is not ynough to proue that we haue ſufficient light of God, becauſe it is poſſible that a man maye by his pꝛoſpꝛe memorie attaine the holy ſcriptures and their interpretations in his mind, and by force of his naturall witte, naturally vnderſtand them, and be neuertheles for all that without faith, ſpिरite and liuely light of God. For therto it behoueth him to haue the ſpिरite and ſupernaturall light, that God with his fauour do open and penetrate the minde by his diuine grace. So that therfore we muſt not accompliſh the holy ſcriptures for our laſt end, or for our ſupꝛeame Queene or Emperreſſe, but for meanes that ſerue to the faith, to the ſpिरite and to the true knowledge of God, much moꝛe the ꝑ creators. And we ought to ſerue our ſelues of the

Luke. 24

iii

The xviii. Sermon.

John. 5

in diuers wayes, for that they firſt in-
 ritie and teach vs to repaire to God, ſay-
 ing, in him is the chief bounte, go to him,
 for he is faythfull, and hath promiſed to
 make you taſte al vertue and godnes in
 him. Yea though they do not make thee
 liuely to knowe God, yet worke they,
 as the Samaritan did, that ſent the Sa-
 maritans to Chriſt, who otherwiſe made
 them taſt and ſeele that which the Sa-
 maritane had ſayd of him vnto them, in
 ſuche wiſe that, whē they returned, they
 confeſſed, ſaying, we beleued not at al by
 thy wordes, we our ſelues haue heard &
 knowe, that this is truly the ſauour of
 the world. And ſo the holy ſcriptures do
 ſend the to chriſt, to thee end that he may
 open thy hart, & make y in ſpिरite liuely to
 vnderſtand that which already thou haſt
 redde in the dead letter, that thou mayſt
 ſay vnto y ſcriptures, we neuer beleued
 by the wordes, the which, being without
 ſpिरite, could not make vs taſte liuely the
 great bounte of God. It is true that by
 thy words we haue been prouoked to go
 to chriſt, who, ſpeaking vnto vs in ſpिरite
 hath made vs to ſeele in the hart, a more
 clere,

The xviii. Sermon.

clere, high and diuine effect of that thou
 haſt ſpoken. They erre therfore that ſe-
 ding them ſelues of the letter and not of
 the ſpिरite, do ſire the ſelues in the holy
 ſcriptures, and ſeeke none other light but
 that. Yea I ſay that for one hours ſtudie,
 they ought to pray a thouſand, and to de-
 maund of God the true vnderſtanding of
 the. And like as the Diaconiſtes helde
 opinion, the ſenſible things geueth vs oc-
 caſion to ſtudie in the booke of the mind
 in which (they ſay) is imprinted al the
 verite. So muſt we conſider that the
 holy ſcriptures do call vs to Chriſt, in
 whome (as Paule ſayth) be hidde all the
 treasures of wiſdome and knowledge.
 This is no leſſe then true, that like as if
 thou haddeſt a frende whome thou haſt
 not tryed (though alwayes thou haſt
 trauayled to proue him) thou wouldeſt
 not inwardely knowe hym for a frende
 (though he were euer in thine eye) be-
 cauſe the profe hath not rooted him in thy
 minde. So albeſt the holy ſcriptures do
 call & exhorte thee to ſeke god in ſpिरite,
 yet is it ipossible y thou ſhouldeſt find god
 in trueth in y ſcripturs, if firſt by ſpिरite,
 thou

thou haue him not at the hart.

They serue also an other maner, that many times happeneth. As where God maketh the spirite with liuely faith to sele a deuine trueth. Afterwards, reding the holy scriptures, thou findest y^e trueth written that thou hast so conceaued. And ther of resting contented, thou confirmest thy self in the faith of that trueth, notwithstanding that it ought to suffice thee, of the first inspiration of y^e holy gost. And so mozeouer because that in Christ is the ende of the law, all the promises fulfilled and all the prophecies verified, y^e shadowes, figures and scriptures of the olde Testament, he that redeth it and seeth all fulfilled in christ, is forced to satisfie him self of the trueth, and to establish him self in faith. For Christ sent the Jewes (that wold not beleue him) to the holy scriptures, as to them that witnessed of him. Afterwards, albevt that in the Church of God, to be satisfied, grounded & established in the diuine, celestial and supernaturall verite, it behoueth in effect to come to the inward witness of the holy Ghost, without whome we ca not know which

Rom. 10

2. Cor. 1

which scriptures of God be holy & which not. Nevertheless, after that by spirite we are assured that our holy scriptures be of God, we ought to serue our selues of the use of a certeyne in fallible and supreme outward rule to teache, reprehend, correct and exhort the others and to convince them that speake against it. For (as Paule writeth) amongst the exterior things we haue not a moze sure cleere, perfect and steadfast rule, then this, with which we ought in spirite to rule all our wordes, wordes, deeds and life.

The holy scriptures mozeouer sheweth vnto vs (though farre of) our countrey. By her we haue light of God of his promises & also of his threatenings. And they nourish in vs, the faith, hope, charite care and other vertues. They comforte vs in our troubles, and in prosperite exhort vs to be temperate. They discover the vanities of the world, our miseries and the bountie of God. And who that studieth the must of soze retyre or withdrawe him self fro the worldly thoughts, settle his minde to mortifie his vices, moderate desires and affections. So

2. Tim. 3

Tim. 3

Rom. 13

D. i.

that

that the studie of the is very profitable
to the that vniuersely vse it. But it behoueth
not to studie as the Jewe (who search
him in the vttermost rinde of the letter,
which) as Paule saith: killeth, and behol-
ding Moyses with the face couered, and
not entering into Sancta Sanctorum, but
as the true Chriftia, to whome is geue
knowledge of Gods selesstiall reygne of
kingdome, without parables, y^e with the
liuely spirite doth penetrate to the liuely
fast and feeling of God in Chrift, behol-
ding him with liuely faith in the face dis-
couered, and entring into Sancta Sancto-
rum, to see with clere supernatural light,
the high resplendent secretes of
God. To whome be geuen all
laude, honour and gloze by
our Saviour Iesu
Chrift. Amen.

(.:.)

¶ Of thinconueniences that are
happened and daily happen by the
abuse of the holy Scriptures.
The xix. Sermon.

The

The xix. Sermon.



The holy Scriptures of
themselues be the good
gifts of God and of the
holy ghost. Neuertheles
they may be vted of vs
wel or euell, as by expe-
rience it is manifest. For where as gods
elect serue them selues of it to Gods ho-
nour, the reprobate contrarywise serue
themselues of it to his dishonour, through
their own fault and not of the scriptures.
In so much y^e in respect of their wicked
malignite it hath perchance done hurt
in some wayes to the world, though at
length, God of his infinite bounte re-
duceth all things to his honour & glozie.
For first the scriptures and specially the
holy Scriptures, haue annoyed the who
haue been diligent to gather to gether
manie books, & negligent to studie them.
Thinking the selues fully learned when
they haue had their libzarie full of books.
Other some studing, haue not attayned
to imprinte the truethe that they found in
theyr mindes, and therefore haue writen
it in papers, so that, rearing most igno-
raunt, al theyr learning consisteth in their
B. y. writings,

The xix. Sermon.

writings, and loosing the, they also lose their science. Which was one of the Arguments that caused Plato to cōdemne the letters, saying that befoze scripture was found, the men were much better learned then sence, because they were forced to write in theyr mindes that that afterwards they haue writē in paper. I passe ouer that many haue cōsumed theyr time in the dishonour of God, in reading & writing of things curious and pernicious to the health. And that many transported of Curiosity, haue willed to see so many booke that in the ende they remayned confused without frute. As doth the self wheron they cast ouermuch seade. And of some that by those meanes haue lost their wittes. But that which importeth much moze is that they thinke the true knowlege of Theologie or diuinite consisteth in letters, which is vtterly false because they giue not true & liuely light of y^e supernaturall things that can not otherwise be knowen of vs but by spirite, reuelatio, faith, spirituall tast, liuely vnderstanding & sure experience. For like as the Philosopher without experience

can haue

The xix. Sermon.

can haue no knowlege although he beare in minde all that is written, and not hauing practised, he must rest onely in opinion grounded vpon Aristotle, Plato and the other Philosophers, which moueth him to beleue theyr writing to be true, being neuerthelcs in very ded moze ignorant then is the poore payfaunt or husband man, that by labouring of the Earth, without seeking letters, findeth the operacion of many naturall things, that proueth his science to be somewhat & theyr none, though well they study for euer & want experiece. So likewise one simple yecote without learning, if he haue faith, lyuely tast, & spirituall vnderstanding of God, is a greater diuine then all the learned men of the world that be without spirite. Yea he is a diuine and they none. For that of the heauely supernaturall thinges he knoweth so much as he tasteth, and experimenteth by faith, & y^e learned mā hath onely a barraine, ydle cold & dead opinion which standeth without faith in desperatio, accompanied of euery vice. Nowe therfoze it appereth y^e of his errour, by thinking y^e true Theologie

¶.iiij.

logie

The xix. Sermon.

logie or diuinite consisteth in learning, there are innumerable inconueniences growe, & chesely that many, wanting lettors, and not hauing time to studie, thinking y by other wayes it is impossible to become diuines, haue not disposed them selues to demaund of god with meke hart and seruent desire the light of the diuino things. And mozeouer they haue fledde & withdraue the selues from the intelligence or vnderstanding of the holy scriptures, as fro a terrible rayne, because their wise learned and holy men haue persuaded them that no mā may vnderstand it but they only that are learned. Cōdemning them that wryte in the vulgare tongue, as if the true diuinite depended of y Hebraue, Græke, or Latin lettres, or of y witte that hath wel studied the. Beholde nowe therfore whether this be not a most raw & wicked opinitō, being the very cause y hath moued me thus to wryte in my natural tongue to thintēt y (knowing the true Theologie to be open to euery language and to the simple) our owne nation shuld not be priuate, who haue none other but y mother tōgue. Ther be
many

The xix. Sermon.

many that, studying the holy scriptures without spirite, liuely faith & supernaturall light, haue not onely not assayned y true knowledg of the bountie of God & theyr owne proppr miseries, but y moze they haue studied, the moze, by the drie & dead letter, they are become blind of god and of them selues. Peca vnfaithfull, vnkind, proude arrogaunt presumptuous contentions and repleate of all other vices. Where as the supernaturall true Theologie or diuinite, shewing y great bountie of God, and declaring in our selues our owne miseries maketh vs faithful, thankfull, iust, humble modest, gentle, quiet and consoymable.

And mozeouer they be so blinde that not knowing theyr owne wretchednes, they not onely forbear to humble them selues before God, & of him hartely to demaund helpe, light & grace, but also leauing prayer for their studie, & the spirite for their learning, they presume to be masters of y others as Paule writeth, & Rom. 21
so inflamed of theyr science, haue slandered y world, where as charite edifieth, And being cōsequently without spirite, 2. Co. 8
P. iij. they

The xix. Sermon.

they study and vnderstand the holy scriptures according to their owne iudgements, diuersly as their wittes & studie are variable, and euery one according to his fantasie expoundeth them, thinking he hath perfectly and iustly conceaued them. Wherof are growen infinite sects and heresies. In steade of that, if they had been god and true diuines, and had had the spirite of Gods gifte, they had vnderstand the in treuth and verite, wherof followeth none other but vniou of faith both in spirite and charite.

Many also beleuing by the studie of the holy scriptures, to attayne true Theologie and perfect knowledge of God, and consequently the chiefe felicitie possible to the liuing man, haue geuen them selues to studie the scriptures, and walking by them to ioyne to the supreme felicitie of Gods knowledge, because they wanted the spirite, they neither can arriue at the true and liuely light, fast and spirituall vnderstanding of God nor yet to the true felicitie. Wherof it groweth that they fall to the botome of infidelite, in such wise, that they belcue that there is none other light,

The xix. Sermon.

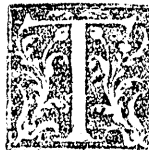
light, faith or diuinite then that their erreine and deade opinion, nor other felicitie then that theyr miserie, and so, seeming to haue attayned the height of vertues, befoze they haue once tasted of them, they displayse them. These and such other inconueniences are growen and continually growe throug them that knowe not how they ought to vse the holy scriptures in suche wise, that by theyr default, and not of the scriptures, they haue perchaunce done hurte to the world. But for that we ought not to contempne the letters (as many haue done) but the men that knowe not to vse them as they shuld be used to the honour of God. To whome be all honour and glozy by our sauiour Iesu Chyrist.

A M C R.

.. . .

If to be good diuines it behoueth vs to haue the humaine sciences or not. The xx. Sermon.

L. v. There



Here be many y^e thinke it
 is not possible to attaine
 the perfection of Theolo-
 gie, if first a man learne
 not Gramer, Dialectic,
 Philosophie and Metaphi-
 sica, Pea Scotus Thomas bonauenture
 and suche other. I confesse my self to haue
 been in that errour, & therfoze am nowe
 moued to cōpassiō of them that rest blind-
 ded withall. If it were as they say, we
 shuld be most bounden vnto the inuen-
 tours of those sciences, s^us that by them
 we may be good diuines, & without the
 not. And then I pray you if they happ-
 ned to perissh or those anchours to be lost
 shuld it not fellowe that also the world
 shuld lake diuinite? And likewise if the
 learned men in those sciences be onely y^e
 god diuines and consequently Saincs
 (the contrary wherof is clerely saen) the
 might well the simple and vblearned
 people dispaire of all ghostly health, and
 the true and necessary diuinite hang by-
 pon humane sciences. So by that reason
 it shuld behoue vs to say that y^e Apostles
 and in maner all the saincs. Pea and the
 blessed

uested birgin Marie weare not god di-
 uines, notwithstanding that they haue
 taught others. Pea noz Chyist neuer lear-
 ned those humane sciences, and yet
 was he the most excellent diuine. Ther-
 fore we must knowe that one humane
 science leadeth vs to clim to an other,
 much unworthy of the name of Theo-
 logie or diuinite, but rather to be called
 Metaphisica, the which neyther hath noz
 geueth so much light of God as can suf-
 fise to our saluacion, being a knowlege,
 that by force of mannes witte, climing
 the degrees of humane reason, may be
 attayned.

Where as the true and supernaturall
 Theologie or diuinite is a science of the
 spirite, a giste and light that by grace cō-
 cometh from God aboue, in such wise, that
 not he that hath the pregnant witte, hath
 most studied and is best learned, is great-
 est diuine, but he that hath faith, liuely
 light and understanding of God, that li-
 ueth better and more chyristianly. And be
 cause faith is a giste of God, and the true
 diuinite a supernaturall light, not attay-
 nable or can not be attained of vs, but
 gyuen

John. 1

Eph. 2

Act. 8

gyuen of God to his elect. Therfore euerie simple ydeote and ignozant of the humane sciēces, may by þ grace of god, sodenly become a perfect diuine & chyzitian, as in the actes of the Apostles it is recde of the Eunuch. It is possible the, þ a simple olde woman may haue more of the true Theologic or diuinitie, then al the learned men of the world. For the humane sciences do fylle our myndes of synoke and pynde, & occupie them in such wise (that disfrac with Marta) they be not attentiuē with Marie to receaue the knowledge of God. It is saū by experyence that rather & more lightly the simple haue accepted the Gospell then the learned men of the world. Yea wher the simple, the ydeotes, the litle children and the Samaritanes magnified Christ, the learned Scribes & Phariseis persecuted him euen to the death of the crosse. And whan the world conuerteth, seldome the learned men come to the fayth, but haue ben. euer the last. Ther could none entre into Sancta Sanctorum by the olde law, but the hygh Byshop. But Christ dying on the crosse, hath ouerthrowen the baile of

of the Temple, so that the resplendent treasures of gods wisdom hid in Christ are manifested so openly, that the simple and ydeots, yea the Publicans and commune women haue vnderstanded them. Wherof Dauid speaketh saying. Thy wordes be open, they lygheten & giue vnderstanding to the litle ones. That high and diuine wisdom is become so low & opf in Christ, that euerie simple may vnderstand. For that Christ is not come as an humane man to teache vs letters but is diuinely & spiritually descended to kindle the spirit, light, charite & grace in the hartes of his elect, and so hath he made them to vnderstand, euen to the Childre which magnifie him, saying. Blessed is he that is come in the name of the Lord. And Christ repproued his Apostles when they letted the Childeren of comming to him, though now ther be many that wil not allow the holy Scriptures to be had in the vulgare tongue, noz redde & declared to the simple, as if they could not vnderstande them, noz were not bounde to know that which is contained in them. And yet it is certein, they containe none other

Col. 2

Psal. 118

Math. 21

Luce. 8

offer but profitable & necessary things to the health, and that being of the holiest, those diuine verities be in maner so expressed, that in what tongue soeuer it be written, so is he truly declared, and with pure hart hearde and vnderstande they must needs edifie without offeinding Christ thanking his father, sayde vnto
 Math 11 him. I praye thee (father and lord of heauen and earth) that thou hast hidde these things from the wise and prudent, and opened the vnto babes, not for that they haue studied, but because it hath so pleased thee. In this is fulfilled that y god promised by his Prophet Ieremie, that euen to the least of al they should know. Now behold if they be blinde or not, that wyl buylde the true Theologie vpon Philosophie, and vpon the humane sciences. Where as Christ is the true foundation, and vpon him it behoueth to buylde, not woode straw or haye, but syluer, golde & pprecious stones, that is to say, not the inventions of man, but the onely true reuelacions of God. Sainct John Baptist, & not Aristotle, was the pprecursor or forerunner of Christ. It is not possible with
 the

the light of a little burning candell, to augment the great light of the Sonne, & likewise Christe can not be clarified by the humane sciences. He him selfe saith
 John. 5 that he hath take his beautie, not of men but of his father, who sayde vnto him. And thee I haue glorified, and thee I shall
 John. 13 glorifie. And wilt thou then that Christ, which is y light of the world, shuld haue
 John. 1 neede of the light of Aristotle? What their
 dulle, cold and dead Theologie serueth to make them proude, to presume of them selues, to contende & to deceaue the blind ignoraunt people with persuading them fallselly to repute them for diuines, yea & to begile the selues, that albeit that they be darknes in dede, yet they think them selues to be the light of the worlde, and therfore humble not they? harts to pray vnto God to giue them light. I wyl not saye that we can not serue our selues of al the humane sciences in the honour of God, yea and of our sinnes, in asmuch as of them we may take occasion of vertue. But I say in dede that they be not necessarie to make vs god diuines. For to that it behoueth a supernaturall light of
 God

God, with clemmes and purite of harte.
 And this light we ought euermore to de-
 maunde of God with feruent prayer, we
 ought also to seeke the hearing of Gods
 woꝛde, and with humilite to exercise our
 selues in studing the holy scriptures, to
 the intent, that as true and good di-
 uines, we may rennde vnto

God all honour and glo-
 rie by our sauour

Jesu Christ.

A M E N.

(:.)

**How a Christian ought to make
 his last Will & Testament.
 The xxi. Sermon.**



It is commonly the cus-
 tome of men in theyꝛ
 Testaments, and last
 willes to say I leaue, I
 geue, without onle saying
 I take oz carie wyth me,
 wherin certes they be farre deceyued,
 by cause they take that, which they ought
 to leaue

to leaue behinde them, and go without
 carying that which is very behesefull &
 necessary. Wherfoze to the intent they
 should no moze erre on that behalfe: I
 wold we should conſyder and weigh how
 a true Christian should make his will.

Men that be either soles, mad, phzan-
 tike, neyther can, noꝛ yet knowe how to
 make a wyll, by reason they haue not
 wyt to descerne good from euill, what is
 theyꝛs, oz what is not, what to take, noꝛ
 what to reſſoze oz bequeath, noꝛ yet to
 whome noꝛ in what maner. And if hap-
 pely they go about to make theyꝛ testa-
 ment, it should be but vayne and of no foꝛ-
 ce, God alloweth it not as a thing made
 of a perſon wittles. Wherfoze he that is
 wylling to make a testament effectuell
 (as expedient is to him that wyll be ſa-
 ued) behoueth to haue very good spiritu-
 all iudgement, a liuely fayth in Christ,
 and an vnderſtandinge and leght aboue
 a natural man, he muſt also be the ſonne
 and lawfull heyre of God.

And then he may ſaye: I ſounde of
 mynde, and reddy of ſpirit and remein-
 bꝛauce, albeit as touching my fleſh, ſick,
 p. s. make

make my testament, and bequeath ^{part} of all my being and substance to God: he gaue it to me and also p̄serued it, and of him I recognise to haue it, and for it I render him thanks, I leaue to him lykewyse the gyftes, graces, benefytes tempoꝛall, bodely and godly, that I haue had, or shall hereafter receyue: for they be his, and from him by grace I acknowledge to haue receyued all, as Paule saith, what hast thou, that thou hast not receyued at Gods handes, yea for asmuch as all the slaunders, mysreporites, persecutions, sykenes, and misfoꝛtunes, which I haue alreedy or shall from hencefoꝛth suffer, and euen death it selfe, I confesse (by the vnderstandinge that the Lorde hath giuen me) that they haue bene and shalbe his gyftes and graces, giuen and graunted of a great loue for my welthe and profyt: wherefoꝛe as his diuine swywardes I graunt to haue hadde them of God, for them I thanke him, and as by owne I leaue and restoze them to him.

And for so much as I can not but acknowledge that I haue gone alwayes backward from him so often as I would rule

rule my selfe by my blynde iudgement, folysh wysedome, and deuclish spirite neyther dyd so much as go one steppe foꝛth towarde GOD, but when I was moued, or yuen, and thrust foꝛe warde of his holy spirit. Wherefoꝛe I comyt to the hygheit god my most deare father, and to his gouernance, all the world and specially my selfe: in him (as I may) I wyll helpe my selfe with myne owne witte, and fredome, namely by making it obedient to him.

Howeouer if euer I haue spoken or shall from hence foꝛth utter any word, if I haue done or shall do any woꝛke, that is to him pleasaunt, if I haue had or after thys tyme shall haue thought, desyer or wyll, that god is, I giue it to God, and at his handes I professe that I haue hadde all my godnes, so that if it were Gods wyll, to take from me all that he hathe geuen me, there should in me remaine nothing but onely synnes: those are myne owne, and all other thinges be hys.

Thus be my synnes if I should go before gods presence. I were but damned.

R. V. if I

The XXI. Sermon.

If I were minded to make satisfactorie
 I could not, no noz yet any saynte that e-
 uer was, there is none whose loue is so
 great to take my sinnes vppon him and
 satisfye for them, and appeale gods an-
 gre saue Ch�ist alone, wherfoze to hym
 I bequeth my sinnes, I leue to him my
 pryde, vnkynndnes, vnbelcue, mistruste,
 arrogancy, enuy, wꝛath, ambition and
 all my innumerable wyckednes: I giue
 to him my euil thoughts, affectiōs, and
 desires: to be short, I make one saggotte &
 boundell of all my offences present, past
 and to come, and geue them to Ch�ist,
 hauing sure sayth, and stedfast hope, that
 he wyll accept them for his owne, and
 hath euen already taken them, and for
 them hath satisfied on the crosse, his fa-
 ther layed them on his necke, and he dyd
 not ones agayne saye it, but of great
 loue allowed them for hys, and to con-
 sume and burne them in the flame of
 hys diuine loue, he bore them on hys
 innocent shoulders vppon the crosse, (as
 Peter wyrteth) and so was offered a sa-
 crifice for vs. Now seeing I haue left all
 my sinnes to Ch�ist, and giuen to God

Colo. 5.3.

1 Peter. 3

my

The XXI. Sermon.

my substance, and being, with all other
 gifts & graces, that he bestowed on me.
 I remayne naked without epyther good or
 euell, and truely to say, I am rather no-
 thing. In that I haue restozed to God
 my being that I had by creatiō & birth.
 But for vicaule it is impossible that he
 shuld saue me without being, and so it is
 that he will saue me, therfoze first I cary
 with me Ch�ist him selfe, which is my
 life. God hath so loued me, that he hath
 geuen him selfe to me. For so hath God
 loued the world, that for theyr sinnes he
 hath geuen vs his onely begotten sonne.
 I carie also with me his spirite, y was
 of his eternal father geue me of his most
 royal liberalitie, as wyl declareth Paule,
 where he sayth, God hath sent the spirite
 of his sonne into our hartes wherby we
 crye and call father, father.
 And in that he hath geuen me him, he
 hath restozed me to my selfe and forme
 being, with a new substance and nature
 spirituall, so that for the possibilitie of my
 saluacion, I haue a being: but yet lacke
 a treasure to discharge my great dettes,
 and to apere rich in goddes sight, in con-
 sideracion

John. 3

Gala. 4

R. iiij. sideracion

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The xxi. Sermon.

Consideracion wherof I here with me Christi-
nes watching, abstinence, traueils, pray-
ers, persecutions, scanders, I take with
me his teares, hys swet, his blood, and all
that euer he did or suffered in thye and
chrytty yeres is myne euery deal, & with
lyuely faith I embrace it as for myne
owne. I carye byside this with me his
patience, meeknes, loue, and all other his
diuine vertues, his giffes and graces, his
treasurs, and all that he hath mereted &
deseruid, his life, passiō, death resurrectiō
and assension be myne, ye al that euer he
hath done or shall from henceforth do is
myne, & what needeth moze to say, if god
haue geuen vs his own sonne, how hath
not he with him geue vs al things, wher-
foze with sayth I embrace my sweete
Iesus for myne owne, he is my right wif-
nes, wisdom, raison, and holines he is
my strength, he is my spirite, my light
Iyfe, hope, & all my goodnes, euen Christi
himselfe in his last wil bequeathed me al
y he had of y father, wherfoze he sayth,
Lut. 12
entertayn you at my table as my father
had bled me, as my father hath made me
his heyre so now I ordeyns you, I will
as yo

Rom. 8

1. Coz. 1

Lut. 12

The xxi. Sermon.

as you be my bzyethern so you shall be my
solowers: And in another place he sayth I
haue loued you, as my father hath loued
me, sithen I am now through Christ so
rich of treasures, vertue and graces, I
shall be able not onely to satisfy for my
dettes, but also to purchase infinite para-
dise, wher soeuer they shall be soule.
Who shall be now eyther to acuse or con-
demne me, after that Christ hath thus
clothed me with his innocency, right wif-
nes, holines, loue, with al his vertue gra-
ces, treasures, merites, and with his
own self, I may w no lesse boldenes and
suretie, the christ, appeare before God, I
am his sonne, as he is, & heyre of heauen,
semblably I am innocēt as christ is now
y he hath satisfied for me, & paid my ran-
som, & rewarded me with his innocency,
christ sayd, I hallow my self y they also
may be holy eue he is our holines, & we
be his members, wherfoze it is possible
for god not to loue me, as it is possible y
he shuld not loue christ by reason wherof
Paul sayth: who shall deuide me fro y loue
of god y is in Christ Iesu, if must needes
be y he be salued, which with liuing faith
P. iij. embra

John. 17.

Rom. 8

embraceth Christ for his own. And considering that the treasures & merites of Christ are infinite, and able to enrich a thousand worldes, I intend not to cary with me any other merites, or spirituall riches, saue those y^e Christ hath prouided for me, for they be not onely sufficient for me, but also ouer aboundance & vnmesurable. When shuld I do no small iniury to Christ, if I shuld search to stoze my selfe by any other meane or shifte, although I might do it neuer so easely, nay rather wth Paule will I rekenne all other things as myze & dirt so that I haue Christ, with whom alone I wil appeare befoze God, & of & by him will I gloze & make boast, yea god forbide, that I shuld make my auant of any thing, saue of the crosse of our lord Iesu Christ of whom onely hangeth al our health. And al beit al y^e saints be rich by meane of Christ, neuertheles, if they hadde meanes of theyz own most plentifulle, and wold geue the to me, yet would I none, my Christ is inough for me, wth him had I rather suffer, the take pleasure and ioye without him. It would be a thing pleasaunt to me, if every man

shuld

shuld make prayer to God for me, not because I might purchase, or haue any other treasures the those that I haue of Christ, but that I might by liuely sayth every daye acknowledge, possesse and embrace, those y^e I haue receyued of Christ, and count the for myne and so enforme my selfe, I my self were it not by Christ, shuld not know what to aske, for in him is all and with out him all other things be but mere vanitie, only this petition I make to him, that he vouche safe every day to geue me light and vnderstanding, that I may haue wisse to accounte and take his treasures for mine own. Wether soze if any man will praye for me, let him not tary till I be dead, for then I can no moze encrease in light and grace. Let him praye now, that I may grow in faith, and moze and moze instruct my selfe of Christes riches. I am wel assured that in purgatorie I shall not come, both bycause ther is founde no other purgatorie but Christ in whom at the full be purged and punished al the sinnes of the clected, and also bycause in case there were one, yet Christ not by my merites, but by his

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Phl. 3

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The xxii. Sermon

Rom. 3

mere goodnes doth satisfie for all my sinnes trespasses, and paynes, & for as much as hope neuer made any man ashamed, nor confounded any persone, that had it in his harte (as Paule writeth) therfore am I sure & certain that he wil saue me without other purgacion. We can not promesse our selues to much of goddes goodnes, nothe neuer can behete vs so much, but he will recōpence much moze. I will not suffer therfore that after my life any god be done for me. Truth it is yf I haue any goddes thē must I leaue to the poze flocke of Christ, not bycause they shuld praye for me, that am already saued, but for the vse of other that liue, and shalbe borne, as Christ dyd, and also bycause the rather they may liue godly, and knowe that they shall neuer lacke that be his, and putte theyz trust in him. To whome be alwayes, honour and glozy through Iesu Christ our Lord Amen.

John. 17

(59)

How

The xxii. Sermon.

How we shuld answer the deuell when he tempteth vs and namely in the ende of our life.

The xxij. Sermon.

(60)



He Deuell (as Peter 1. Pet. 5 writeth) seeketh alway to deuour vs but chersely he is busy at the houre of deth, by reason thē it stādeth him in hand so to do

for his owne behoue, and our greater endamage and harme. Then vseth he all might, power, sleight, decepte, and mallice: wherefore I thinke god that we shuld search how to make him answer and by the assistance and ayde of Gods grace to withstande him, & get the upper hand of him.

He is constrayned specially whē we approach nere to our deth, to throw vs in to y^e assise & pit of desperaciō, or els to set vs vp in pryde and presumpciō, if he shal perceue that thou epyther put trust in thy selfe, or confidence in thine own works, he wil not go in hand to make y^e desperare

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and mistrust Gods mercy. but rather
stabilishe thee in that erronouse opinion
of pryde of thy dedes, on the other side, if
he sele that thou hast al they hope in god:
then will he shew thee on the one partie
the multitude and wickednes of thy sin-
nes, and on y other partie goddes wozath
and seure iustice, he will tell thee how
thou art in a maze and perpleritie not a-
ble to be shaken of, or wonden out of, &
by making the to seale thine offences, o-
therwise then euer thou dydest in thy
health will go about to take out of thy
hart the passion of Chzist, and al y great
godnes, mercy, and loue of god, & finally
to proue thee damned, he will bring fo
his purpose euen the holy scriptures.

But I will that all his tentacions
serue thee to the honour of god & saluaciō
of thy soule as they do serue y turne of y
elect, to whom al things worke to gether
foz thez wealth, first of al I warne thee,
that thou mainteyn not thy selfe foz god,
but admit and graunt all the euill that
he shal reherse of thee and thinke that he
hath not sayed so much, but y it is much
moze, and thanke God that now at last
he

Rom. 8

I. John. 2

he hath be so fauozable, to make thee con-
sider thy sinnes, wherin he vseth the di-
uell foz an instrument, to the extent that
by the knowing of them, thou shouldest
take occasion to humble thy selfe, and to
call Chzist to thy remembzance, which
to scoure and clense them hath not only
reputid them foz his owne, but also died
foz the vpo the crosse, grafit thou hardely
that thou art a grete rybald and noghty,
without excusing they self in any wyse,
& that thy sinnes are innumerable con-
fesse that thou couldest neuer satisfie foz one
alone, and that thou were the most dam-
ned sinner of the world if Chzist had not
deliuered thee, and stil prompte thy selfe
with those matters, which may fozther
thee to come in to disperaciō of thy selfe.

But if the diuell wayt te bying the to
desprez of Chzist, thou mayst in no wyse
consent thereto, but stedfastly put thy
trust in him, & my mind is that thou say
to him thus, if it were god foz me to mis-
trust Chzist, thou neuer woldest haue
perswaded me therto but rather haue
drawne me from it, wherfoze in y thou
woldest put me in minde to mistruste
Chzist,

Christ, thou makest me stronger in my hope and trust.

Thou shalt say to him, that when he caused iniustly Christ to die, which was an Innocent, he lost al his interpiest & iurisdiction, that euer he had or possible might haue ouer man, and if he procede forth to induce thee to dispaier, be setting besoze thee thy greate sinnes, I will thee to say to him, goe to Christ, which (as 1. John. 2 John writeth) is myne attourney and Advocate, he can make þ an answer for me, reason there with him, if thou haue any claime or title in me, as thou sayest, dost thou not know y he hath taken my sinnes for his owne, and hath for them made satisfaction most plentuously, therefore hast thou no right in me at all.

If he chaunce to say his death is not inough to saue thee, answer him, if Adā by tasting one apple w one onely sinne was hable to danne me: how is it that so many holy woiks of christ, which tasted for my sake of great loue the most bitter death, be not sufficient to saue me. If y disobedient of Adā had power to condemne me, much more þ obedience of Christ is strong

strong inough to saue me, yea the gifte of Christ is aboue and exceedeth the sinne of Adā, Christ hath more auayced & holpen vs, the Adā annoyed & harmed vs by reason the light of Christ is of moze force & effect the þ darkenes of our first parente, the godnes of Christ surmounteth and passeth the malice of mā, and his vertue preuaileth aboue our fraylty: one teare of christ hath bene moze pleasaunt to god, then all the sinnes of þ world be displeasaunt, Christ hath be able to do moze to appeace him, the wee to prouoke him to anger, Christs liuing was moze formal & ordinarye, then sures was out of ordre & frame, Christ hath done moze to the honour of God, the we haue done to his dishonour. Wherefore I may wel say, christ that is my wisdom, rightwines, holines, 1. Cor. 1 & redcion is sufficient inought to saue me.

And if haply he shuld say, it is not sufficient for thy saluaciō to beleue christ, the behoueth to kepe his commandments, thou must loue god with all thy hart, and thy neyghbeure as thy selfe and desier not couet any thinge worldly, which things because thou dost not, ergo, thou

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Rom. 7

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Jan. 2

thou art damned, if sayth only were
enough, I also and all the deuils shuld be
saued, because (as it is w^riten) euen the
deuils beleue and feare. They beleue y^e
God made and created heuen and earth,
and that Christ came, died, rose, ascended
into heuen, that he sent the holy Ghost,
and that he shal come to iudge the quicke
and dead, and yet are not we therfore
saued, and that because we obserue not
his diuine p^rceptes, wherfore thou also
art but lost, he will thus labour to bring
thee vnder the law, to thinke that thou
must be iustified not by Christ, but by
performing and fulfilling of the lawe,
to the end that thou shuld despayre.

But I will that thou make answer
and say, if thou diddest beleue as by gods
des grace I beleue: that is, that God for
thy wealth hath created the world, and
semblably p^rserueth it, in such sorte
that thou couldest sale in the creatures
the loue of God, and likewise wold be-
leue firmly, that Christ came and died
for thy sinnes, for to saue thee, & for thy
sake and profit, and in like maner of the
other articles, thou also shuld be saued,
and then,

and the, when thou haddest a iucly fe-
ling, of y^e godnes & loue of God thou wold
dest loue him, & thy neighbour likewise,
& being rauished into god wolddest begin
to set little store by the world, as all good
Christe men & women do. If it fortune y^e
he say, he is cursed that kepeth not & ob-
serueth the law, wherfore thou art one of
myne, say to him agayne, for that cause
Christ died on y^e crosse, for to deliuer me
from all curses, & in somuch as I am all
ready of Christ I am dead to the law.

Agayne if he reply saying, wher be thy
works, wherby thou trusteth to be saued,
answer, I trust not to be saued by my
works, for they be such y^e if I shuld haue
regarde or respect to the, I feare me to be
damned, yea I were surely ascerteyned
of my danacion. I hope onely to be saued
by Christ, & his works, which be myne
owne, and so much rather myne, then
they I dyd my selfe, as that the spirite of
Christ geuen to me is more entier to me
then myne owne life or any other thing.

Further if he shuld endeuour to proue
thee to be none of the elect, by reason of
the innumerable, & outragious sinnes

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Deut. 27

Gala. 3
Rom. 7

Rom. 8

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The xxii. Sermon.

that thou hast committed, for prosperites,
or auerfites thou hast had, for the great
evils wherin thou art found at thy death,
or for the temptacions thou hast susteyned,
saying, that God preserueth his elected
from the like evils, make him answer and
say: rather doth God praise them in di-
uerse such maners, albevt of ecury thing
they be certified to the honoz of God, thou
shalt moze euer say to him thus. I geue
moze credite and trust to Christ, which
when he was dead for me on the crosse,
tould me I was saued, then to thee, that
art alwayes a lyer and father of erroz.
I will thou tell him, how thou geuel
moze faith to Christ alone, the to al y re-
sons & autozities of the woold: thou may-
est beside this say to him, the spirite of God
bearith witnesse to my spirit, y I am the
sonne of god, & to him must I rather tru-
then to thee, whē he shal say, if thou wert
the sonne of God he would not leaue thee
in such punishments, as thou art in, but
would giue thee some releafe and calme.
Answer him, In case it were as thou
sayst Christ shuld not haue bene y sonne
of God, sithē on the crosse he had no re-
fuz

Rom. 8

Rom. 8

The xxii. Sermon.

for, nor sensuall tast or feling, so that he
sayd, my God, my god, why hast thou forsaken
me: it sufficeth to me that he shew-
ith me so much fauoure, for I am con-
tented with all y pleaseth him, as Christ
also was, yea in his suffering, he felt ex-
ceedingly the infinite loue of the father.

Beside these if he say: thou art y sonne
of Adam, ergo thou art acursed. Answer
thou thus: I am blessed agayne by being
bozne of God, & by meane of that blessed
sede Christ, as God long agoe p̄dmitted
Adam when he sayd. In thy sede all na-
tions shalbe blessed, thou shalt tell him:
how thou art dispoiled & bereft of y olde
Adam, and clothed with Iesu Christ as
Paule teacheth and aduertifeth thee.

What tyme as he shal declare to thee
that Christ is woath, angry and sharpe,
make him answer howe Christ is
not such one, for he is the health and
hope of sinners, and whillett we be in
his life present he is vttered to vs pittis-
full, swete, and our Iesus, that is,
our sauour, and albevt he seeme to speke
harpe and cruell woordes to the wo-
man of Cananys, yet in heart he gaue

Mar. 15

Ephe. 2

John. 1

Gene. 12

Rom. 13

Mat. 15

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The xxii. Sermon.

her confidence and boldnesse, and shewed him self to her full of swētnes & loue. In deede at the daye of iudgemēt to the damned shal he be shewed angry, and wraithfull, but in the meane time till that day while we be here in this present life, he is shewed pitious to all, and p̄ncipally to the great sinners.

And if it so were that he wold say thou art not truly confessed, nor hast reherced al thy sinnes, and the circumstances of y same, ne hast examined sufficiently thy conscience, nor yet hast not that pure perfect great, & vnfayned sorrow for thy sinnes that thou of dutie shuldest haue, thou hast not satisfied for those so great an vnnumerable dettes, that thou hast towarde God, make him this answer and say thou art a seruaunt and not a iudge: or to say more truely, thou art al ready iudged and condemned, seing thou beleuest not in Christ, & woldest thou iudge me trouble they selfe no longer in prouing that I haue failed in all, for sure I am and fully I beleue to be saued, not by my workes by reason they be vnperfect, nor yet by the worthines of my faith, for

John. 3

the

The xxii. Sermon.

that also I am not perfect, bycause I beleue not with so great a faith as I ought, but I beleue I shalbe saued by Christ, & not by my workes.

He wil say: thou art not worthy to be saued, say thou to him for a full answer: the vnworthy be saued so often as they acknowledge theyr owne vnworthynes, go hartely for helpe to Christ, by whole meane they be come worthy.

Where as he shall lay to they charge that thou art one of y world of y world: say to hym on thys wise our infirmitie be but small in comparayson of the infinite merites of Christ, and of the incprehensible mercy of God: and the more great that my sinnes be & without number, so much greater shalbe his glozy in deliuering me, and I with so much the greater trust pray as that if he wil heare me, it shalbe more to his honour & glozy. And whē I consider and call to remembrance y my swēte & louing brother Jesus Christ the sonne of God, which for my sake died on y crosse, & would agayne innumerable times for me, if need were, and that I am his owne for so many cau-

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yes, and that he may determine of me af-
ter his owne mynde. For so much as his
father hath gauen him full power in he-
uon and earth: when I consider this, I
say, I can in no wyse dout of my salua-
cion.

If he este some reason thus, thou hast
done no penance for thy sinnes, answere
on this maner: that can I neuer do, yf
I should alway stand in the fyre. Christ
hath done that for me on the crosse more
ouer, Christ is myne, the father hath ge-
uen him to me with all his merites, all
the god woorkes, that euer he dyd are
myne, wherfore I may with his deuine
riches, and treasures satisfie for all.

After this maner I wold thou shuldest
answere him, whē soeuer he setteth afoze
the thy sinnes, and infinite dettes, that
thou oughtest to God for the benefites,
thou hast receyued with diuerse and sun-
dry voyces while he tempteth thee, but spe-
cially with desperacion, wherwith he
tempteth euē the saints, he will put thee
in minde and mistrust that Christ hath
forsaken thee: but make answere that he
neuer forsoke persone that trusted in
him,

him, but bycause he wold forsake none
of vs, he was mynded to be forsake him
selfe on the crosse, and if he should at any
time forsake and refuse vs (the which is
a thing impossible) it should be for more
glozy of God, and we ought not onely to
be contented, but also to take it for a sin-
gular priuilege and prerogatiue. It be-
houeth vs to stand strong in the faith,
and thinke that afoze God the passion of
Christ can do more to cause him to loue
vs, then our sinnes can procure his
hate toward vs, we hadde neede to be
well armed with spirite, faith, & grace,
for learning sufficeth not to know how
to aunswer, & wit thou wel that Christ
was tempted, and specially at the ende,
wherfore he sayth: the Prince of this
world is come, but he hath gottē nothing
of me.

John. 14

And if he can not with these armour
hurt the, he will turne ouer the leafe, and
say thus, and all bycause to deceaue thee,
go to thou haste already vanquished me,
I was mynded to bring thee in to des-
peracion, but I colde not, thou arte
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uen him to me with all his merites, all
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riches, and treasures satisfie for all.

After this manner I wold thou shuldest
answere him, whē soeuer he setteth afoze
the thy sinnes, and infinite dettes, that
thou oughtest to God for the benefites,
thou hast receyued with diuerse and sun-
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cially with desperacion, wherwith he
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neuer forsake persone that trusted in
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him, but bycause he wold forsake none
of vs, he was mynded to be forsake him
selfe on the crosse, and if he should at any
time forsake and refuse vs (the which is
a thing impossible) it should be for moze
glozy of God, and we ought not onely to
be contented, but also to take it for a sin-
gular priuilege and prerogatiue. It be-
houeth vs to stand strong in the fayth,
and thinke that afoze God the passion of
Christ can do moze to cause him to loue
vs, then our sinnes can procure his
hate toward vs, we hadde neede to be
well armed with spirite, faith, & grace,
for learning sufficeth not to know how
to aunswer, & wit thou wel that Christ
was tempted, and specially at the ende,
wherfore he sayth: the Prince of this
world is come, but he hath gottē nothing
of me.

John. 15

And if he can not with these armour
hurt the, he will turne ouer the leafe, and
say thus, and all bycause to deceaue thee,
go to thou haste alsady vanquished me,
I was mynded to bring thee in to des-
peracion, but I colde not, thou arte
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1 Cor. 15.

saued, and by and by wil the angels com
to set thee, we wil aperc to y like an an
gell of the light, and say to the as he did
saint Hylarion, hast thou serued God so
long, hast thou done so many good dedes,
so greate penance, geuen so many god
ensamples, saued so many soules: and
all beyt thou hast comitted sinne, yet art
thou confessed of them, thou hast done pe
nance, thou hast takē pardones, thou hast
gone for indulgences, thou kepest the co
maundements, & beside these done many
volūtary woꝝks y thou wast not boundē
to do, wherfore why shuldest thou feare,
thou shalt be safe and sure, if thou be nct
saued, then shall none be saued, yea thy
god woꝝks be ouer pluse, moze thē suf
fiseh, which thou may sell oꝝ geue to o
ther, which if thou do not y Church of Ro
me shalbe thy heyye, & thou shalt enrich
theyꝝ treasoꝝy of indulgence, what serest
thou therfoze: hast thou haply gone a no
ther path oꝝ way, all beyt thou haue ad
mitted sinnes, yet seest thou not how thou
art wel disposed at the last, onely stand
skautly in the trust of these thy great and
many god woꝝks, suffer this sicknes, &
death

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is a par.
Iohn. 8

death for the remission of thy sinnes, and
thou shalt be moze then saued, onely offē
remember thy selfe, of thy god woꝝkes.
Wherit is expedient for thee to say thus.
Thou wouldest that I shuld trust in my
woꝝks, & I haue no feare of being dam
ned, were it not for my woꝝkes, I geue
thankes to my lord Christ Iesus, which
hath geuen me the grace to count my
woꝝks for a thing of nought, & for such,
that euery one of them I deserue to be
punished, thou magnifiest my woꝝks, to
draw me backe from the confidence of
Christ, but by gods grace, thou shalt not
be able to do it. I finde that I am vpon a
litle board in the sea tossed with mighty
windes, and haue embraced & beclepped
a strong pillar oꝝ rocke, & thou councelest
me to leaue it, and to sticke to the rotten
things which if I shuld do, y winds wold
carry both me and them in to the sea, ra
ther I will perish with Christ which is
a thing impossible I then liue with dwte
him, no I can not put my trust wholly in
Christ onels first al to gether I dispayer
of my selfe and myne owne woꝝkes.
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our felues of al trust in our own woꝝks,
and by fayth and hope, cloth vs and arme
vs with Christ and in him put our hope,
& although we haue not that great fayth,
yet in no wyse ought vs to despayze, be-
cause if at the first he do not, yet at length
he giueth it to his elected at theyꝝ death,
as the Prophete Abacucke told afoꝛe,
hande, when he sayde, Loꝛde when they
shalbe nere to the death at the latter
ende, betwene this waye and the other,
thou wilt make knowen to them Christ
and his great benefytes, and wilt o-
pen to them the bosome of thy gra-
ces by Iesu Christ our Loꝛd.

Amen,

How answere is to be made at
the iudgement seate of God.

The. 23. Sermon.

A felon oꝛ guylty parson that can-
not flye, but of necessitie must a-
peare at the Sessions, Assise, oꝛ
latweday, afoꝛe the barre, picketh
out and chooseth him foꝛ his ayde & sue-
cour,

our, Attourneys, pꝛotecours, and Cos-
seylours, and goeth deuising how he may
be defensed, namely in a matter touching
lyfe and death: which thing it standeth
vs in hande moꝛe to doe. In so much as
that we being ful of sinnes, must appeare
afoꝛe the high iudgement seate of Gods
iustice, and when iudgement by beyni-
tue sentence is giuen agaynste vs, we
shall lose Paradise, soule, grace, god, and
all goodnes wythout recovery, and be
thꝛowen into the deepe pyt of hell, there
to remaine & abyde in fyꝛe euerlastting-
ly. Wherefoꝛe me seemeth it were expe-
diēt to imagine what way to take, what
answer to make w^o what reasons to arme
vs, that we may haue y^e matter to passe
on our syde.

If y^e of all an vndoꝛted matter is
it, that we all haue sinned in Adam, and Rom. 5
beside y^e originall sin haue innumerable
actual, ne caⁿ be saued, onles first we be
absolued & foꝛgiue, & that must nedes be
whylest we be in this lyfe, foꝛ afterward
is no moꝛe redencion at all. To the glut. Luke. 15
ton was denyed one drop of water.

Wherefoꝛe necessary it is to know y^e
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Ecc. 4.

Psal. 143

Psal. 129

Job. 9.

Job 15

Jeremy 2

there be two iudgement seates of God: the one is of ryghtwysenes, the other of mercy, grace, pytie, goodnes, loue, sweetnes, and lyberalitie: as Paule speaking of this last sayth. Let vs go boldly to the throne and bench of gods grace, at the first bench sitteth god, and Christ kepeth residence at the second. Now as for the sinners, if they wilbe saued they must go al to the bench of mercy to aske and cal for pitie, & not iustice, soz fauour & straight reconyng, bicause we haue all bene vniuste, and with all our ryghtwysnes, and god wozkies be not able to withstande Gods rightwysenesse, wherefore Dauid said. Lord, none can be iustified in thy syght, if ther thou wylt see a reconyng, in a nother place: Lord, if thou wilt punyssh our iniquities, who shalbe able to abyde: and Iob sayth, I know that man can not be iustified if he stande face to face afore God. And in another place, what thinge is man that he should be cleane: the heaucens be not cleane in his sight. And Jeremy wyrteth thus. If thou wash thee with nyprus thou shalt neuer theles be stained. And Esaye sayeth: our ryght

rightwysenes be lyke the clothes of an vncleane woman: & Salomon witnesseth the same, saying, who is he that can saye my heart is cleane, I am pure and innocent from sinne, wherfore sayeth God by Jeremy, why wyl you strine with me in iudgemēt: As though he shuld say you are soles, if you think your self able to withstand y iustice of God, seeing your rightwysenes is vncleane, & that somuch vncleener, as that not onely the wozkies, but also the very inwarde thoughts, affections, and desires shalbe examined, and tryed, therfore sayth God: I wyl search, I wyl trye and proue, Hierusalem, with lanterns: it is most profitable therfore to go to the bench of mercie, and saye with Dauid, Lord, I shall come afore thee, not with the multitude of my wozkies, but of thy mercy, and in case thou be summoned and called to the throne of iustice, appeale to the other bench of mercy, soz as from the iudgement of a lord subiect to the Emperour a man maye appeale to Cesars iudgement seate: so may a man appeale from the bench of iustice to the throne of mercy as to the higher court. In
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Soybo. 1

Psalm 15

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James. 2. as much as Iames writeth mercy creecheth
justice: it is sene that Ezechias, after
4. Reg. 1. sentence was giuen to him at the bench
of justice, bycause he appealed to the other
Throne of mercy, had graunted to him,
that he shuld liue sitene yerres longer. And
1. Reg. 12 Dauid by appealing to mercy caused the
sentence to be reuoked, which was giue
Mat. 8 that he shuld die. And what time that
seruaunt, of whom the gospell speaketh,
sayd, haue pacience with me and giue
me respite: he appealed to mercy and
was herde. In like maner is it and hath
ben of all sinners that be saued.

How must we do in the same wise, I
meane wher we be cited to the court of iu
stice to rfdere and yelde an accompt, then
must we appeale to mercy, and say: we
be dead through Christ to the law, and
therfoze to iustice also, which iudge aske
the lawe are we dead, then hath iustice
no iurisdiction vpon vs at all, no though
it were the greatest sinner of the world:
say thou to God, I am Christes, thou ga
uest me to him, as Christ saith: they wer
thyne, & thou hast giuen the to me. **1. Ioh. 17**
suert Christ hath redeemed me, therfoze

am

am I his soz many causes, I wil therfoze
stand to his iudgement: thou hast giuen
him all power in heaue and in earth as
he himselfe sayth: to me is giue al power
in heauen & in earth, wherfoze he may
do with me the thing that liketh him, &
as to him semeth good, he is my iudge as
Christ him selfe sayth: the father hath
giuen all iudgement to the sonne, it is
therfoze his dutie to iudge me. But as in
another place he sayth he came not to
iudge but to saue the world, say therfoze
to christ: do thine office, saue me, soz thou
camest, and thy father did send thee soz
I entent, I seele all reddy thy voyce, & in my
hart thou saiest to me, I bycause I trust
in thee, thou wilt saue me, already by thy
grace haue I put in thee my confidence
and hope, and he, that beleueth in thee ca
not be damned, saue me therfoze accor
ding as thou art bounden by a couenaunt
made. And albert thy conscience accused
thee, and al the deuels beside layed to thy
charge, yea though iudgement were giue
agaynst thee: yet so long as thou art in
this present life, it is alway lawfull to
appeale to the mercy of God.

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Esa. 38

And if it were so, that by force thou should be drawn to the court of iustice, crye out with Ilay, and say to Christ: O Lord I suffer violence, make answer for me, help me, forsake me not. I chose and will haue thee for my attorney and speche mā: not because thou shuldest defend my iust accōptes & true rekenings, for I haue none such, but to thēt ent thou shuldest take my finnes for thyne, & reward me with thine innocete, holynes, and rightwisnes. Thou hast already satisfied for me on the crosse and appointed me by adopcō to be y sonne of god, wherfore I can not be damned, no not one shall be found that dare accuse me, being one of goddes elected.

Rom. 8

Howeouer if thou be minded and willing to appeare without daunger at the bench of goddes rightwisnes, dispoyle first thy selfe of the olde Adam, & apparell thee with Christ (as Paule exhorteth vs,) & thou shalt be safe. For in somuch as thou hast embraced him for thyne owne, thou shalt not be dāned al though thou haddest committed all the finnes of y world.

Colos. 3

Ipe. 3

As a woman great with childe cā not be punished, no

punished, no more can thou, if thou haue Christ in thy hart, or rather (as Christ sayth) he that beleueth in the sonne is not Iudged he is so assured of his saluacion, that there needeth no examination to be had of him, he is one of Christes mēbres, and hath his spirite, wherfore he can no more be damned then Christ, because he is knitte to him by liuely faith.

Iohn. 3

If it be so that God wold make there with thee a reckning, say to hym how thou hast made it with Christ, for as he put on Christ all our iniquities & finnes (as Eley sayth) & with great loue accepted them for his owne, and bound him self to make satisfaction for them. Wherfore thou shalt say, Lorde if thou hast any reſoning or matter against me, make it with Christ he knoweth well how to answer and can declare that he hath satisfied for them.

Esa. 53

In case be that any must be dāned for the finnes I haue done, it is Christ, that must be damned, and not I good Lorde, for albevt I am he that committed the, neuerthelesse Christ bounde him selfe to satisfie for them, and that by consent and

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The xxiii. Sermon.

god will of his father, wherfoze who
fouer beloueth lively in Christ, is all
together safe and sure. Beside this if god
would needs make y auditte & accompte
with vs, & would say: I am not content
with Chriffes satisfacion for you, I wil
that your selves make recompence for
that you haue offended (which is a thing
impossible (alredy fro the beginning he
is contented, & hath accepted that diuine
sacrifice of the vndefiled lambe Christ
Jesus, which died on the croffe to be obe
dient to his father (as Paul hath wryten,
alredy is the rightisines of God satisfi
ed by Christ moze the sufficient, we be
alredy reconciled with god, and made his
sonnes, and so consequently his heyes,
he hath alredy geue v paradice, and whi
God hath onse giuen a gifte, if neuer re
penteth him: wherfoze the gift can not be
called agayne bireason god is not chaun
geable, I neuerthelesse although (as
sayd) he shuld say: I will that thou thy
selfe satisfie. Answers him on this wise
lord if I wer as dere beloued to thee, as
is Christ, and had done and suffered lo
vingly for thy honour, all that Christ did

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Rom, 11

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The xxiii. Sermon.

and suffered, in this case woldest thou
not holde thy selfe sufficiently satisfied
for me: in case he graunted therto, thou
shuld make him this answer, the is it al
redy done, for in that Christ suffered I
my selfe suffered, by reason I am chan
ged into Christ, yea the true christians,
that haue Christ in they hart (as Paul
sayth, let Christ dwell in our harts)
may pittiously lamet and complain to
of god, and say to him: thou hast punished
vs moze bitterly the we haue deserued,
considering that we offended and not
Christ, reason would thou shuld haue
punished vs, our will, and oure lyfe and
soule, and not that innocent and vndefi
led lambe Jesus Christ, and thou hast
punished Christ, which is the life of my
soule, the heart of my heart, the spirite
of my spirite (as David sayth) God my
lethe and my heart, God of my heart,
thou shuldest, if my death had not bene
nough for my sinnes, turned me into
nothing, and letten alone that inno
cente, and iuste Christe moze deare
and intier to me then myne owne soule,
wherfoze I fele moze that, that he
suffered

Rom. 8

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The xxiii. Sermon.

suffered for me, then I shuld haue felte, if I had suffered all the torment possible on myne owne body, but well wilt thou, that I could not by reason of my frailty, abyde and suffer all that I had deserued for my sinnes, & therfore thou chosest that myghty and strong Christ to suffer for the in my stead, and moreouer hast set him in my heart to the intent that I shuld not onely see that he suffered, but also that he might geue me strenght to be able to suffer.

Gal. 2
Thou mayst also say: Lord albeit I haue sinned, I am regenerate and bozred agayne by Christ, I am no moze the man that sinned, but I am a new creature: wherfore thou canst not iustly punish me, because that spirite of myne, that sinned, is dead, and Christ lyueth in me. I liue no longer my selfe, but Christ in me, punish, kille, and turne to nought that spirite of mine, that wil of mine, spoile from me that olde Adam, that sensualite, and all that in me hath sinned: and punish not me, sithen by the new spirite, that I receiued of Christ I am his most innocent creatur, moze ouer thou Lord hast geuen

me

The xxiii. Sermon.

me Christ with al his diuine treasures Rom. 8 and graces, and that to be moze surely mine, the I am my self, and in so much as he is myne entier I am able to satisfie for all my dettes.

What fearest thou the O sinful soule, seest thou not that, as the blood of Abel cried Heb. 2 for vengeance, so this blood of Christ callith for mercy and he can not but must needs be heard, one abisse calleth on another I meane the bothomeles abisse of my sinnes hath neede of the abisse of Christes passion, & the abisse of Christes passion calleth to the abisse of the mercy of God, say therfore to Christ, O Lord make thy mercy marueylous and wonderfull, thou sauest the y trust in thee: cry, saue me for thy mercy sake: take and embrace myne the rightwisnes of Christ, & then in I be contented thou say. Judge me Psal. 7 Lord according to my rightwisnes. Let every man therfore go to the court of the mercy of God, and if we be called to the barre of iustice, let vs apeale all wayes to mercy, & see that neuer a man appeare before the throne of iustice except first he be clothed wyth Christ through faith Psal. 110
P. iij. and

The xxiii. Sermon.

and then he may be presented boldly, as he that is armed with innocencie and truth may be presented afoze any place of iudgement. And God shall accept the for rightwile. To whom be all honour and glory through Iesu Christ our Lord
A. P. C. P.

¶ By what meane to come to heauē. The xxiiiij. Sermon.



Experience proueth that every creature hath naturally a desire & appetit to resort to it owne proper place, and mansion, namely man, because is the most souereyne creature of all ther and for so much as our natie currie is not here vpon the earth, but heauen is our place of reste (consider that all men haue this desier to go heauen) I take it to be expedient we weigh and ponder how we may get thither.

God hath geue vs Christ for on our mirrour, glasse, rule, squier, Haile

Hebr. 15
Colo. 1

The xxiiii. Sermon.

and Guyde: wherfoze who so is willing to walke thither I meane to heauē, must go the same path, that he hath gone and troden befoze vs, by cause he knoweth the way most perfectly, and taught it to vs without any gile as wel by hys examples, as by his words, therfoze he that entendith, to go to heauen must folow him. And first as he being in the shape and fourme of God was not proude, nor an arrogant vsurper, nor ascribed to himself that he might conueniently haue done: but contrariwise, was lowly humble, of no reputacion, and toke vpon him the shape of a seruant, or rather of a sinner, and God layed on him all our wickednes, ye and most louingly admitted and allowed the for his owne, as though he had committed them himselfe.

Now in like maner, a Christen man being alre dy regenerate and bozne againe by Christ, and grafted into him by a liuing sayth, cometh downe from heuen, that is from his owne pryde, and false excellency, for (as Christ saith) no man goeth by into heuen, but he that commeth doune, that is the sonne

P. iij. of man

Phil. 2

Gal. 5

John. 3

The xxiii. Sermon.

of man and his members, wherfoze by
and by as a Chyisten man hath a lively
light, tast and feling of Chyist, & his great
benefit he is humble, counteth him self
of not value & nothing in his reputacion:
foz when he seeth by diuine influence, the
mekenes of Chyist, his liberalite pacien-
ce, loue, godnes, innocensy, with other of
his vertues, he is of foze constrained to
feele his owne pryde, unkindnes, vnpa-
cientnes, wickednes, vngodlines, & his
other iniquities. And as God put vpon
Chyist al our synnes, & he with most ten-
der loue receyued the: so will this Chy-
sten man ascribe to himselfe al the offen-
ces of the world: by reason that he per-
ceiueith, that if God had withdraue from
him his grace & had not bozn him vp, by
ministris to him occasiō and oportunitie
to offend, ther hadde not bene a synne
al the world but he had done it, wherfoz
he wil attribut to him selfe all, as though
he hadde committed the in dede, so th
all beyt in Chyist and by Chyist he pe-
ceueith him selfe innocent and safe, no
withstanding of him selfe he taketh
that he is most damned, and greatist sin-
ner

The xxiii. Sermon.

ner of all the world, and is forced to say
that (which Paule speake long agoe)
Chyist came into the world to saue sin-
ners, wherof I am one of the chiefe. 1. Tim. 1.

The second act of Chyist was, that,
after he was thus humbled, clothed with
our frayle nature, bozne, and shewed
sozthe to the world, he liued all to gether
foz his neyghbour, and sought onely the
glozy of hys father, and saluacion of his
bzyethern, without any regard or respect
to himselfe, (and cause why is) foz that
he was so full of loue, grace, fauour, John. 1.
truth, godlines, and all light, vertue, and
perfection, wherfoze considering he had
no nēde to enrich himself, he liued holy
to the welth and benefite of others, as
Paule saith: Chyist hath not pleased him
selfe he was inflamed in such wise with
a feruent desire to saue the world, foz
the glozy of his father, that he being
cleane swallowed vp in god, had no mind
nor consideracion of him selfe. Nowe in
semblable sozthe that true Chyisten man,
that seeth himselfe the sonne and hezre
of God, as Lord of al studieth, not to liue
to his own vlc, but is wholly bent to the
bene-
P. v.

Collo. 1
Rom. 15

The xxiii. Sermon.

benefitting of his brotherne for Gods glory, and being as it wer chaunged in to theyr nature, seeleth all theyr god and euill, as Paul byd.

Next ensueth the thyrd acte, that lyke as the woꝛlde persecuted Chyrste, so it pursue him, and that bicause in sauing his neyghbour and seeking the glory of GOD, he anaunceth and sette forth the grace, the Gospell, and the great mercy of God: thyrsting downe, submitting, thyrwing downe to the ground, and making nothing of man: and bicause the woꝛlde repyneth at thys, therefore immediatly soloweth persecucion, in lyke case therfore as the whole lyfe of Chyrst was one continuall persecucion, bicause it was godly, so chaunceth sytely and agreeably to a true Chyrstien, that magnifyeth the great benefitt, which we haue receiued by Chyrst. Which thing is open and manifest in sundry places of **Ict. 4. 9** the Actes of the Apostles, for immediatly as the Apostles hadde preached the Gospell, they were pursued, and so the case goeth in thys our tyme. Forouer as Chyrst was done (on the crosse, from
whence,

The xxiii. Sermon.

whence, he would not come downe, although in scoꝛne it was sayed to him, that if he wer the sonne of God, he shuld come downe of the crosse, and they wold beleue him: but bicause he was the sonne of God, he would not come downe but abyde there, and with his owne death make perfect our saluacion: in like maner also a Chyrstien man must be transformed and chaunged into Chyrst crucyfyed, so that with Paule he may saye **I Gal. 3** am crucyfyed with Chyrst, in such wyse also knit to him on the Crosse, that nothing is able to parte me from the loue of GOD, which is in Chyrst Iesus. **Rom. 8**

Furthermore as Chyrst dyed on the crosse, so a Chyrstien man that liueth in Chyrst, dyeth to the woꝛld in such sorte, that he passith not of riches, honour, dignitie, kynred, frendes, woꝛldly pleasures, or prosperitie, considering that he seeth by faith that he is safe, happy, and soune and heyre of GOD, yea euen as Chyrst was buryed, so is he, so that the woꝛld counteth him not only for a thing **Rom. 6** dead, but rotte, stinking & lothsome, wher **Gala. 3** fore he must say with Paul, the woꝛld is crucyfyed

the xxv. Sermon.

Rom. 6 crucified to me, and I to the world. He besyde this must ryse with Christe in newnes of lyfe, luyng after a nother maner then he dyd before that he was regenerate by Christ, bicause he is become spiritual he liueth to þe glozi of god.

Colo. 3 And thus fynally with Christ he ascendeth into heauen standinge, as touching his thoughts, affections, & desires, aboue in his celestially cuntry, so that he saye with Paule, our conuersacyon is in **2 Pet. 1. 3** heauen, where he enioyeth and taketh pleasure and comfort in God. To whom he alwayes all honour & glozy, thzough Iesus Christ our Lord. Amen.

How God hath satisfied for our sinnes, and hath purchased Paradise for vs.

The. 25. Sermon.



God by his absolute and free power might haue saued vs without any satisfaction at all: In as much as the iustice of God is contented and pleased of all that is lyk- ing his god will: neuerthelesse he hath ap-

The. xxv. Sermon.

appointed fro euerlasting by his diuine mynde and wisdom, neuer to saue sinner, oneles first he were fully satisfied, and sethen he perceyued that we could not doe it our selues, he was minded to sende into the world his sonne to make for vs satisfaction, and layed on him the iniquities of vs all, as Clave wrote. And he right louingly, although he were a very innocent, toke them for his owne, and was contented to satisfie for our offences, to suffer that we had deserued, & dye vpon the crosse, according to his fathers wyll, as Paul wyrteth, he toke our iniquities for his owne, and he hath bozne our iniquities and miseries, by reason he came into the world as though he had ben an offender, he toke a similitude of sinne to serue our turne on the behalfe of our sinnes, and as though we had bene most innocent, and he committed all the sinnes on his wil was to go alone to the death, and therfoze sayed to his disciples in the garden: stand ther in peace, rest, & without care, & suffer me alone to enter into the battaille, and abide on my bones that you haue deserued, and meeting the multitude

multitude he sayd to thē: whō seeke you:
 Iohn. 13 they answered, Iesus of Nazareth as
 though they shuld haue sayd, we seeke for
 him, which hath vppō him al y^e sins of the
 world. And Christ made answer, I am
 he, I haue takē on me al the sinnes, leue
 hath layde thē on my shuldere, therfore if
 you seeke for me as a mā in whō be al the
 sinnes let my disciples & my elected passe
 as innocētes, ease, satisfie reueng, and do
 your worke to me, which am cōtented to
 suffer for all one cause also, wherfore
 christ being accused at y^e iudgemēt seate
 of Ierusalem, made no answer was to
 shew y^e they had against him al actōe, in
 somuch as he had embraced for his owne
 al our sinnes. It pleased him also to be
 crowned with thornes, as king of al our
 miseries, & set betwē to wthes as the
 starkest errand these of al, like wise was
 he cōtented to be strikē & beaten for our
 sins, as (Esay sayd) he was smitē for our
 Esay. 53 infirmities & b^{ro}sed for our iniquities, &
 offences; god hath chastised & beatē him for
 the sinnes of his people & by his wounds
 and passions we be made hole, we payed
 psal. 68 that he owed not, as Dauid sayd I haue
 payed

payed those things that I toke not, and
 Esay also did say in the person of Christ, Esay. 43
 you haue but me to trouble for your ini-
 quities, he was contented that vppō him
 should come al those infamies, scanders,
 and rebukes, which we haue deserued
 for our sinnes, which thing Dauid signi-
 fied in spirite in the persone of Christ
 where he sayd, the rebukes, & reproches,
 wherwith they slandered thee, sel all vppō
 me, yea and those curses also, that were
 due to vs fell vpon him, (as Paule saith) Gal. 3
 he hath redeemed vs from the curse, in
 that he became a curst for vs, and like a
 goodly shepheard having on his backe the
 worst shepe (for he hath his kingdome vppō Esay. 6
 his shuldere) hath he bozne our sinnes
 on the crosse, (as Peter sayeth) he hath
 bozne our sins in his body vpon y^e crosse. Pet. 2
 and tree, vpon it as it had bene an altar,
 to condemne our sinnes, with the sinne
 that was imputed to him, was he offer-
 ed as a sacrifice to be burned in the
 fier and flame of Gods loue, and to
 the Corinthians Paule writteth, he. Cor. 5
 that knowe no sinne was made sinne
 for vs, it was Gods will and minde,
 that

that he which was most innocent should
 be done on the crosse as though he were
 not onely a sinner but euē sin it selfe
 and thus (as Daniel prophesied was in
 quite consumed) and in one day god took
 it out of the world, according to the pro-
 phesie of Zachary, wherfore saint Iohn
 baptist saith he appeared to take away our sin-
 nes, & saint Iohn baptist saith of Christ
 that he is the lambe of God that taketh
 away the sinnes of the world. Wherfore
 when Christ suffered most louingly all
 that which we haue deserued, he satisfi-
 ed for vs, and purged vs fro our sinnes
 he after the maner of the prodigal sonne
 of an exceeding loue, that he bare to the
 sowle, when he hadde geuen his diuine
 treasures of grace to the very open sin-
 ners and ha lostes and had taken to him
 self our sinnes, as if he had done the
 selfe, he made prayer to his father that
 he wold pardon them to him and to him
 he pardoned the, for we were not worthy
 neither would he yeld by his spirite tell
 first he had boined downe his head that is
 vntill he had moued God, which is (as
 1. Coz. 11. Paule writeth) his heade to persons vs
 to Christ

to Christ therfore were our sinnes ascri-
 bed so that iustly he merited that death
 for his sinnes, not by cause he committed
 the, but by cause he admitted them for his
 owne and so hath he satisfied for them,
 not only sufficiently, but also more then
 was requisite, for to God is one teare of
 Christ more pleasant, then all the sinnes
 of the world displeasent, and that life
 and death of his were more to the honour
 of God, then our life was to his disho-
 nour, yea he had not onely satisfied for
 our sinnes, but hath purchaced for vs
 life euerlasting.

But happily wilt thou say, then neede
 I to take no paynes nor traueyll to satis-
 fie for my sins, nor to deserue paradise,
 I may take mine ease, or do what euill
 that liketh me geuing me to pleasur, and
 god chere, for if it be as thou saiest, I
 cannot but be saued. I answers thus,
 first I say the truth it is thou oughtest
 not to labour thy selfe for the entente to
 satisfie for thy sinnes nor yet to deserue
 paradise: for y is onely Christes office,
 nor thou canste haue any such entent
 without doing greates iniury and wrong
 to

The xxv. Sermon.

to God, but where as thou sayest, that thou wouldst liue idlye or do euill, after that Christ hath now deliuered thee from all euill, and purchased thee the greatest felicitie: I make the answer on this wise. If case were that one were led to the gallowes for his ribalduy and noghtines, and his Lord our Paister of mere fauour and god will shuld deliuer him, and counte him for his sonne, and yet would say, my Lord or Paister hath deliuered me from all euill, and taken me for his sonne and heyre, therefore will I goe my way and be idle, and in following myne own lustes, and will do in him wrong: how thinke you, in this case be not these wicked wordes: euen the like sayest thou Christ hath deliuered me fro hell, and made me the sonne of God, and heyre of heuen, wherfore I will stand like an ydle parson, or rather do more euill, Christ certes died not for thee, nor satisfied for thy dettes, nor yet merited for thee paradise to thentet thou shuldest stand ydle, commit sinne, and become a starke ribalde, but that thou, seeing his greate loue, & how greatly sinne displeas-

sed

The xxv. Sermon.

sed him, seeing he was willing to dye because to take them out of the world, shuld no more do sinne but honour him, loue him, thank him, put thy trust in him, and worke vertuose & god workes plentifully, not as a bonde seruant to escape hell, sithen Christ hath deliuered thee, ne ye to get Paradise the which Christ hath purchased for thee, but as a naturall sonne for the glorie of God, moued therto by mocion of fayth, loue, and spirite, not by mannes wit, sensualitie, or thy behose or commoditie. Whereouer either thou beleuest y Christ hath satisfied for thee or not, if thou beleue not, that he hath deliuered thee from hell and gotten the Paradise, if thou be wise, thou wilt serche to helpe thy selfe, and so wilt thou not be ydle, muchlesse wilt thou commit sinnes: but rather enforce thy selfe to make satisfaction for thy selfe and to deserue Paradise, which is a thing impossible, but if thou beleue liuely, that he had so loued thee, that to saue thee, he dyed on the crosse, thou shuldest be constrained to loue him agayn, & to do for his glozy maruelouse workes plen-

The xxv. Sermon.

plentiously and redely to beleue that we
are saued by Christ, maketh not vs ne-
ligente and naughtie, but seruent and
holye.

Let vs therfoze render thanks to
our Lorde God, saing he hath with so
greate loue saued vs by so highe, riche,
happy, and glozious meane. To
whome be allwaye all honour,
laude and glozy, through
Jesu Christ our
LORD. Amen.

FINIS.

Printed at London by John
Day, dwelling ouer Aldersgate
beneath saint Martins.



Luther, Martin, 1483-1546

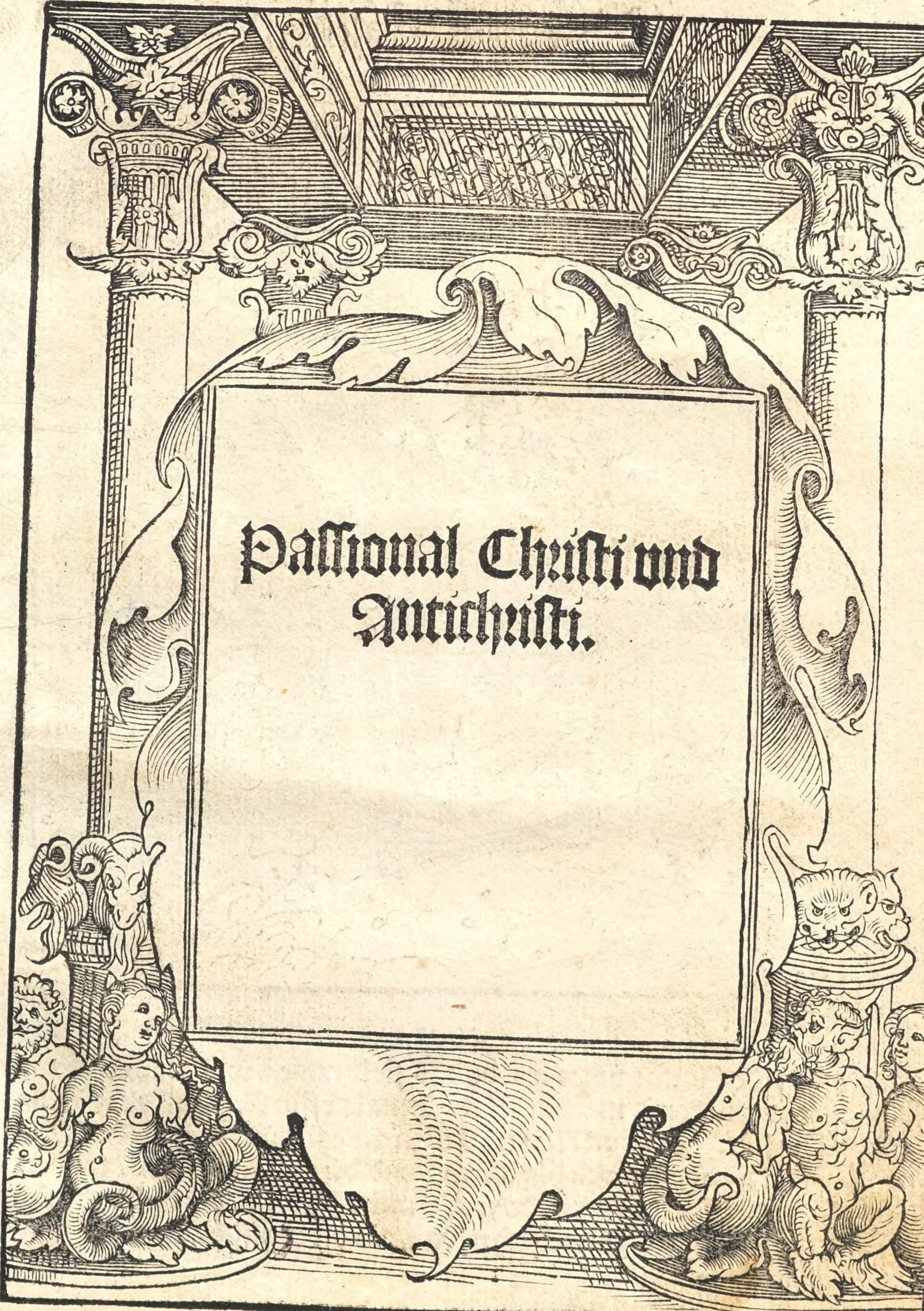
Passional Christi vnd Antichristi

[Wittenberg] 1521

Bamberg, Staatsbibliothek -- .11 D 40#9

urn:nbn:de:bvb:12-bsb11401421-4

VD16 L 5585



Passional Christi und
Antichristi.

Passional Christi und



Christus.

Do Ihesus innen wardt/das sie kommen wurden vnd yhnem
zum konig machen/ist er abermals vffin bergk geflohen/er als
leit. Johan. 6. Mein reich ist nicht von diser welt. Joh. 18. Die
konige der welt hirschen yr/vnd die gewalde haben / werden
gnedige hern genandt/yr aber nicht also/sonder der do grosser
ist vnther euch/sall sich nydern/als der weniger. Luce. 22.

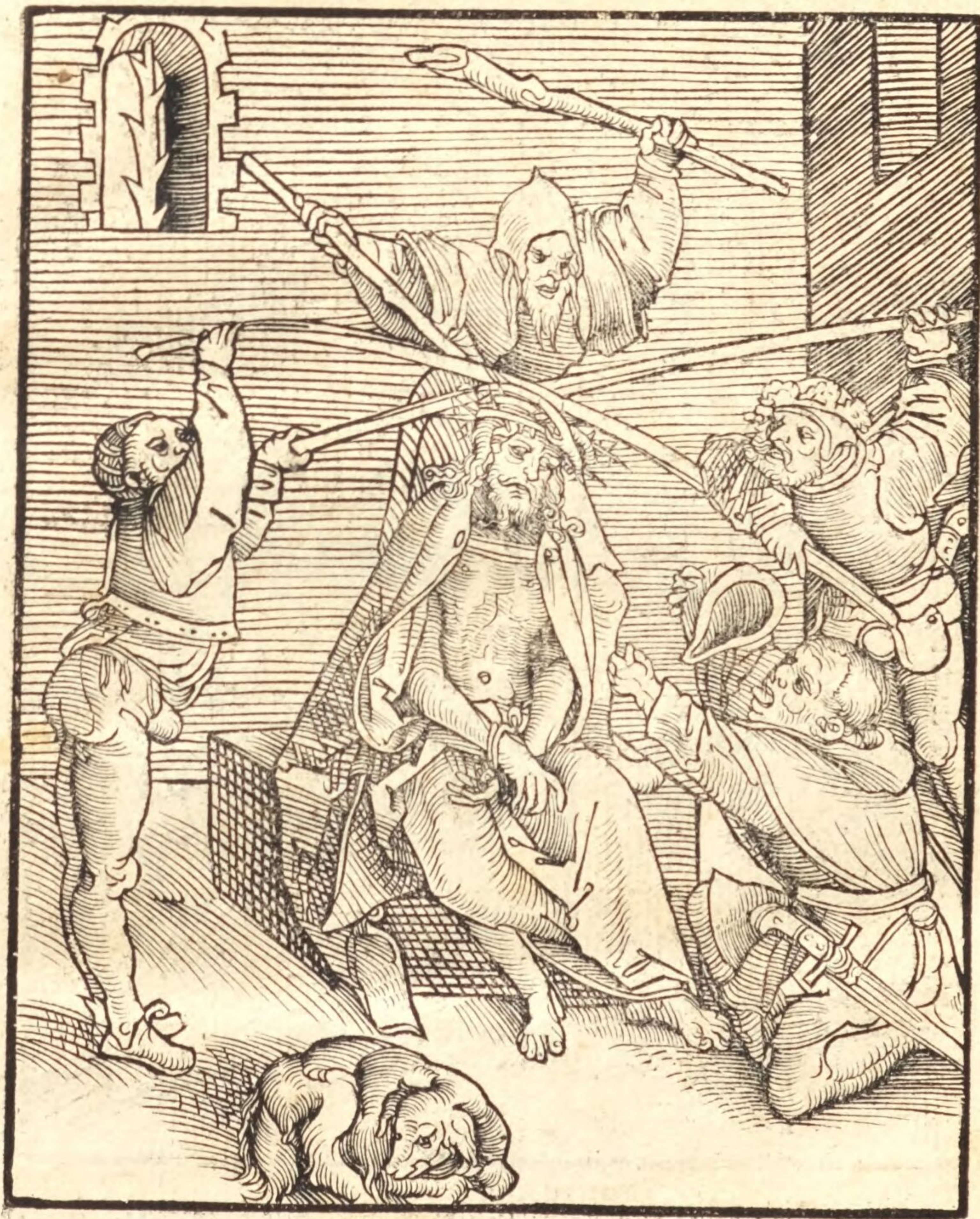
Antichristi.



Antichristus.

Auß obir kayt die wir sonder zweyffel zum keyserthūß haben/
vñ auß vnser gewalt/seynt wir des keyserthumbs/ so sich das
vorledigt/ ein rechter erbe/ cle. pastoralis ad fi. de sen. et re iudi.
Sūma summarū. Nichts anders ist in des Papssts geystliche
rechte zu finden/ dan das es seynen abgot vnd Antichrist vñ
alle keyser/ kōnig vñ fursten irhebet/ als Petrus vorge sagt hat.
Es werden kōmen vnverschambe Bischoff die die weltlich
herschafft werden vorachten. 2. Pet. 2.

Passional Christi und



Christus.

Die soldner haben geflochten eyne kronen von dörnen / vñ auff
sein heubt gedruckt / darnach mit eynem purper kleydt haben sie
yn bekleydet.

Johan . 19 .

Antichrist.



Antichristus .

Der Keyser Constantinus hat vns die Keyserlich Krone/gerirde
allen andern geschmuck in massen wie yhn d Keyser tregt / pur-
per cleyt alle andere cleyder vñ scepter zutragen vñ zubrauchen
geben c. Constantinus. cxvi. dis. Solche lügen haben sie yre ty-
ranney zu erhalten erticht wyder alle hystorien vñ kuntschafft/
dan es ist nit brauchlich gewesen den Romischen Keysern ein
solche Krone zutragen.

Passional Christi und



Christus.

So ich ewre fueße habe gewaschen / Ich ewir herr vñ meyster
Bin/vill mehr solt yr einander vnter euch die fueße waschen. Hiez
mit habe ich euch ein anzeygung vñ beyspiel geben / wie ich ym
than habe / also solt ir hinfür auch thuen. Warlich warlich
sage ich euch / d knecht ist nicht mehr dan seyn herre / so ist auch
nicht d geschickte botte mehr dā d yn gesandt hat / Wist yr das?
Selig seyt yr so yr das thuen werdent. Johann. 13.

Antichristi.



Antichristus.

Der Babst mast sich an izlichen Tyrannen vnd heydnischen
fursten / so yre suess den leuten zu kussen dar gereicht/nach zu
volgen/dannit es waer werde das geschrieben ist. Wilcher dieser
Bestien Bilde nicht anbettet/sall getödt werden Apocalip.13.
Diz kussens darff sich der Bapst yn seynē decretalen vnuor-
schembt rümen.c.cü oli de pu.cle. Si summus pon.de sen.excō.

Passional Christi und



Christus.

Gehe hyn zum mehr/ vñ laß yn dynen hamen/ dem ersten si/ ch
der sich vff wirfft/ thue das mavel auff/ dorinnen wirstu finde
einen gulden/ den gib zu zoll vor mich vnd dich. Mat. 17.

Gest der obirkeyt die das schwerdt yn iren henden hat seyne ges
büre/ den zins/ wem der zins zustehet/ den zoll/ dez er geburdt
Paul. ad Roma. 13.

Antichristi.



Antichristus.

Wir setzen vnd ordnen das den mit nicht gezimen fall so den
welliche gerichtszwänge habē stewart vñ schop de geystliche
personen vffzulegen ader den zu foderen vō yren herosern vñ
allen andern guttern bey der puß des schweren bans vnd inter-
dicts/ des gleychen sollen die geystlichen diese alle nicht zalen
sonder vnser erlaubnis. c. i. de imunit. eccle. li. vi. Also hat der
Papist gots gebott durch seyne gebott zurißten / welchs seyner
vnchristlichen decretael eynigs werck ist.

Passional Christi und



Christus.

Christus aber wol yn der gotlichen form war / dennoch hat er sich des gewesert sich gnydert vñ geberdet wie eyn knecht gleich den andern menschen anzusehen vnd befunden ein mensch der sich gedemütiget hat vñ ist gehorsam gewesen bis yn den todt philippenses . 2 .

Antichristi.



Antichristus.

Der Bapst meynt es sey seynen ehren zue nahe das er sich demü-
tigel / dann der sich zu fast demütiget gedeyget ym ym dem
regiment zuuorachtung. c. quando 86. distinc.

Also sagt die glosa. das ist waer bey dem narren / das ist so
vil mann muß gestreng vbir die deutschenn narren regiren / so
halten sie vill von vns.

Passional Christi und



Christus.

Als Ihesus ist ein weytten wege gangen / ist er müd worden.
Johan. 4. Der mir wil nach volgen / der nem seyn Creutz vff
sich vnd volge mir. Mathei 16.
Er hatt ym seyn Creutze selbst getragen vnd ist zu der stell die
Caluarie gnant wirdt / gangen. 19.

Antichristi.



Antichristus .

Das capittel Si quis suadente vñ dergleychen beyge gung an
wie gerne der Papst das creutz der wyder wertigkeyt duldet / so
er alle die ihenen / die hand an die psaffen an legē vormala deyet
vñ dem teuffel gibt Vnd also ouch treget der Papst das creutz
das ynnen getauffte Chrusten vff yren achsselen tragen müssen.

Passional Christi und



Christus.

Ich muß ouch andern stetenn predigen das reych gots dan ich
von des wegen gesandt byn vn̄ hab gepredigt yn den Synago-
gen durch Gallileam Luce 4.

Antichristi.



Antichristus.

Es geschieht offte das die Bischoff mit vielen hendeln beladē seyn vnd von wegen Irer fhedem / auch zum zeytten können sie nit / das dan mit seyn soll / mogen des peedigens nit gewartē sonderlich wan yre Bisthumb groß seint dan mogen sie andere vor sich bestellē die do predigē c. Inter cerera de offi . ordina. Das seynd die bischoff die yres ordelichen ampts vergessen / sint wordē anialia vētris. 3. vñ sprechē / kōmet vñ last vns schlēnē vnd tennen vnd also fur vnd fur gut leben haben. Esai . 56 .

Passional Christi und



Christus.

Die fuchsß haben yre grüßen / vnd die vogell der lufft ire nesten /
Aber der son des mēschen hat nicht do er sein haubt legte. Lu. 9
Dieser ab er wol reich war / dennoch vns vnser wülen ist er
arm worden / vnd seyn armut hat vns reich gemacht. 2. Co. 8

Antichristi.



Wir lösen auff alle eyde die die geystlichen zu gefengnis gelos
bet haben vnnnd gebieten das mann nit allein mit geystlichem /
sonder auch mit dem weldelichen schwerdt Ire gütter bes
schutzenfall so lang biß das sie yr erwandt güt widder haben
15. q. 6. c. Auctouitate vñ d ynn dießem krieck stirbt adir vor
dirbt wirdt erlangen das ewig leben 23. q. 5. c. omni et q. 8.
c. omni das heyst beyne guts gewiß sein das mans ouch vor
güt acht ab schön Chustenn blüt doubir vorgossen wirdt.

Passional Christi vnd



Christus.

Sich an / dein konigk kompt dir demütigk vff einen iungē esel
Mathei 21. Also ist Christus kommen reyttendt vff inn fremb
den esell an vnd sanfftmütigk vñ reydte nicht zu regiren son
der vns allen zu eynem seligen todte Johannis 12.

Antichristi.



Antichristi.

Die geystlichen seint alle konnige vnd das berzeygt die platten
vffim kopffe. duo 12 q. 1.

Der Bapst magt gleych wie der keysser reyten vñ der keyser ist
seyn thraßant vff das bischofflicher würdē gehalt nicht gemin
dert werde c. constantinus 10. c. 6. dis.

Der Bapst ist allen volckern vnd reychen vorgesazter vng sup
gentes Johannis 22.

Passional Christi und



Christus.

Ir solt nicht haben golt nach silber/nicht gelt an ewirn gorteln
keyne taschen ouch nit zwen röck nach schueh nach eyn wans
derstab. Math. 10.

Sanct Peter sage / Ich habe wyder golt nach silber act. 3.
Vbi ist dan Patrimonium Petri ?

Antichristi.



Antichristus.

Keyn Bischoff soll vff eyn gering vnd kleyne stadt geweyet werden / sondern zu eynem erlichen titell gesetzt vnd hoch gehalten seyn. 80. dist. c. Episcopi.

Wir ordnen das keyne weyhung ane gnugliche vorsorgung kressfrig sey. 70. dist. sanctoum.

Passional Christi und



Christus.

Das reich gots ist nit/ yn ewsserlichen geberden/ syehie/ aber do
ist Christus/ besonder das reich gots ist innerlich yn euch. Lu.
17. Warum habt ir das gebott gots vbertretten von menschen
gesetz wegen / Alle ehren mich vorgeblich / die do menschen lere
und gebot halten. Mat. 15. Esaie. 21.



Des Antichrists reich ist ganzlich in ewßerlichem wesen/
 was sagt des Bapsts recht anders dan ordnung vom fasten
 cleydern platten / feyertage / weyügen / pfreunden / secten / monche
 vnd pfaffen / vñ nennen sich / yre habe vñ gutter geystlich güt /
 sich allein die christlich kirche / die pfaffen das außewelte volck
 gots / gleich sam weren die leyen nicht in 8 kirchen vñnd gots /
 Wyder alle schufft vñir das vorbeut er die speyße / ehe / wie dann
 Paulus vorgesagt hat. Es werden kōmen vorlougne geyst vñ
 solche ding vorbieten. 1. Timo. 4.

Passional Christi und



Er hat funden ym tēpell vorkauffen/schaff/ ochßen vñ taroben
vñ wechslersitzen/vñ hat gleich ein geysfel gemacht vō strickē
alleschaff/ochßen/taubē vñ wechslersitzen außem tempell trieben/
das gelt verschüt/die zall brecht vnkart vñ zu den die taroben
vorkauffen gesprochen. Hebt euch hin mit diesen auß meins
vatern hauß solt ir nit ein kauff hauß machē. Joh. 2. Ir habts
vmb sunst/darüb gebts vmb sunst. Mat. 10. Dein gelt sey mit
dir yn vordammuß. Act. 8

Antichristi.



Sie sitzt der Antichrist ym tempell gots vñ erzeygt sich als got
 wie Paul⁹ verkundet 2. Thessal 2. vorandert alle gotlich ord-
 nung wie Daniel sagt vñ vñtherdrückt die heylig schrifft /
 verkufft dispensacion / Ablas pallia Bisthumb lehen / erhebt
 die schez der erden / Lost vff die ehe / beschwerdt die gewissen
 mit seynen gesetzen / Macht recht vñ vñb gelt zureyst er das /
 Erhebt heyligen / Benedeyet vñ maledeyet yns vierde geschlecht
 vñ gebewt seyn stym zuhoren gleych wie gots stym c. sic ois
 dis. 19^e vñ nunants sall ym eynreden. 17 q. 4. c. nemini,

Passional Christi vnd



In yren ansehen ist er auffgehoben vnd die wolcken haben ym
hinwegt genommen vñ yren ougen. Dieser Jesus der von euch
yn himmel auffgenommen ist / wirdt also wyder kommē wie
yr ym gesehen habt zu himmel sharen. Act. 1. Seyn reich hat
keyn ende Luce. 1. Wer do mir dient der wird mir nach volgen
vñ wu ich bin do wirt meyn diener ouch seyn Johā. 12.

Antichristi .



Es ist ergriffen die Bestia vñ mit yr 8 falsch prophet der durch
 sie zeychen than hat do mit er vorfurd hat/ die so seynt zeyche
 von yme genommen / vnd sein bildt angebet seynt versenckt yn
 die teuffe des fewirs vnd schwessels vnd seynd getodt mit dem
 schwerdt des der do reydt vffim weysen pferdt/ das auß seyne
 mauel gehet. Apocal: 19. Danne wirdt offenbar werden der
 schalckhafftige denn wirdt der heri Jesus toeten mit dem atem
 seyns mundts vnd wirdt yn sturzen durch die glou seyner zu
 kunfft. 2. ad Tessa. 2.

Sint eyn ichlich schandt büch vnd famosus libellus nit mag
genendt werden es begreyfft dan yn sich schandlich laster vnd
vnthate so ist offentlich das ditz buchle nit mag vor ein schād
Buch gehalten werdē nach durch die gebot so wyder die schand
schafft außgangen / vorboten seyn / diuwoyl alles das hirinnē
steht / Im dem Bestlichen geystliche / rechte nit allein als
simliche dingk / sonder ouch als geseze zu befinden / vnd ist
vornanlich außgangen alleyne des geystlichen fleischlichen
reches grundt yn eyner summe vnd kartzlich anzuzeygen / ges
meynem nutz der Christenheyt forderlich zu guthe .

¶ Nembt also vorgut
Es wirdt baldt besser werden.

